

THE Jewish Encyclopedia

A DESCRIPTIVE RECORD OF
THE HISTORY, RELIGION, LITERATURE, AND CUSTOMS OF THE JEWISH PEOPLE FROM THE EARLIEST TIMES TO THE PRESENT DAY

Prepared by More than Four Hundred Scholars and Specialists

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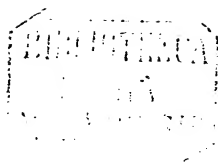
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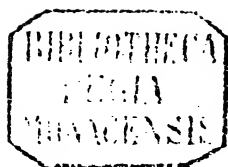


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PREFATORY NOTE

THE present volume of THE JEWISH ENCYCLOPEDIA has been carried out on the principles explained at length in the general preface in the first volume. Only in one particular has a deviation been made from the plan there adopted. The delimitation of the various departments in some instances having proved extremely difficult, it has been found desirable to indicate, in the case of each article, the department editor who is responsible for its appearance in the volume, by printing the initial of the editor on the left-hand side and the initials of the contributor or contributors in larger type on the right. When articles have been passed by the Executive Committee of the Editorial Board, instead of by the department editor, the initials "E. C." appear at the left.

NEW YORK, *June 20, 1902.*

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SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not *Mosheh*; *Isaac*, not *Yizhak*; *Saul*, not *Sha'ul* or *Shaül*; *Solomon*, not *Shelomoh*, etc.
2. Names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are always retained and cross-references given, though the topic be treated under the form transliterated according to the system tabulated below.
3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.
4. The following system of transliteration has been used for Hebrew and Aramaic:

Ⲛ Not noted at the beginning or the end of a word; otherwise' or by dieresis; *e.g.*, *Ze'eb* or *Meïr*.

ב b	ז z	ל l	פ with dagesh, p	ש sh
ג g	ח h	מ m	פ without dagesh, f	ס s
ד d	ט t	נ n	צ z	ת t
ה h	י y	ס s	ק k	
ו w	כ k	ע e	ר r	

NOTE: The presence of dagesh lene is not noted except in the case of *pe*. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

א a	ו u	א a	ע e	ו o
ע e	ע e	ו o	י i	
י i	י e	א a	ו u	

Qamez ḥaṭuf is represented by *o*.

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshannah*.]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words except such as have become familiar to English readers in another form, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ a	ح kh	ش sh	غ gh	ن n
ب b	د d	ص s	ف f	ه h
ت t	ذ dh	ض d	ق k	و w
ث th	ر r	ط t	ك k	ي y
ج j	ز z	ظ z	ل l	
ح h	س s	ع e	م m	

2. Only the three vowels—*a*, *i*, *u*—are represented:

— *a* or *ā* — *i* or *ī* — *u* or *ū*

No account has been taken of the *imālah*; *i* has not been written *e*, nor *u* written *o*.

* In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al*; no account being taken of the assimilation of the *l* to the following letter; e.g., *Abū al-Salt*, not *Abu-l-Salt*; *Nafīs al-Daulah*, not *Nafīs ad-Daulah*. The article is joined by a hyphen to the following word.
4. At the end of words the feminine termination is written *ah*; but, when followed by a genitive, *at*; e.g., *Risālah dhāt al-Kursiyy*, but *Hī'at al-Aflāk*.
5. No account is taken of the overhanging vowels which distinguish the cases; e.g., 'Amr, not 'Amru or 'Amrun; Ya'akūb, not Yarakūbun; or in a title, *Kitāb al-amānāt wal-itikādāt*.

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in another form, as *Czar*, *Alexander*, *deciatine*, *Moscow*, are transliterated according to the following system:

А а	ā	И и	n	Щ щ	shch
Б б	b	О о	o	Ъ ъ	etc
В в	v	П п	p	Ы ы	y
Г г	h, v, or g	Р р	r	Ь ь	halfmute
Д д	d	С с	s	Ѣ ѣ	ye
Е е	e and ye at the beginning.	Т т	t	Э э	e
Ж ж	zh	У у	u	Ю ю	yu
З з	z	Ф ф	f	Я я	ya
И и	i	Х х	kh	Ө ө	F
К к	k	Ц ц	tz	У у	œ
Л л	l	Ч ч	ch	Ѩ Ѩ	i
М м	m	Ш ш	sh		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; e.g., Moses Nigrin under *Nigrin*; Moses Zacuto under *Zacuto*; Moses Rieti under *Rieti*; all the Kimhis (or Kamhis) under *Kimhi*; Israel ben Joseph Drohobiczer under *Drohobiczer*. Cross-references are freely made from any other form to the most specific one; e.g., to Moses *Vidal* from Moses *Narboni*; to Solomon Nathan *Vidal* from Menahem *Meiri*; to Samuel *Kansi* from Samuel Astruc *Dascola*; to Jedaiah *Penini*, from both *Bedersi* and *En Bonet*; to John of Avignon from Moses de *Roquemaure*.
2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; e.g., *Johann ha-Sandler*; *Samuel ha-Nagid*; *Judah ha-Hasid*; *Gershon of Metz*; *Isaac of Corbeil*.
3. Names containing the word *d'*, *de*, *da*, *di*, or *van*, *von*, *y*, are arranged under the letter of the name following this word; e.g., *de Pomis* under *Pomis*, *de Barrios* under *Barrios*, *Jacob d'Illescas* under *Illescas*.
4. In arranging the alphabetical order of personal names *ben*, *da*, *de*, *di*, *ha*-, *ibn**, *of* have not been taken into account. These names thus follow the order of the next succeeding capital letter:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel

Abraham de Balmes
Abraham ben Baruch
Abraham of Beja

Abraham ben Benjamin Aaron
Abraham ben Benjamin Ze'eb
Abraham Benveniste

5. In order to facilitate reference, complete groups of all persons bearing such common names as Aaron, Abraham, Jacob, are given in small type in a group immediately under the first key-word.

* When *IBN* has come to be a specific part of a name, as *IBN EZRA*, such name is treated in its alphabetical place under "I."

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliography, are not included here.]

Ab.....	Abot, Pirke	Ex.....	Exodus
Ab. R. N.....	Abot de-Rabbi Nathan	Ex. R.....	Exodus Rabbah
'Ab. Zarah.....	'Abodah Zarah	Ezek.....	Ezekiel
Allg. Zeit. des Jüd.....	Allgemeine Zeitung des Judenthums	Frankel, Mebo.....	Frankel, Mebo Yerushalmi
Am. Jew. Hist. Soc.....	American Jewish Historical Society	Fürst, Bibl. Jud.....	Fürst, Bibliotheca Judaica
Am. Jour. Semit. Lang.....	American Journal of Semitic Languages	Fürst, Gesch. des Karäert.....	Fürst, Geschichte des Karäerthums
Anglo-Jew. Assoc.....	Anglo-Jewish Association	Gal.....	Gabthians
Apoc.....	Apocalypse	Gaster, Hist. of Bevis Marks.....	Gaster, Bevis Marks Memorial Volume
Apocrypha.....	Apocrypha	Geiger's Jüd. Zeit.....	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Apost. Const.....	Apostolical Constitutions	Geiger, Urschrift.....	Geiger, Urschrift und Uebersetzungen der Bibel in ihrer Abhängigkeit von der inneren Entwicklung des Judenthums
Aq.....	Aquila	Geiger's Wiss. Zeit, Jüd. Theol.....	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
'Ar.....	'Arakim (Talmud)	Gem.....	Gemara
Arch. Isr.....	Archives Israélites	Gen.....	Genesis
art.....	article	Gen. R.....	Genesis Rabbah
A. T.....	Das Alte Testament	Gesch.....	Geschichte
A. V.....	Authorized Version	Gesenius, Gr.....	Gesenius, Grammar
b.....	ben or bar or born	Gesenius, Th.....	Gesenius, Thesaurus
Bab.....	Babli (Babylonian Talmud)	Gibbon, Decline and Fall.....	Gibbon, History of the Decline and Fall of the Roman Empire
Bacher, Ag. Bab.....	Bacher, Agada der Babylonischen Amoräer	Ginsburg's Bible.....	Ginsburg's Masoretico-Critical Edition of the Hebrew Bible
Bacher, Ag. Pal.....	Bacher, Agada der Palästina'sischen Amoräer	Git.....	Gitin (Talmud)
Bacher, Ag. Tan.....	Bacher, Agada der Tannaiten	Hah.....	Habakkuk
Bar.....	Baruch	Hag.....	Haggai
B. B.....	Baba Batra (Talmud)	Hag.....	Hagigah (Talmud)
B.C.....	before the Christian era	Hal.....	Hallah (Talmud)
Bek.....	Bekorot (Talmud)	Hamburger.....	Hamburger, Realencyclopädie für Bibel und Talmud
Benzingen, Arch.....	Benzingen, Hebräische Archäologie	Hastings, Diet.....	Hastings, Dictionary of the Bible
Ber.....	Berakot (Talmud)	Heb.....	Epistle to the Hebrews
Berliner's Magazin.....	Berliner's Magazin für die Wissenschaft des Judenthums	Hebr. Masoretic Text.....	Masoretic Text
Bik.....	Bikkurim (Talmud)	Hirsch, Biog. Lex.....	Hirsch, Aerzte Aller Zeiten und Völker
B. K.....	Baba Kamma (Talmud)	Hom.....	Homilies or Homily
B. M.....	Baba Me'ila (Talmud)	Hor.....	Horayot (Talmud)
Boletín Acad. Hist.....	Boletín de la Real Academia de la Historia (Madrid)	Hul.....	Hulin (Talmud)
Brüll's Jahrb.....	Brüll's Jahrbücher für Jüdische Geschichte und Literatur	idem.....	same place
Bulletin All. Isr.....	Bulletin of the Alliance Israélite Universelle	Isr.....	Israh
Cant.....	Canticles (Song of Solomon)	Isr. Letterbode.....	Israëlische Letterbode
Cant. R.....	Canticles Rabbah	J.....	Jahvist
Cat. Anglo-Jew.....	Catalogue of Anglo-Jewish Historical Exhibition	Jaarboeken.....	Jaarboeken voor de Israëlieten in Nederland
C. E.....	common era	Jacobs, Sources.....	Jacobs, Inquiry into the Sources of Spanish-Jewish History
ch. in bibliog. and text.....	chapter or chapters	Jacobs and Wolf.....	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Cheyne and Black.....	Cheyne and Black, Encyclopædia Biblica	Jahr. Gesch. der Jüd.....	Jahrbuch für die Geschichte der Juden und des Judenthums
Eneye, Bibl.....	Eneye, Bibl	Jastrow, Dict.....	Jastrow, Dictionary of the Targumim, Talmud, and Midrashim
I Chron.....	I Chronicles	Jellinek, B. H.....	Jellinek, Bet ha-Midrash
II Chron.....	II Chronicles	Jer.....	Jeremiah
C. I. A.....	Corpus Inscriptionum Atticarum	Jew. Chron.....	Jewish Chronicle, London
C. I. G.....	Corpus Inscriptionum Graecarum	Jew. Hist. Soc. Eng.....	Jewish Historical Society of England
C. I. H.....	Corpus Inscriptionum Hebraicarum	Jew. Quart. Rev.....	Jewish Quarterly Review
C. I. L.....	Corpus Inscriptionum Latinarum	Jew. World.....	Jewish World, London
C. I. S.....	Corpus Inscriptionum Semiticarum	Josephus, Ant.....	Josephus, Antiquities of the Jews
Col.....	Colossians	Josephus, B. J.....	Josephus, De Bello Judaico
Cor.....	Corinthians	Josephus, Contra Ap.....	Josephus, Contra Apionem
d.....	died	Josh.....	Joshua
D.....	Dentonomist	Josh's Annalen.....	Josh's Israelitische Annalen
Dan.....	Daniel	Jour. Bib. Lit.....	Journal of Biblical Literature
De Gubernatis.....	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei	Justin, Dial. cum Tryph.....	Justin, Dialogus cum Tryphone Judæo
Dem. Biog.....	Demai (Talmud)	Keyserling, Bibl. Esp.-Port. Jud.....	Keyserling, Biblioteca Española-Portuguesa-Judaica
Dent.....	Dentonomist	Ker.....	Keritot (Talmud)
Dent. R.....	Dentonomist Rabbah	Ket.....	Ketubot (Talmud)
E.....	Elohist	Kid.....	Kiddushin (Talmud)
Ecel.....	Ecclesiastes	Kil.....	Kilayim (Talmud)
Ecel. R.....	Ecclesiastes Rabbah	Kim.....	Kimim (Talmud)
Ecerus. (Sirach).....	Ecclesiastus	Kohut Memorial Volume.....	Kohut Memorial Volume, Semitic Studies in Memory of A. Kohut
ed.....	edition	Krauss, Lehnwörter.....	Krauss, Griechische und Lateinische Lehnwörter, etc.
'Eduy.....	'Ednyot (Talmud)	Lam.....	Lamentations
Eneye, Brit.....	Encyclopædia Britannica		
Eng.....	English		
Eph.....	Ephesians		
Epiphanius, Haeres. Epiphanius, Adversus Haereses.....	Epiphanius, Haeres. Epiphanius, Adversus Haereses		
'Er.....	'Eruvin (Talmud)		
Ersch and Gruber, Allg. Encyklopädie der Wissensch. und Künste.....	Ersch and Gruber, Allg. Encyklopädie der Wissenschaft und Künste		
Est.....	Esdras		
Esth.....	Esther		
Esther R.....	Esther Rabbah		
et seq.....	and following pages		
Enschus, Hist. Ecel.....	Enschus, Historia Ecclesiastica		

Laun. R.	Lamentations Rabbah	Sanh	Sanhedrin (Talmud)
Lc.	l'eco citato	S. B. O. T.	(Sacred Books of the Old Testament) Poly- phone Bible, ed. Paul Haupt
Ley	Leviticus	Schaff-Herzog	Schaff-Herzog, Enycy. of Religious Knowl- edge
Ley. R.	Leviticus Rabbah	Schrader	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. trans.
Levy, Chai.	Levy, Chaddäisches Wörterbuch, etc.	C. I. O. T.	Schrader, Keilinschriften und das Alte Tes- tament
Levy, Neuhedr.	Levy, Neuhedr. und Chaddäisches Wörterb.	Schrader, K. A. T.	Schrader, Keilinschriftliche Bibliothek
LXX	Septuagint	Schrader, K. B.	Schrader, Keilinschriften und Geschichts- forschung
m.	married	Schrader, K. G. F.	Schrader, Geschichte des Jüdischen Volkes
Ma'as.	Ma'aserot (Talmud)	Schnur	Schnur, Semahot (Talmud)
Ma'as. Sh.	Ma'aser Sheni (Talmud)	Shab.	Shabbat (Talmud)
Maer.	Macabees	Shch.	Shel'it (Talmud)
Mak.	Makkot (Talmud)	Sheln.	Shen'ot (Talmud)
Maksh.	Makshirin (Talmud)	Shel.	Shedim (Talmud)
Mal.	Malachi	Smith, Rel. of Sem.	Smith, Religion of the Semites
Mas.	Masorah	Stade's Zeitschrift	Stade's Zeitschrift für die Alttestament- liche Wissenschaft
Massek.	Masseket	Steinschneider	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Matt.	Matthew	Steinschneider	Steinschneider, Hebräische Bibliographie
McClintock and Strong	McClintock and Strong, Cyclopaedia of Bible, Strong, Cyr.	Steinschneider	Steinschneider, Hebräische Uebersetzungen
McG.	Mezillah (Talmud)	Suk.	Sukkah (Talmud)
Me'	Me'illah (Talmud)	s.v.	under the word
Mek.	Mekilta	Sym.	Symmachus
Men.	Menahot (Talmud)	Ta'an.	Ta'anit (Talmud)
Mid.	Middot (Talmud)	Tah.	Tahara (Talmud)
Midr.	Midrash	Tan.	Tanhum
Midr. R.	Midrash Rabbah	Targ.	Targum
Midr. Teh.	Midrash Tehillim (Psalms)	Targ. O.	Targum Onkelos
Mik.	Mikwaot (Talmud)	Targ. Yer.	Targum Yerushalmi or Targum Jonathan
M. K.	Mo'ed Katan (Talmud)	Tem.	Temurah (Talmud)
Monatsschrift	Monatsschrift für Geschichte und Wissen- schaft des Judenthums	Ter.	Terumot (Talmud)
Mortara, Indice.	Mortara, Indice Alfabetico	Theod.	Theodotion
MS.	Manuscript	Thess.	Thessalonians
Müller, Frag. Hist.	Müller, Fragmenta Historicorum Graeco- rum	Tim.	Timothy
Naz.	Nazir (Talmud)	Tos.	Tosifot
n.d.	no date	Tosef.	Tosefia
Ned.	Nedarim (Talmud)	transl.	translation
Neg.	Neza'im	Tr. Soc. Bibl.	Transactions of the Society of Biblical Ar- chaeology
Neh.	Nehemiah	T. Y.	Tebul Yom (Talmud)
N. T.	New Testament	Uk.	Ukzin (Talmud)
Neubauer, Cat.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library	Univ. Isr.	Univers Israélite
Neubauer, G. T.	Neubauer, Géographie du Talmud	Urkundenb.	Urkundenbuch
Nim.	Nimbers	Vess. Isr.	Vessillo Israelitico
Nim. R.	Nimbers Rabbah	Vos.	Voskhod (Russian magazine)
Obad.	Obadiah	Vulg.	Vulgate
Or.	Oratorisches Wochenschrift	Weiss, Dor	Weiss, Dor Dor we-Dorshaw
Ork.	Orkotos	Wellhausen.	Wellhausen, Israelitische und Jüdische Geschichte
Orient. Lit.	Literaturblatt des Orients	Wiener, B. R.	Wiener, Biblisches Realwörterbuch
O. T.	Old Testament	Wisd. Sol.	Wisdom of Solomon
P.	Priestly code	Wolf, Bibl. Hebr.	Wolf, Bibliotheca Hebraea
Pagel, Biogr.	Pagel, Biographisches Lexikon Hervorra- gender Aerzte des neunzehnten Jahrhun- derts	W. Z. K. M.	Wiener Zeitschrift für die Kunde des Morgenlandes
Pal. Explor. Fund.	Palestine Exploration Fund	Yad.	Yadayim (Talmud)
Pauly-Wissowa.	Pauly-Wissowa, Real-Encyclopädie der Clas- sischen Altertumswissenschaft	"Yad"	Yad ha-Hazakah
Pent.	Pentateuch	Yalk.	Yalkut
Pes.	Pesachim (Talmud)	Yeb.	Yebamot (Talmud)
Pesh.	Peshito, Peshitta	Yer.	Yerushalmi (Jerusalem Talmud)
Pesik. R.	Pesikta Rabbati	YHWH	Jehovah
Pesik. R. K.	Pesikta de-Rab Kahana	Zab.	Zabim (Talmud)
Phil.	Philippians	Z. D. M. G.	Zeitschrift der Deutschen Morgenländ- ischen Gesellschaft
Pirke R. El.	Pirke Rabbai Eliezer	Zeb.	Zebulun (Talmud)
Prov.	Proverbs	Zech.	Zechariah
Ps.	Psalms	Zedner, Cat. Hebr.	Zedner, Catalogue of the Hebrew Books of the British Museum
R.	Rabbi or Rab (before names)	Zeit. f. Assy.	Zeitschrift für Assyriologie
Rahmer's Jüd. Lit.-Blatt.	Rahmer's Jüdisches Literatur-Blatt	Zeit. Deutsch.	Zeitschrift des Deutschen Palästina-Vereins
Regesty	Regesty I Na'pisi	Paläst. Ver.	Paläst. Ver.
Rev. As.	Revue Asiatique	Zeit. f. Hebr. Bibl.	Zeitschrift für Hebräische Bibliographie
Rev. Bib.	Revue Biblique	Zeitlin, Bibl. Post.	Zeitlin, Bibliotheca Hebraica Post-Mendels- Mendels.
Rev. Et. Juives.	Revue des Etudes Juives	Zeph.	Zephaniah
Rev. Scm.	Revue Sémitique	Zimz, G. S.	Zimz, Gesammelte Schriften
R. H.	Rosh ha-Shanah (Talmud)	Zimz, G. V.	Zimz, Gottesdienstliche Vorträge
Ritter, Erdkunde.	Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen	Zimz, Literatur- gesch.	Zimz, Literaturgeschichte der Synagogalen Poesie
Rou.	Romans	Zimz, Ritus.	Zimz, Die Ritus des Synagogalen Gottes- dienstes
Ruest. Cat.	Ruest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek	Zimz, S. P.	Zimz, Synagogale Poesie des Mittelalters
R. V.	Revised Version	Zimz, Z. G.	Zimz, Zur Geschichte und Literatur
s. a.	sine anno		
Salfeld, Martyn.	Salfeld, Das Martyrologium des Nürnberger logium		
I Sam.	I Samuel		
II Sam.	II Samuel		

NOTE TO THE READER.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text: AS, ABBA ARIKA; PUMEDITA; VOCALIZATION.

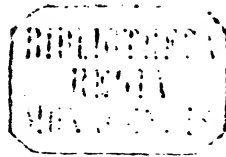
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THE JEWISH ENCYCLOPEDIA

APOCRYPHA: § I. The most general definition of Apocrypha is, Writings having some pretension to the character of sacred scripture, or received as such by certain sects, but excluded from the canon (see **CANON**).

The history of the earlier usage of the word is obscure. It is probable that the adjective ἀπόκρυφος, "hidden away, kept secret," as applied to books, was first used of writings which were kept from the public by their possessors because they contained a mysterious or esoteric wisdom too profound or too sacred to be communicated to any but the initiated. Thus a Leyden magical papyrus bears the title, Μαῖσιως ἐν τῇ βιβλίῳ ἀπόκρυφος ἐπικατανομένη ὁδοὶ ἡ ἀγία, "The Secret Sacred Book of Moses, Entitled the Eighth or the Holy Book" (Dietrich, "Abraxas," 169). Pherecydes of Syros is said to have learned his wisdom from τὰ φαινικῶν ἀπόκρυφα βιβλία, "The Secret Books of the Phenicians" (Suidas, κ. ν. φερεκίδης). In the early centuries of our era many religious and philosophical sects had such scriptures; thus the followers of the Gnostic Prodicus boasted the possession of secret books (ἀποκρίσεις) of Zoroaster (Clemens Alexandrinus, "Stromata," i. 15 [357 Potter]). IV Esdras is avowedly such a work: Ezra is bidden to write all the things which he has seen in a book and lay it up in a hidden place, and to teach the contents to the wise among his people, whose intelligence he knows to be sufficient to receive and preserve these secrets (xii. 36 *et seq.*), (see Dan. xii. 4, 9; Enoch. i. 2, cviii. 1; Assumptio Mosis, x. 1 *et seq.*) In another passage such writings are expressly distinguished from the twenty-four canonical books; the latter are to be published that they may be read by the worthy and unworthy alike; the former (seventy in number) are to be preserved and transmitted to the wise, because they contain a profounder teaching (xiv. 44-47). In this sense Gregory of Nyssa quotes words of John in the Apocalypse as ἐν ἀποκρίσει ("Oratio in suam Ordinationem," iii. 549, ed. Migne; compare Epiphanius, "Adversus Hæreses," li. 3). The book contains revelations not to be comprehended by the masses, nor rashly published among them.

Inasmuch, however, as this kind of literature flourished most among heretical sects, and as many of the writings themselves were falsely attributed to the famous men of ancient times, the word "Apocrypha" acquired in ecclesiastical use an unfavorable

connotation; the private scriptures treasured by the sects were repudiated by the Church as heretical and often spurious. Lists were made of the books which the Church received as sacred scripture and of those which it rejected; the former were "canonical" (see **CANON**); to the latter the name "Apocrypha" was given. The canon of the Church included the books which are contained in the Greek Bible but not in the Hebrew (see the list below, § III.); hence the term "Apocrypha" was not applied to these books, but to such writings as Enoch, the Testaments of the Twelve Patriarchs, etc. (see below, § III.). Jerome alone applies the word to all books which are not found in the Jewish canon (see "Prologus Galeatus"). At the Reformation, Protestants adopted the Jewish canon, and designated by the name "Apocrypha" the books of the Latin and Greek Bibles which they thus rejected; while the Catholic Church in the Council of Trent formally declared these books canonical, and continued to use the word "Apocrypha" for the class of writings to which it had generally been appropriated in the ancient Church; for the latter, Protestants introduced the name "Pseudepigrapha."

§ II. Apocryphal Books among the Jews. Judaism also had sects which possessed esoteric or recondite scriptures, such as the Essenes (Josephus, "B. J." ii. 8, § 7), and the Therapeutæ (Philo, "De Vita Contemplativa," ed. Mangey, ii. 475). Their occurrence among these particular sects is explicitly attested, but doubtless there were others. Indeed, many of the books which the Church branded as apocryphal were of Jewish (sometimes heretical Jewish) origin. Jewish authorities, therefore, were constrained to form a canon, that is, a list of sacred scriptures; and in some cases to specify particular writings claiming this character which were rejected and forbidden. The former—so the distinction is expressed in a ceremonial rule (Yad. iii. 5; Tosef. Yad. ii. 13)—make the hands which touch them unclean—כל כתבי הקודש מטמאין את הידים: the latter do not (see **CANON**). Another term used in the discussion of certain books is ננן, properly "to lay up, store away for safe-keeping," also "withdraw from use." Thus, Shab. 30b, "The sages intended to withdraw Ecclesiastes"; "they also intended to withdraw Proverbs"; *ib.* 13b, "Hananiah b. Hezekiah prevented Ezekiel from being withdrawn"; Sanh. 100b (Codex Carlsruhe), "although our masters with-

drew this book" (Sirach), etc. It has frequently been asserted that the idea and the name of the Greek "Apocrypha" were derived from this Hebrew terminology. (See Zahn, "Gesch. des Neutestamentlichen Kanons," i. 1.123 *et seq.*; Schürer, in "Protestantische Realencyclopädie," 3d ed., i. 623, and many others; compare Hamburger, "Realencyclopädie," ii. 68, n. 4.) "Apocrypha" (ἀποκρυφά βιβλία) is, it is said, a literal translation of ספרים נחלים, "concealed, hidden books." Closer examination shows, however, that the alleged identity of phraseology is a mistake. Talmudic literature knows nothing of a class of ספרים נחלים—neither this phrase nor an equivalent occurs—not even in "Ab. R. N." i. 1, though the error appears to have originated in the words נחלים היו used there. Nor is the usage identical: נחל does not mean "conceal" (ἀποκρύπτει translates not נחל, but סתר and its synonyms), but "store away"; it is used only of things intrinsically precious or sacred. As applied to books, it is used only of books which are, after all, included in the Jewish canon, never of the kind of literature to which the Church Fathers give the name "Apocrypha"; these are rather ספרים החיצונים (Yer. Sanh. x. 1, 28a), or ספרי הכתמים. The only exception is a reference to Sirach. The Book of (magical) Cures which Hezekiah put away (Pes. iv. 9) was doubtless attributed to Solomon. This being the state of the facts, it is doubtful whether there is any connection between the use of נחל and that of ἀποκρυφός.

§ III. Lists of Apocrypha; Classification.

The following is a brief descriptive catalogue of writings which have been at some time or in some quarters regarded as sacred scripture, but are not included in the Jewish (and Protestant) canon. For more particular information about these works, and for the literature, the reader is referred to the special articles on the books severally.

First, then, there are the books which are commonly found in the Greek and Latin Bibles, but are not included in the Hebrew canon, and are hence rejected by Protestants; to these, as has already been said, Protestants give the name "Apocrypha" specifically. These are (following the order and with the titles of the English translation): I Esdras; II Esdras; Tobit; Judith; The Rest of the Chapters of the Book of Esther; Wisdom of Solomon; Wisdom of Jesus, the Son of Sirach, or Ecclesiasticus; Baruch, with the Epistle of Jeremiah; Song of the Three Holy Children; History of Susanna; Destruction of Bel and the Dragon; Prayer of Manasses; I Maccabees; II Maccabees. These, with the exception of I. II (III. IV) Esdras and the Prayer of Manasses, are canonical in the Roman Church.

Secondly, books which were pronounced apocryphal by the ancient Church. Of these we possess several catalogues, the most important of which are the Stichometry of Nicephorus; the Athanasian Synopsis; and an anonymous list extant in several manuscripts, first edited by Montfaucon (see Schürer, "Gesch." 3d ed., iii. 262 *et seq.*); further a passage in the "Apostolical Constitutions" (vi. 16), and the so-called Decree of Pope Gelasius ("Corpus Juris Canonici," iii. Distinctio 15). References in the Fathers add some titles, and various Oriental versions give us a knowledge of other writings of the same kind.

A considerable part of this literature has been preserved, and fresh discoveries almost every year prove how extensive and how popular it once was.

A satisfactory classification of these writings is hardly possible; probably the most convenient scheme is to group them under the chief types of Biblical literature to which they are severally related—viz.:

1. Historical, including history proper, story books, and haggadic narrative.
2. Prophetic, including apocalypses.
3. Lyric; psalms.
4. Didactic; proverbs and other forms of "wisdom."

The assignment of a book to one or another of these divisions must often be understood as only a *potiori*; a writing which is chiefly narrative may contain prophecy or apocalypse; one which is primarily prophetic may exhibit in parts affinity to the didactic literature.

§ IV. Historical Apocrypha. 1. First Maccabees. A history of the rising of the Jews under the leadership of Mattathias and his sons against Antiochus Epiphanes, and of the progress of the struggle down to the death of Simon, covering thus the period from 175–135 B.C. The book was written in Hebrew, but is extant only in Greek and in translations made from the Greek.

2. Second Maccabees. Professedly an abridgment of a larger work in five books by Jason of Cyrene. It begins with the antecedents of the conflict with Syria, and closes with the recovery of Jerusalem by Judas after his victory over Nicanor. The work was written in Greek, and is much inferior in historical value to I Macc. Prefixed to the book are two letters addressed to the Jews in Egypt on the observance of the Feast of Dedication (חנוכה).

3. First Esdras. In the Latin Bible, Third Esdras. A fragment of the oldest Greek version (used by Josephus) of Chronicles (including Ezra and Nehemiah), containing I Chron. xxxv.–Neh. viii. 13, in a different, and in part more original, order than the Hebrew text and with one considerable addition, the story of the pages of King Darius (iii. 1–v. 6). The book is printed in an appendix to the official editions of the Vulgate (after the New Testament), but is not recognized by the Roman Church as canonical.

4. Additions to Daniel. *a.* The story of Susanna and the elders, prefixed to the book, illustrating Daniel's discernment in judgment.

b. The destruction of Bel and the Dragon, appended after ch. xii., showing how Daniel proved to Cyrus that the Babylonian gods were no gods.

c. The Song of the three Jewish Youths in the fiery furnace, inserted in Dan. iii. between verses 23 and 24.

These additions are found in both Greek translations of Daniel (Septuagint and Theodotion); for the original language and for the Hebrew and Aramaic versions of the stories, see DANIEL.

5. Additions to Esther. In the Greek Bible, enlargement on motives suggested by the original story: *a.* The dream of Mordecai and his discovery of the conspiracy, prefixed to the book; the interpretation follows x. 3; *b.* Edict for the destruction of the Jews, after iii. 13; *c.*, *d.* Prayers of Mordecai and Esther,

after iv. 17; *e.* Esther's reception by the king, taking the place of v. 1 in the Hebrew; *f.* Edict permitting the Jews to defend themselves, after viii. 12. In the Vulgate these additions are detached from their connection and brought together in an appendix to the book, with a note remarking that they are not found in the Hebrew.

6. **Prayer of Manasses.** Purports to be the words of the prayer spoken of in II Chron. xxxiii. 18 *et seq.*; probably designed to stand in that place. In many manuscripts of the Greek Bible it is found among the pieces appended to the Psalms; in the Vulgate it is printed after the New Testament with III and IV Esd., and like them is not canonical.

7. **Judith.** Story of the deliverance of the city of Bethulia by a beautiful widow, who by a ruse deceives and kills Holofernes, the commander of the besieging army. The book was written in Hebrew, but is preserved only in Greek or translations from the Greek; an Aramaic Targum was known to Jerome.

8. **Tobit.** The scene of this tale, with its attractive pictures of Jewish piety and its interesting glimpses of popular superstitions, is laid in the East (Nineveh, Ecbatana); the hero is an Israelite of the tribe of Naphtali, who was carried away in the deportation by Shalmaneser ("Enemessar"). The story is related in some way to that of ANIKAR.

9. **Third Maccabees.** (See MACCABEES, BOOKS OF.) A story of the persecution of the Egyptian Jews by Ptolemy Philopator after the defeat of Antiochus at Raphia in 217 B.C.; their steadfastness in their religion, and the miraculous deliverance God wrought for them. The book, which may be regarded as an Alexandrian counterpart of Esther, is found in manuscripts of the Septuagint, but is not canonical in any branch of the Christian Church.

§ V. **Historical Pseudepigrapha.** The books named above are all found in the Greek and Latin Bibles and in the Apocrypha of the Protestant versions. We proceed now to other writings of the same general class, commonly called "Pseudepigrapha."

10. **The Book of Jubilees**, called also *Leptogenesis* ("The Little Genesis"), probably *בראשית זוטא* in distinction, not from the canonical Genesis, but from a larger Midrash, a *רבה ב'*. It contains a haggadic treatment of the history of the Patriarchs as well as of the history of Israel in Egypt, ending with the institution of the Passover, based on Gen. and Ex. i.-xii. It is a free reproduction of the Biblical narrative, with extensive additions of an edifying character, exhortations, predictions, and the like. It gets the name "Book of Jubilees" from the elaborate chronology, in which every event is minutely reckoned out in months, days, and years of the Jubilee period. The whole is in the form of a revelation made through an angel to Moses on Mt. Sinai, from which some writers were led to call the book the "Apocalypse of Moses." (See APOCALYPSE, § V. 10.) It was written in Hebrew, probably in the first century B.C., but is now extant only in Ethiopic and in fragments of an old Latin translation, both made from an intermediate Greek version.

Brief mention may be made here of several similar works containing Haggadah of early Hebrew history.

a. "Liber Antiquitatum Biblicarum," attributed to PHILO. This was first published, with some other works of Philo, at Basel in 1527 (see *Cohn*, in "Jew. Quart. Rev." 1888, x. 277 *et seq.*; Schürer, "Gesch." 3d ed., iii. 541 *et seq.*, additional literature). Extends from Adam to the death of Saul, with omissions and additions—genealogical, legendary, and rhetorical—speeches, prophecies, prayers, etc. The patriarchal age is despatched very briefly; the Exodus, on the contrary, and the stories of the Judges, are much expanded. The author deals more freely with the Biblical narrative than Jubilees, and departs from it much more widely. The work is preserved in a Latin translation made from Greek; but it is highly probable that the original language was Hebrew, and that it was written at a time not very remote from the common era. Considerable portions of it are incorporated—under the name of Philo—in the Hebrew book, of which Gaster has published a translation under the title "Chronicles of Jerahmeel" (see Gaster, *l.c.*, Introduction, pp. xxx. *et seq.*, and below, *d.*).

b. Later works which may be compared with this of Philo are the *ספר הישר*, *רבינו יצחק*, and the *ספר יצחק*, on which see the respective articles.

c. To a different type of legendary history belongs the Hebrew *YOSIPPON* (*q. v.*).

d. The "Chronicles of Jerahmeel," translated by Gaster from a unique manuscript in the Bodleian (1899), are professedly compiled from various sources; they contain large portions excerpted from the Greek Bible, Philo (see above), and "Yosippon," as well as writings like the *Pirke de R. Eliezer*, etc.

e. Any complete study of this material must include also the cognate Hellenistic writings, such as the fragments of Eupolemus and Artapanus (see Freudenthal, "Hellenistische Studien") and the legends of the same kind in Josephus.

§ VI. **Books of the Antediluvians.** The Book of Jubilees makes repeated mention of books containing the wisdom of the antediluvians (*e.g.*, Enoch, iv. 17 *et seq.*; Noah, x. 12 *et seq.*) which were in the possession of Abraham and his descendants; also of books in which was preserved the family law of the Patriarchs (compare xli. 28) or their prophecies (xxxii. 24 *et seq.*, xlv. 16). These are all in the literal sense "apocryphal," that is, esoteric, scriptures. A considerable number of writings of this sort have been preserved or are known to us from ancient lists and references; others contain entertaining or edifying embellishments of the Biblical narratives about these heroes. Those which are primarily prophetic or apocalyptic are enumerated elsewhere (x., xi.); the following are chiefly haggadic:

11. **Life of Adam and Eve.** This is essentially a Jewish work, preserved—in varying recensions—in Greek, Latin, Slavonic, and Armenian. It resembles the Testament literature (see below) in being chiefly occupied with the end of Adam's life and the burial of Adam and Eve. According to an introductory note in the manuscripts, the story was revealed to Moses, whence the inappropriate title "Apocalypse of Moses." On the apocryphal Adam books see ADAM AND EVE, BOOK OF.

Other apocryphal books bearing the name of Adam are: The Book of Adam and Eve, or the Conflict of Adam and Eve with Satan, extant in Arabic and Ethiopic; and The Testament of Adam, in Syriac and Arabic. Both these are Christian offshoots of the Adam romance. Apocalypses of Adam are mentioned by Epiphanius; the Gelasian Decree names a book on the Daughters of Adam, and one called the Penitence of Adam.

Seven Books of Seth are said by Epiphanius ("Adversus Hæreses," xxxix. 5; compare xxvi. 8; also Hippolytus, "Refutatio," v. 22; see also Josephus, "Ant." i. 2, § 3) to have been among the scriptures of the Gnostic sect of Sethians.

On the apocryphal books of Enoch see APOCALYPSE, § V., and ENOCH, BOOK OF.

The Samaritan author, a fragment of whose writing has been preserved by Eusebius ("Prap. Ev." ix. 17) under the name of Eupolemus, speaks of revelations by angels to Methuselah, which had been preserved to his time. A Book of Lamech is named in one of our lists of Apocrypha.

Books of Noah are mentioned in Jubilees (x. 12, xxi. 10). Fragments of an Apocalypse of Noah are incorporated in different places in Enoch (which see). A book bearing the name of Noia, the wife of Noah, was current among certain Gnostics (Epiphanius, "Adv. Hereses," xxvi. 1). Shem transmits the books of his father, Noah (Jubilees, x. 14); other writings are ascribed to him by late authors. Ham was the author of a prophecy cited by Isidore, the son of Basilides (Clement Alexandrinus, "Stromata," vi. 6); according to others he was the inventor of magic (identified with Zoroaster; Clementine, "Recognitions," iv. 27).

§ VII. Testaments. A special class of apocryphal literature is made up of the so-called "Testaments" of prominent figures in Bible history. Suggested, doubtless, by such passages as the Blessing of Jacob (Gen. xlix.), the Blessing of Moses (Deut. xxxiii.), the parting speeches of Moses (Deut. iv., xxix. *et seq.*) and Joshua (Josh. xxiii., xxiv.), etc., the Testaments narrate the close of the hero's life, sometimes with a retrospect of his history, last counsels and admonitions to his children, and disclosures of the future. These elements are present in varying proportions, but the general type is well marked.

12. Testament of Abraham. Edited in Greek (two recensions) by M. R. James, "Texts and Studies," ii. 2; in Rumanian by Gaster, in "Proc. of Society of Biblical Archeology," 1887, ix. 195 *et seq.*; see also Kohler, in "Jew. Quart. Rev.," 1895, vii. 581 *et seq.* (See ABRAHAM, TESTAMENT OF, called also **Apocalypse of Abraham**). Narrative of the end of Abraham's life; his refusal to follow Michael, who is sent to him; his long negotiations with the Angel of Death. At his request, Michael shows him, while still in the body, this world and all its doings, and conducts him to the gate of heaven. The book is thus mainly Haggadah, with a little apocalypse in the middle.

The Slavonic Apocalypse of Abraham (ed. by Bonwetsch, "Studien zur Geschichte der Theologie und Kirche," 1897), translated from the Greek, gives the story of Abraham's conversion; the second part enlarges on the vision of Abraham in Gen. xv.

13. Testaments of Isaac and Jacob. Preserved in Arabic and Ethiopic. They are upon the same pattern as the Testament of Abraham; each includes an apocalypse in which the punishment of the wicked and the abode of the blessed are exhibited. The moral exhortation which properly belongs to the type is lacking in the Testament of Abraham, but is found in the other two.

14. Testaments of the Twelve Patriarchs. The parting admonitions of the twelve sons of Jacob to their children. Each warns against certain particular sins and commends the contrary virtues, illustrating and enforcing the moral by the example or experience of the speaker. Thus, Gad warns against hatred, Issachar shows the beauty of simple-mindedness,

Joseph teaches the lesson of chastity. In some (*e.g.*, in the Testament of Joseph) the legendary narrative of the patriarch's life fills a larger space, in others (*e.g.*, Benjamin) direct ethical teaching predominates.

The eschatological element is also present in varying proportions — predictions of the falling away in the last days and the evils that will prevail; the judgment of God on the speaker's posterity for their sins (*e.g.*, Levi, xiv. *et seq.*; Judah, xviii. 22 *et seq.*; Zebulun, ix.); and the succeeding Messianic age (Levi, xviii.; Judah, xxiv. *et seq.*; Simeon, vi.; Zebulun, ix. *et seq.*). A true apocalypse is found in the Test. of Levi, ii. *et seq.* (see APOCALYPSE). This eschatological element is professedly derived from a book written by Enoch (*e.g.*, Levi, x., xiv., xvi.; Judah, viii.; Simeon, v., etc.). The work is substantially Jewish; the Christian interpolations, though numerous, are not very extensive, and in general are easily recognizable.

A Hebrew Testament of Naphtali has been published by Gaster ("Proceedings of Society of Biblical Archeology," December, 1893; February, 1894; see also "Chron. of Jeremiah," pp. 87 *et seq.*), and is regarded by the editor and by Resch ("Studien und Kritiken," 1899, pp. 206 *et seq.*) as the original of which the Greek Testament is a Christian recension.

15. Testament of Job. When the end of his life is at hand, Job narrates to his children the history of his trials, beginning with the cause of Satan's animosity toward him. After parting admonitions (45), he divides his possessions among his sons, and gives to his three daughters girdles of wonderful properties (46 *et seq.*). The book is a Haggadah of the story of Job, exaggerating his wealth and power, his good works, and his calamities, through all of which he maintains unshaken his confidence in God. There are no long arguments, as in the poem; the friends do not appear as defenders of God's justice — the problem of theodicy is not mooted — they try Job with questions (see 36 *et seq.*). Elihu is inspired by Satan, and is not forgiven with the others. See Kohler, in "Semitic Studies in Memory of Alexander Kohut," pp. 264–338 and 611, 612, and James, in "Apocrypha Anecdota," ii. 104 *et seq.*

16. Testament of Moses. The patristic lists of Apocrypha contain, in close proximity, the Testament of Moses and the Assumption of Moses. It is probable that the two were internally connected, and that the former has been preserved in our Assumption of Moses, the extant part of which is really a Testament—a prophetic-apocalyptic discourse of Moses to Joshua. See below, § x. 2.

17. Testament of Solomon. Last words of Solomon, closing with a confession of the sins of his old age under the influence of the Jebusite, Shulamite. It is in the main a magical book in narrative form, telling how Solomon got the magic seal; by it learned the names and powers of the demons and the names of the angels by whom they are constrained, and put them to his service in building the Temple; besides other wonderful things which he accomplished through his power over the demons. (See Fleck, "Wissenschaftliche Reise," ii. 3, 111 *et seq.*) A translation into English by Conybeare was given in "Jewish Quart. Rev.," 1899, xi. 1–45.

The Gelasian Decree names also a "Contradictio

Salomonis," which may have described his contest in wisdom with Hiram, a frequent theme of later writers.

A Testament of Hezekiah is cited by Cedrenus; but the passage quoted is found in the Ascension of Isaiah.

§ VIII. *Relating to Joseph, Isaiah, and Baruch.* Other Apocrypha are the following:

18. *Story of Aseneth.* A romantic tale, narrating how Aseneth, the beautiful daughter of Potiphar, priest of On, became the wife of Joseph; how the king's son, who had desired her for himself, tried to destroy Joseph, and how he was foiled. The romance exists in various languages and recensions. The Greek text was published by Batiffol, Paris, 1889.

A *Prayer of Joseph* is named in the anonymous list of Apocrypha, and is quoted by Origen and Procopius. In these fragments Jacob is the speaker.

19. *Ascension of Isaiah, or Vision of Isaiah.* Origen speaks of a Jewish apocryphal work describing the death of Isaiah. Such a *martyrium* is preserved in the Ethiopic *Ascension of Isaiah*, the first part of which tells how Manasseh, at the instigation of a Samaritan, had Isaiah sawn asunder. The second part, the *Ascension of Isaiah to heaven* in the 20th year of Hezekiah, and what he saw and heard there, is Christian, though perhaps based on a Jewish vision. Extensive Christian interpolations occur in the first part also. A fragment of the Greek text is reproduced in Grenfell and Hunt, "The Amherst Papyri," London, 1900.

20. *The Rest of the Words of Baruch, or Paralipomena of Jeremiah.* (Ceriali, "Monumenta," v. 1, 9 *et seq.*; J. Rendel Harris, "Rest of the Words of Baruch," 1889; Dillmann, "Chrestomathia Ethiopica," pp. 1 *et seq.*; Greek and Ethiopic.) Narrates what befell Baruch and Abimelech (Ebed-melech) at the fall of Jerusalem. Sixty-six years after, they sent a letter by an eagle to Jeremiah in Babylon. He leads a company of Jews back from Babylon; only those who are willing to put away their Babylonian wives are allowed to cross the Jordan; the others eventually become the founders of Samaria. Jeremiah is spirited away. After three days, returning to the body, he prophesies the coming of Christ and is stoned to death by his countrymen.

§ IX. *Lost Books.* Other haggadic works named in the Gelasian Decree are: the *Book of Og*, the *Giant*, "whom the heretics pretend to have fought with a dragon after the flood"; perhaps the same as the Manichean *Ἐργάριος βιβλίον* (Photius, "Cod." 85), or *Ἡρακλῆα τῶν Ἑβραίων*; The *Penitence of Jannes and Jambres*. (See Iselin, in "Zeitschrift für Wissenschaft. Theologie," 1894, pp. 321 *et seq.*) Both of these may well have been ultimately of Jewish origin.

§ X. *Prophetical Apocrypha.* 1. *Baruch.* Purporting to be written by Baruch, son of Neriah, the disciple of Jeremiah, after the deportation to Babylon. The book is not original, drawing its motives chiefly from Jeremiah and Isaiah xl. *et seq.*; affinity to the Wisdom literature is also marked in some passages, especially in ch. iii.

The *Epistle of Jeremiah to the captives in Babylon*, which is appended to Baruch, and counts as the sixth chapter of that book, is a keen satire on idolatry.

2. *Assumption of Moses.* See above, Testament of

Moses (§ VII. 16). What now remains of this work, in an old Latin version, is prophetic in character, consisting of predictions delivered by Moses to Joshua when he had installed him as his successor. Moses foretells in brief outline the history of the people to the end of the kingdom of Judah; then, more fully, the succeeding times down to the successors of Herod the Great, and the Messianic age which ensues. It is probable that the lost sequel contained the Assumption of Moses, in which occurred the conflict—referred to in Jude 9—between Michael and Satan for the possession of Moses' body.

3. *Eldad and Medad.* Under this name an apocryphal book is mentioned in our lists, and quoted twice in the "Shepherd of Hermas" (ii. 34). It contained the prophecy of the two elders named in Num. xi. 26.

§ XI. *Apocalypses.* Most of the prophetical Apocrypha are apocalyptic in form. To this class belong: Enoch, The Secrets of Enoch, IV Esd., the Apocalypses of Baruch (Greek and Syriac), Apocalypse of Zechariah, Apocalypse of Elijah, and others (see APOCALYPSE, and the special articles). Apocalyptic elements have been noted above in the Assumption of Moses, the Ascension of Isaiah, the Testaments of the Twelve Patriarchs, and others.

§ XII. *Lyrical Apocrypha.* 1. *Psalms cli.*, in the Greek Bible; attributed to David, "when he had fought in single combat with Goliath."

2. *Psalms of Solomon.* Eighteen in number; included in some manuscripts of the Greek Bible, but noted in the catalogues as disputed or apocryphal. Though ascribed to Solomon in the titles, there is no internal evidence that the author, or authors, designed them to be so attributed. They were written in Hebrew—though preserved only in Greek—in Palestine about the middle of the first century B.C., and give most important testimony to the inner character of the religious belief of the time and to the vitality of the Messianic hope, as well as to the strength of party or sectarian animosity. The five Odes of Solomon in "Pistis Sophia" are of Christian (Gnostic) origin.

3. Five apocryphal psalms in Syriac, edited by Wright ("Proceedings of Society of Biblical Archaeology," 1887, ix, 257-266). The first is Ps. cli. (*supra*, § 1); it is followed by (2) a prayer of Hezekiah; (3) a prayer when the people obtain leave from Cyrus to return; and (4, 5) a prayer of David during his conflict with the lion and the wolf, and thanksgiving after his victory.

§ XIII. *Didactic Apocrypha.* 1. *The Wisdom of Jesus, the Son of Sirach* (in the Latin Bible entitled *Ecclesiasticus*). Proverbs and aphorisms for men's guidance in various stations and circumstances; a counterpart to the Proverbs of Solomon. The author was a native of Jerusalem, and wrote in Hebrew; his work was translated into Greek by his grandson soon after 132 B.C. The Syriac translation was also made from the Hebrew, and recently considerable parts of the Hebrew text itself have been recovered. The book is included in the Christian Bible—Greek, Latin, Syriac, etc.—but was excluded from the Jewish Canon (Tosef., Yad. ii. 13 *et seq.*). Many quotations in Jewish literature prove, however, its continued popularity.

2. *Wisdom of Solomon*, *Σοφία Σολομώντος*. Written in Greek, probably in Alexandria; a representative of

Hellenistic "Wisdom." Solomon, addressing the rulers of the earth, exhorts them to seek wisdom, and warns them of the wickedness and folly of idolatry. Note-worthy is the warm defense of the immortality of the soul, in which the influence of Greek philosophical ideas is manifest, as, indeed, it is throughout the book.

3. Fourth Maccabees. The title is a misnomer; and the attribution of the work to Flavius Josephus is equally erroneous. The true title is *Ἠπεὶ αὐτοκρατορίας λογισμῶν*, "On the Autonomy of Reason." It is an anonymous discourse on the supremacy of religious intelligence over the feelings. This supremacy is proved, among other things, by examples of constancy in persecution, especially by the fortitude of Eleazar and the seven brothers (II Macc. vi. 18, vii. 41). The work was written in Greek; it is found in some manuscripts of the Septuagint, but is not canonical.

§ XIV. Apocrypha in the Talmud. There are no Jewish catalogues of Apocrypha corresponding to the Christian lists cited above; but we know that the canonicity of certain writings was disputed in the first and second centuries, and that others were expressly and authoritatively declared not to be sacred scripture, while some are more vehemently interdicted—to read them is to incur perdition. The controversies about Ecclesiastes and the Song of Solomon will be discussed in the article *CANON*, where also the proposed "withdrawal" of Proverbs, Ezekiel, and some other books will be considered. Here it is sufficient to say that the school of Shammai favored excluding Ecclesiastes and the Song of Solomon from the list of inspired scriptures, but the final decision included them in the canon.

Sirach, on the other hand, was excluded, apparently as a recent work by a known author; and a general rule was added that no books more modern than Sirach were sacred scripture.

The same decision excluded the Gospels and other heretical (Christian) scriptures (Tosef., Yad, ii. 13). These books, therefore, stand in the relation of Apocrypha to the Jewish canon.

In Mishnah Sanh. x. 1, R. Akiba adds to the catalogue of those Israelites who have no part in the world to come, "the man who reads in the extraneous books" (בספרים החיצוניים), that is, books outside the canon of holy scripture, just as *ἔξω*, *extrinsecus*, *extra*, are used by Christian writers (Zahn, "Gesch. des Neutestamentlichen Kanons," i. 1, 126 *et seq.*). Among these are included the "books of the heretics" (מִיִּנִים), i.e., as in Tosef., Yad, quoted above, the Christians (Bab. Sanh. 100b). Sirach is also named in both Talmuds, but the text in the Jerusalem Talmud (Sanh. 28a) is obviously corrupt.

Further, the writings of Ben La'anah (בן לענה) fall under the same condemnation (Yer. Sanh. *l.c.*); the Midrash on Ecclesiastes xii. 12 (Ecc. R.) couples the writings of Ben Tigla (בן תגלא) with those of Sirach, as bringing mischief into the house of him who owns them. What these books were is much disputed (see the respective articles). Another title which has given rise to much discussion is ספרי המירם or המירום (*sifre ha-meram* or *ha-merom*), early and often emended by conjecture to המירום (Homeros; so Hai Gaon, and others). See HOMER IN TAL-

MUD. The books of "Be Abidan," about which there is a question in Shab. 116a, are also obscure.

BIBLIOGRAPHY: Texts: The Apocrypha (in the Protestant sense) are found in editions of the Greek Bible; see especially Swete, *The Old Testament in Greek*, 2d ed.; separately, Fritzsche, *Libri Apocryphi Veteris Testamenti Græci*, 1871. Of the Pseudepigrapha no comprehensive corpus exists; some of the books are included in the editions of Swete and Fritzsche, above; and in Hilgenfeld, *Mssias Judæorum*, 1893. See also Fabricius, *Contra Pseudepigraphas Veteris Testamenti*, 2 vols., 2d ed., Hamburg, 1722, 1723. Editions which is not replaced by any more recent work. For editions and translations: of most of these writings the literature of the respective articles must be consulted. Translations: The Authorized Version may best be used in the edition of C. J. Ball, *Variorum Apocrypha*, which contains a useful apparatus of various readings and renderings; the Revised Version, *Apocrypha*, 1895; Churton, *Uncanonical and Apocryphal Scriptures*, 1884; a revised translation is given also in Bissell's *Commentary* (see below). Of the highest value is the German translation, with introductions and notes, in Kantzsch, *Die Apokryphen und Pseudepigraphen des Alten Testaments*, 2 vols., 1890. Commentaries: Fritzsche and Grimm, *Kurzer fasstes Evangelisches Handbuch zu den Apokryphen des Alten Bundes*, 6 vols., 1851-60; Wace and others, *Apocrypha*, 2 vols., 1888 (Speaker's Bible); Bissell, *The Apocrypha of the Old Testament*, 1890 (Lange series).

The most important recent work on this whole literature is Schürer's *Geschichte des Jüdischen Volkes*, 3d ed., vol. iii. (Eng. tr. of 2d ed.: *Jew. People in the Time of Jesus Christ*), where also very full references to the literature will be found.

T.

G. F. M.

APOLANT, EDUARD: German physician; born at Jastrow, city in Westpreussen, Prussia, Aug. 21, 1847. He was educated at the gymnasium at Deutsch-Krone and at the University of Berlin, where he received the degree of doctor of medicine in 1870. He was an assistant surgeon in the Franco-Prussian war (1870-71), and, on returning to Berlin, engaged in practise in that city. In 1896 he received the title of "Sanitätsrath."

Apolant has contributed numerous papers to Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin" ("Ueber das Verhältniss der Weissen und Roten Blutkörperchen bei Eiterungen," etc.); the "Berliner Klinische Wochenschrift" ("Ueber Applikation von Karbolsäuremischslage bei Pocken," etc.), and other medical journals.

BIBLIOGRAPHY: Wrede, *Das Geistige Berlin*, iii. 3, Berlin, 1898.

S.

F. T. H.

APOLLINARIS or APOLLINARIUS, CLAUDIUS: Bishop of Hierapolis, Phrygia, in 170; author of an "Apology for the Christian Faith," which he addressed to Emperor Marcus Aurelius Antoninus. He wrote also two books "Pros Ioudaious" (Against the Jews) and other works against the pagans, and opposing the Montanist and the Encratite heresies, besides other books, all of which are now lost.

BIBLIOGRAPHY: Eusebius, *Hist. Eccl.* iv. 27, v. 19; Jerome, *De Viris Illustribus*, etc., p. 26; *Epistole*, p. 84; Fabricius, *Biblioth. Græca*, vii. 160; Tillemont, *Mémoires*, t. I, pt. ii.

T.

F. H. V.

APOLLONIUS: One of the Judeans who, about 130 B.C., went to Rome to make a covenant or league of friendship with the Romans. He was called by Josephus "the son of Alexander." See JOHN HYRCANUS and ROMANS.

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 9, § 2, xiv. 10, § 22.

G.

L. G.

APOLLONIUS or APOLLONIUS MOLON: Greek rhetorician and anti-Jewish writer; flourished

in the first century B.C. He is usually, but not always, designated by the name of his father, Molon. He was called by his patronymic mainly to distinguish him from his somewhat older contemporary Apollonius Malachos. Apollonius Molon was still praised as a distinguished master of the art of speech about the year 75 B.C. Josephus, however, concerns himself with him simply as one of the most prominent and most pernicious anti-Jewish writers.

Born at Alabanda, in Caria, Apollonius afterward emigrated to Rhodes, wherefore Cicero styles him "Molon Rhodius" ("Brutus," ch. lxxxix.). He soon eclipsed his contemporaries both as a master of oratory and as a practical advocate, and had as pupils both Cicero and Julius Caesar.

It was at Rhodes, no doubt, that Apollonius appropriated the Judæophobic ideas of the Syrian stoic Posidonius (135-51 B.C.), who lived in that city, and thence circulated throughout the Greek and Roman world several wild calumnies concerning the Jews,

such as the charges that they worshiped an ass in their temple, that they sacrificed annually on their altar a specially fattened Greek, and that they were filled with hatred toward every other nationality, particularly the Greeks. These and similar malevolent fictions regarding the Jews were adopted by Apollonius, who, induced by the fact that the Jews in Rhodes and in Caria were very numerous (compare I Macc. xv. 16-24), composed an anti-Jewish treatise, in which all these accusations found embodiment. While Posidonius had confined himself to incidental allusions to the Jews in the course of his history of the Seleucide (compare C. Müller, "Frag. Hist. Græc.," iii. 245 *et seq.*), Apollonius outdid his master by undertaking a separate book on the subject. Such appears to have been the character of his treatise, which, according to Alexander Polyhistor, was a *κρυπτολογία* (Eusebius, "Preparatio Evangelica," ix. 19), a polemic treatise—as Schürer renders the phrase—against the Jews. The polemic passages, however, must have been interwoven with a general presentation of a Jewish theme—probably a history of the origin of the Jewish people. For it is the complaint of Josephus that Apollonius, unlike Apion, far from massing all his anti-Jewish charges in one passage, had preferred to insult the Jews in various manners and in numerous places throughout his work (*l.c.* ii. 14). The assumption that Apollonius' book was of a historic character is confirmed by the fragment in Alexander Polyhistor, which gives the genealogy of the Jews from the Deluge to Moses, and by an allusion of Josephus which indicates that the exodus from Egypt was also dealt with therein (*l.c.* ii. 2). In connection with the exodus, Apollonius gave circulation to the malicious fable that the Jews had been expelled from Egypt owing to a shameful malady from which they suffered, while he took occasion to blacken the character of Moses also and to belittle his law, characterizing the lawgiver of the Jews as a sorcerer and his work as devoid of all moral worth. Besides, he heaped many unjust charges upon the Jews, reproaching them for not worshipping the same gods as the other peoples (*l.c.* ii. 7) and for disinclination to associate with the followers of other faiths (ii. 36). He thus represented them as atheists and misanthropes,

and depicted them withal as men who were either cowards or fanatics, the most untalented among all barbarians, who had done nothing in furtherance of the common welfare of the human race (ii. 14). No wonder these groundless charges excited the anger of Josephus, who believed that they corrupted and misled the judgment of Apion (*l.c.* ii. 7, 15 *et seq.*), and who therefore zealously devoted the entire second part of his treatise against Apion to a refutation of Apollonius. The latter was thus paid back in his own coin. Josephus does not hesitate to accuse him of crass stupidity, vaingloriousness, and an immoral life (*l.c.* ii. 36, 37). See **APION**.

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H. G. E.

APOLLONIUS OF TYANA: Pythagorean philosopher and necromancer, born about the year 3 B.C.; died, according to some sources, in the thirty-eighth year of his age. In Arabic literature his name is cited in the form "Balinas" or "Belenus," which has often been mistaken for "Pliny." He is mentioned in connection with magical writings, and is called by the Arabs *Ṣaḥib al-Taḥṣīmat* ("The Author of Talismans"). They attribute to Apollonius "*Risālah fi Tathir al-Ruḥāmiyat fi al-Markabat*," a work that treats of the influence of pneumatic agencies in the world of sense, and which also deals with talismans. An introduction ("Mebo") to this treatise on talismans, "*Iggeret al-Taḥṣīm*," was composed by an anonymous writer; it is found in Steinschneider MS., No. 29. It is full of Arabic words, and contains a few Romance ones also. The translator says at the end that the whole book is of no value, and that he has translated (or copied) it merely as a warning against "serving strange gods." It is probable that a copy of this translation existed in the library of Leon Mosconi (Majorca, 14th century), where it seems to occur under the title "*Bel Enus*"—No. 37 of the catalogue ("Rev. Et. Juives," xxxix. 256, xl. 65). It is also cited by Joseph Nasi (16th century) and perhaps by Abba Mari. According to Johannan Allemanno (died 1500), Solomon ben Nathan Orgueiri (of Aix, Provence, about 1390) translated from the Latin another work on magic by Apollonius. The Hebrew title of this second work was *מלאכת מוסכלת* ("Intellectual Art"); fragments of it are found in Schönblum MS., No. 79.

BIBLIOGRAPHY: For Apollonius and his supposed writings see J. Müller, in Pauly-Wissowa, *Real-Encyclopädie der Classischen Alterthumswissenschaft*, iii. 146 *et seq.*; and Gottheil, in *Z. D. M. G.*, xlv. 466; on the Arabic and Hebrew translations see Steinschneider, *Hebr. Übers.*, § 320 (= *Z. D. M. G.*, xlv. 430 *et seq.*); Fürst, *Ursprung des A. T.*, p. 164, attempted to identify Apollonius with Ben La'anah, whose writings were condemned (Yer. Sanh. xi. 28 a).

G.

APOLLOS: A learned Jew of Alexandria, and collaborer of Paul. Of him the following is told (Acts xviii. 24-28): He came (about 56) to Ephesus, as "an eloquent man and mighty in the Scriptures," to preach and to teach in the synagogue; and his fervor of spirit and boldness of speech attracted the

attention of Aquila and Priscilla—Jews who had espoused the cause of the new Christian faith in Corinth. They found him not sufficiently informed in the new doctrine: for he knew "only the baptism of John" when he spoke to the people of "the way of the Lord." So they expounded the way of God to him more fully; and, turned into a firmer believer in Jesus as the Messiah, he went to Achaia, where he converted the Jews to his new faith by his arguments from Scriptures. This is illustrated by another story which immediately follows: While Apollos was still at Corinth, Paul found in Ephesus about twelve disciples of John the Baptist who had never heard of the Holy Ghost, but had undergone baptism for the sake of repentance. Paul succeeded in baptizing them anew in the name of Jesus; and then, after "Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts xix. 1-6).

The sect, then, to which Apollos, as well as these twelve men of Ephesus, belonged, were simply Baptists, like John; preaching the doctrine of the "Two Ways"—the Way of Life and of Death—as taught in the "Didache," the propaganda literature of the Jews before the rise of Christianity. They were therefore won over to the new Christian sect probably under the influence of such ecstatic states of mind as are described here and in the writings of Paul.

Whether Apollos belonged to the class of thinkers like Philo or not is, of course, a matter of conjecture. But it is learned from Paul's own words (I Cor. i. 10) that while working on the same lines as Paul, Apollos differed essentially from him in his teachings. Four different parties had arisen there: one adhering to Paul, another to Apollos, a third to Peter, and the fourth calling itself simply "of the Christ." "Who, then," says he, "is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered . . . we are laborers together. . . . Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. . . . Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Cor. iii. 5-23). Evidently Apollos betrayed more of that wisdom which Alexandrian philosophers gloried in. Wherefore, Paul contends that "not with wisdom of words" (I Cor. i. 17) was he sent to preach the gospel. . . . "The world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom" (ib. 21, 22). Originally the people of Corinth were, according to I Cor. xii. 2, not Jews, but Gentiles. It is, therefore, easy to understand why Apollos' preaching appealed to them far more than Paul's. Still, the difference between the two "apostles" (I Cor. iv. 9) was not of a nature to keep them apart; for Paul, toward the close of his letter to the Corinthians, says: "As touching our brother Apollos, I greatly desired him to come unto you: . . . he will come when he shall have convenient time" (I Cor. xvi. 12). We have reason to ascribe to Apollos some

influence in the direction which led to a blending of the Philonic Logos with the Jewish idea of the Messiah—a Hellenization of the Christian belief in the sense of John's Gospel; though many critics since Luther are disposed to attribute to him the Epistle to the Hebrews.

BIBLIOGRAPHY: Weizsäcker, *Das Apostolische Zeitalter*, p. 238; Blass, *Commentary on Acts*, pp. 201, 203; Friedländer, *Der Vorchristliche Jüdische Gnosticismus*, 1898, p. 37.
T. K.

APOLOGISTS: Men of pious zeal who defended both the Jewish religion and the Jewish race against the attacks and accusations of their enemies by writing, either in the form of dissertations or of dialogues, works in defense of the spirit and doctrines of Judaism, so that its essentials might be placed in the proper light. It was in the nature of things, therefore, that they were impelled to expose the general weakness of the positions of their antagonists, and to attack those positions rigorously; hence the apologies are, at the same time, polemical arraignments. So long as the Jewish state was independent and respected by neighboring peoples, and so long as religious reverence retained its hold upon the heathen nations with whom the Jews came into contact, it was unnecessary to ward off attacks on their nationality, on their religious teachings, or on their manners and customs. They dwelt in harmony with Persians when Cyrus established the Persian empire, and later with Greeks; they dwelt alongside of Parthians and New Persians, and their Judaism received no manner of offense. But when the Jewish state fell into internal decay, and the Greeks, with whom the Jews held the closest relations, lost their reverence for their own deities; when, furthermore, with the translation of the Bible into Greek, the Hellenes were introduced to a literature that claimed at least equality with their own; and, finally, when the Egyptians were by that translation informed of the pitiful rôle their ancestors had played at the birth of the Jewish nation, these peoples felt themselves severely wounded in their national vanity. It was, accordingly, in Alexandria that anti-Jewish literature originated, to withstand which the Jewish Apologists resident there devoted their energies.

Manetho, an Egyptian temple scribe at Thebes, was the first to assail the Jewish nationality with all manner of fables invented by himself.

The First Attacks in Egypt by Heathens. Opportunity to disseminate misinformation concerning the Jews had been afforded by the Syrian king Antiochus Epiphanes, whose wonderful stories concerning his experiences in the Temple of Jerusalem were seized upon and elaborated by the anti-Jewish writers of Alexandria. In this city, the capital of Egypt, dwelt numerous Jews who were distinguished for their intellectual activity and moral life, and many Greeks detested the Jews for their difference in moral ideals, founded as they were upon religious codes quite different from their own. Alexandria was accordingly the market where unscrupulous writers were certain of finding sale for their multifarious calumnies against the Jewish people. In Alexandria, consequently, the earliest Jewish Apologists made their appearance.

The first generation of Jewish Apologists flourished from the beginning of the first century B.C. to the middle of the second century of the common era. In this period are included those Apologists who encountered the attacks of the ancient heathens. The early Greek fashion of writing under a pseudonym had been transplanted to Alexandria; works were issued purporting to be productions of the great men of antiquity. The first Jewish Apologists were, therefore, strictly in the fashion when they used pseudonyms in their replies to the ceaseless libels with which the anti-Jewish writers assailed the religious literature, the manners, and the customs of the Jews. These Apologists drew a picture of the grandeur and moral elevation of Judaism, and, in accordance with the prevailing custom, ascribed their writings to heathen poets and prophets. The most important of these apologetic writings are the "Sibylline Books" and "The Wisdom of Solomon." The "Sibylline Books," composed partly in the middle of the second, partly in the first, century B.C., contrasted the lofty ethics of monotheism and the righteousness and morality of Judaism with the follies of idol-worship, and with the selfishness and sensuality of heathendom. "The Wisdom of Solomon" uses still darker colors to paint the immorality and viciousness, the utter corruption and shamelessness of the heathen world, and portrays, in contrast therewith, the moral atmosphere emanating from Jewish religious writings. The author of this book lived probably about the time of the Roman emperor Caligula (37-41). Among the Apologists in Alexandria mention must also be made of PHILO, one of the most eminent philosophical thinkers of Judaism, who flourished about 40. Philo sought to illustrate to the heathen world the beauty of the Jewish Scriptures by endeavoring to prove that both Judaism and the better Hellenic thought in the writings of Greek philosophers aimed at one and the same mark: that the Jewish prophets and the Greek speculative thinkers strove after one and the same truth, and that, therefore, the difference between Judaism and Greek philosophy was one merely of external appearance or expression.

The First Apologists. The best apologetic work of this period, and indeed of any period, is that written in Rome by Flavius Josephus (born about 37), which he entitled "Against Apion, or Concerning the Ancient State of the Jewish Nation." APION, who was a contemporary of Philo, had, at the request of several Alexandrians, handed to the emperor Caligula a calumnious memorial full of the worst accusations and slanders against the Jews. He had simply compiled everything to be found in previous writings of this character, and added to it whatever he could devise in the way of malicious invention. This slanderous petition, no doubt, made its influence felt at the time Josephus was writing his history in Rome, and impelled him to publish his "Apology" (vindication), which consisted of two books. He controverts the allegation that the Jews have no history and are a new nation. The sting of the charge came from the circumstance

that, according to the view then prevailing, the respectability and dignity of a nation were in direct proportion to its antiquity. He exposes the falsity of the calumnies circulated against Judaism, and illustrates the mental incapacity of his opponents to grasp historical truths. Through the whole work there breathes a spirit of warm admiration for Moses and his civil and religious legislation; it acknowledges appreciatively whatever is great and good among all ancient peoples. This "Apology" of Josephus furnished the model after which the Church fathers patterned all their apologetic treatises, the writing of which they were frequently called upon to undertake in defense of Christianity.

No further apologetics of this period have been preserved, although the venom that Apion injected into the minds of his contemporaries continued to work among Roman writers, who saw in the Jewish nation a stubborn enemy of Rome and an opponent of the national cult. But in the Talmud and Midrash many religious conversations have been preserved, in which prominent teachers like Johanan ben Zakkai, Joshua ben Hananiah, Akiba, and others defend Judaism and its doctrines. Dialogues, such as these, between cultured representatives of Judaism and heathenism, were, as a matter of course, quite free from fanaticism; they were, in fine, friendly contests of wit and wisdom without the least trace of animosity or bitterness.

The second series of Jewish Apologists covered the period from the second to the fifteenth century, and was concerned in repelling the attacks of Christianity and, to a small extent, of Islam. Christianity, having received from Judaism its doctrines of pure morality and of love of one's neighbor, was constrained, in order to furnish grounds for its distinction, to proclaim that it had come into existence to displace, and to fulfil the mission of, Judaism. It endeavored to prove the correctness of this standpoint from the Bible itself, the very book upon which Judaism was founded. Wherefore Judaism had no further reason to exist! The Jews, however, were not yet ready to accept this decree of self-extinction, nor to permit Christendom to take possession of the religious and ethical ground held by the Jews. Here, then, was an occasion for some very sharp polemics between the offspring and the parent who declined to die. The fact that both sides appealed to the same source of authority—the Scriptures—served also to narrow and intensify the struggle. So long, however, as Christianity refrained from throwing the Brennus-sword of worldly power into the scales, the discussion partook of the same peaceful nature as those friendly passages of arms recorded in the Talmud and Midrashim, and displayed more of the nature of good-humored rallying than of serious debate. Jewish scholars, referring to Num. xxiii. 19, expressed their objections to Christianity in the single passage: "If a man say that he is God, he is deceiving thee; if he say that God is man, he will repent it. If he claim to ascend to heaven, he may say it, but he shall not do it" (Yer. Ta'anit i. 1).

But with the growth of political power in the Church, the attacks of the bishops upon Jews and

Judaism took on a harsher animus. The silence of the Jews for several centuries in the face of such attacks was a deplorable error, especially in view of the fact that the bitter effects of this anti-Jewish literature were felt in the keenest degree. This silence can be accounted for only by assuming that the Jews of those days were not afraid of any enduring consequences from these attacks, or from

Silence of the Jews. The fundamental principles of Christianity—Trinity, Incarnation, etc.—

were deemed by them to stand in such direct contradiction to both the spirit and the letter of the Bible that it seemed like a work of supererogation to point out the contradiction. Aside from this, these attacks were written in Latin or in Greek, familiarity with either of which had been lost by the Jews. Whenever any vernacular discussions, founded upon such material, occurred, the crass ignorance of the Christian clergy of the day rendered the victory of the Jews an easy one. And it was because the Jews felt so sure of their own ground that they did not think it necessary to defend themselves.

So far as ascertained, the first to venture a defense in any degree was Saadia ben Joseph (died 942), who was gaon in Sura and a very prolific writer. In his translation of the Bible into Arabic, and in his commentaries upon it, as well as in his philosophical work, "Emnot we-De'ot" (written in Arabic and translated into Hebrew by Judah ibn Tibbon), he attacked the claims of Christianity and Islam: the former receiving from his pen greater attention than the latter, because Islam was not so insistent in its missionary zeal as Christianity. Saadia maintained that Judaism would always exist, and that its religious system, which allowed man to reach perfection as nearly as possible, would not be displaced by any other. In any case, Christianity, which transformed mere abstractions into divine personalities, was not qualified to supersede it; nor was Islam, which lacked sufficient proof to displace the undisputed revelation from God on Sinai.

From the period of Saadia polemical passages are encountered in Midrashic works and ritual poems directed against both Christianity and Mohammedanism; but although such passages usually close with some kind of a defense of Judaism, they seem to labor under a species of reserve and timidity. But when at the time of the Crusades fanaticism broke loose and the might of the Church grew rapidly; when, furthermore, the Christian clergy had learned to make use of the services of baptized Jews in aiding schemes for the wholesale Christianization of their brethren, the leading spirits among the Jews felt constrained to lay aside all hesitation and reserve, so that with the twelfth century Jewish polemics appeared more frequently and more numerous. In northern France, R. Samuel b. Meir (Rashbam) and Joseph Bekor Shor demonstrated the weakness of the foundations sought for Christianity in the Bible; and Joseph b. Isaac Kimhi wrote the "Sefer ha-Berit," in which he applied himself to the discussion of Christian dogmas and their scientific refutation. Moses ibn Tibbon, in Montpellier (1240), and Meir b. Simon

wrote polemical works; and the latter in addition compiled the apologetic book "Milhamot Mizwah." In Spain, although prominent Jewish scholars had embraced Christianity and placed their services at the disposal of the Church for public disputations and polemical writings, there were also Jewish Apologists that published their replies, either in special books or in the shape of letters addressed to the apostates. Against Abner of Burgos (called, as a Christian, Alfonso of Valladolid), Shem-Tob ibn Shaprut wrote his pamphlet "Eben Bohan" (The Touchstone). To Maestro Astruc Raimond (who, as a Christian, took the name of Francisco Dios Carne) Solomon b. Reuben Bonfod addressed his epistle, full of sharp points, against Christianity. The philosopher Hasdai Crescas singled out Solomon ha-Levi (who, as a Christian, bore the names of Paul de Santa Maria and Paul of Burgos) and replied most vigorously to his attacks upon Jewish doctrine. Possibly the most important apologetic writings of all are those of Profiat Duran, of the fifteenth century, and of Simon b. Zemah Duran. Around these arrayed themselves a number of prominent Apologists, who wrote independently or quoted chapters from the works of the Durans. In Italy Abraham Farrissol (born 1451) wrote an apologetic book, "Magen Abraham" (Shield of Abraham), in which he proved that the popes had permitted the Jews to take usury in order to enable them to pay the high imposts laid upon them. In Germany, in the beginning of the fifteenth century, Lipman of Mühlhausen wrote his apologetic treatise, "Nizzahon" (Victory), which name was given also to many other books of similar scope published in Germany.

Much less fanatical were the attacks encountered by Judaism from the side of Mohammedanism. The far more favorable political and social position of the Jews among the Mohammedans of Persia and Egypt and among the Moors in Spain—the latter of whom possessed but a scanty knowledge of the

Bible and of Jewish literature—hardly

Mohammedan Attacks. gave such scope to aggressive polemics as would call out the Jewish defense. In addition to Saadia and to the

Karaite writers, the following were the chief Jewish authors who assailed Islam in defense of Judaism: Sherira b. Hanina Gaon, Judah ha-Levi (in his "Kuzari"), Abraham ibn Ezra, Moses b. Maimon, Moses of Coucy, and the author of the "Zohar." The whole range of Jewish literature contains but a single production of any extent (originally a portion of a larger work) that applies itself to an attack upon Islam. Under the title "Keshet u-Magen" (Bow and Shield) it was published in the eighteenth century at Leghorn as a supplement to Simon Duran's work, "Magen Abot" (The Shield of the Fathers). This supplement was translated into German by Steinschneider in 1830 in "Magazin für die Wissenschaft des Judenthums."

The invention of printing was the signal for the outpouring of a veritable flood of anti-Jewish literature. Johann Christian Wolf, in the second part of his "Bibliotheca Hebraea," published in 1721, enumerates the titles of all publications by Christians against Jews and Judaism; and these titles alone

fill fifty quarto pages of his book. Kayserling in his "Biblioteca Española-Portuguesa-Judaica," pp. 114 *et seq.*, gives a list of anti-Jewish writings in Spanish. To the earlier common calumnies—and especially to that so often made by Spanish apostates, that the Talmudical passages directed against the heathens were in reality intended against Christians—there was added after the twelfth

The Blood- century (occasionally at first, but after **Accusation** ward more generally) the accusation **and Other** that the Jews used the blood of Chris- **Calumnies.** tians for ritual purposes. This is the

identical accusation which the Romans of the second century made against the Christians. At the same time the charge is occasionally encountered that the Jews pierce the consecrated host until blood flows from it. Sad to say, Catholic churchmen themselves spread these calumnies in order to furnish collateral proofs of the doctrine of transubstantiation enunciated at the fourth Lateran council in 1215. Jewish Apologists henceforth had to take notice of this accusation as well. An apologetic book in the spirit of Lipman Mühlhausen's "Nizzahon" was written by the Karaite Isaac of Troki (near Wilna, died 1593), entitled "Hizzuk Emunah." The blood-accusation was taken up by Isaac Abravanel in his commentary upon Ezekiel; by Samuel Usque—who had escaped from the fangs of the Inquisition—in his "Consolaçam as Tribulaçoẽs de Ysraël" (1553); by Judah Karmin in his "De Charitate" (1643); by Manasseh b. Israel in his "Vindicie Judæorum" (1656), translated into German by Marcus Herz, with a preface by Moses Mendelssohn; by Isaac Cantarini in his "Vindex Sanguinis" (1680); by Jacob Emden in his open letter prefaced to his edition of the "Seder 'Olam Rabba we-Zutta" (1757); by I. Tugendhold in his "Der Alte Wahn," etc. (1831); by I. B. Levinsohn in his "Efes Dammim" (1837); by L. Zunz in "Ein Wort zur Abwehr" (1840), and by many others.

Apologies of a more extended scope were written by the above-mentioned Samuel Usque, who treats historically of the departed glory of Israel and of the end of the period of Jewish power and wisdom; by David d'Ascoli (1559), and by David de Pomis, who wrote the well-known apology "De Medico Hebreo" (1588), dedicated to Duke Francis II. of Urbino. Other Apologists were Solomon Zebi Uffenhausen, author of "Zeri ha-Yehudim," published in 1615; the proselyte Abraham Peregrino (71, proselyte), who wrote "Fortaleza," translated by Marco Luzzatto in 1775 into Hebrew; Emmanuel Aboab, author of "Nomologia," written in Spanish, 1629; Simon Luzzatto, with his treatise upon the condition of the Jews; Jacob Lombroso (1640); Balthasar Orobio de Castro, who wrote apologetic essays in Amsterdam; Cardoso, with his work, "Excellencias de los Hebreos" (1679); Saul Levi Morteira (died 1660); Isaac Aboab; Judah Briel (1702); David Nieto, who wrote "Matteh Dan" (1714); Isaac Pinto (born in Bordeaux, 1715); and Rodrigues Texeira (died 1780).

With Moses Mendelssohn's letter to Lavater, Jewish apologetic writings assumed another character: the question became one of political rights for the Jews. And it is indeed true that spiteful attacks upon Jews and Judaism have not yet ceased. Even the cultured classes among the most enlightened

nations are not yet able to divest themselves of the ancient prejudices and traditions. Atavistic sentiments often show themselves stronger

Modern apotheotic writings of to-day are al- **Polemics.** most exclusively of a political character, and will be rendered wholly unnecessary only when political and social equality the world over is an accomplished fact. See ANTI-SEMITISM, BLOOD-ACCUSATION, DESECRATION OF HOST, DISPUTATION, POLEMICAL LITERATURE.

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K.

S. B.

APÔPHIS: The Egyptian king under whom, according to some early writers, Joseph came to Egypt, and who, according to Syncellus, flourished in the sixteenth century B.C. ("Chronographia," c. 115, § 7). Josephus names Apôphis as the second, and Julius Africanus enumerates him as the sixth king of the fifteenth, or Hyksos, dynasty. The monuments explain the confusion. They exhibit two Hyksos kings, called Apôpy, with the royal names 'A-knon and 'A-user-rê, apparently corresponding with the second and sixth Hyksos (compare "Mitteilungen der Vorderasiatischen Gesellschaft," iii. 17; for a different sequence see, for example, Petrie, "History of Egypt," i. 241). Syncellus seems to have meant the second Apôphis, under whom the Hyksos were expelled from Egypt. This one reigned at least thirty-three years according to the monuments, forty-nine according to Manetho, to about 1570 B.C. The identification with Joseph's Pharaoh seems, however, only a hypothesis influenced by the erroneous Hyksos theory of Josephus, so that no reliance can be placed on the dates given by Syncellus for Joseph's arrival and elevation to his office, as corresponding with the years four and seventeen of Apôphis.

J. JR.

W. M. M.

APOPLEXY: A sudden loss or diminution of sensation and of the power of motion, caused by the rupture or plugging up of a blood-vessel in the cranial cavity and effusion of blood on or within the brain. Ordinarily it is referred to as a "stroke of paralysis." The chief symptoms of this condition are sudden loss of consciousness, of motion, and of sensation, the affected person lying as if dead.

According to Dr. John Beddoe, Apoplexy appears to have no racial preferences. In New Orleans

negroes and whites are said to die of

Proportion Apoplexy in the proportions of 103 **Between** and 91 respectively. England, Scot-

Whites and land, Prussia, and Italy give each al-

Blacks. most exactly the same figures, vary-

ing between 10 and 11 per 10,000 of inhabitants. Switzerland and Holland yield 8.5 and 7.9 respectively, but Ireland gives only 5.9 per 10,000. The rate of mortality from Apoplexy is certainly lower in quiet, rural districts than amid the hurry and worry, or excesses, of towns.

Lombroso, on analyzing the vital statistics of Italian Jews, found that deaths due to Apoplexy are

twice as frequent among them as among the general population of that country. He attributes it to the

**Predis-
position of
Italian
Jews.**

his emotional temperament of the Jew, to his reputed avarice, his constant struggle with adverse conditions of life, and the ceaseless persecution of the race. Lombroso further intimates that the frequent marriages of near kin among Jews, and the greater development and use of their brains, are also predisposing causes.

The writer has compiled some statistics of American Jews, and finds that, in New York at least, the Jew is no more liable to Apoplexy than is the non-Jew. Thus, from Dr. John S. Billings' report on "The Vital Statistics of the Jews in the United States" it is seen that among a Jewish population of 10,618 families, comprising 60,630 persons, there occurred 68 deaths from Apoplexy during the five years from 1885 to Dec. 15, 1889; which means that the death-rate from Apoplexy among the Jews was 1.12 per 1,000 population during five years, or an annual death-rate of .224 per 1,000. On consulting the "Annual Report of the Board of Health" of New York city for 1898 it is found that during that year 1,059 persons died of Apoplexy in the Borough of Manhattan. The estimated population of Manhattan in that year was about 1,900,000, which gives a death-rate from Apoplexy of .55 per 1,000 of the general population; and, according to the census of 1900, the mortality from this disease in the United States was .666 per 1,000. These figures show that among Jews the death-rate from Apoplexy is less than one-half that among the general population of Manhattan.

From the "Report on Vital Statistics in New York City" of the Eleventh Census (1890) in the United States it appears that the death-rate from Apoplexy in New York city during the six years ending May 31, 1890, was as shown in the following table:

DEATHS PER 100,000, OF PERSONS WHOSE MOTHERS WERE BORN IN			
France.....	78.56	Bohemia.....	26.08
Ireland.....	78.11	Scandinavia.....	32.83
Scotland.....	71.38	Hungary (mostly Jews),	19.10
England and Wales.....	69.15	Italy.....	16.59
Germany.....	58.67	Russia and Poland (al-	14.22
United States.....	49.15	most all Jews).....	
Canada.....	46.21		

For the whole city the death-rate from Apoplexy was 59.37 per 100,000. From the above figures it is evident that the Russian and Polish Jews are far less frequently attacked by Apoplexy than are the peoples of other nations.

Further statistics collected by the writer from the annual reports of two Jewish hospitals, in comparison with two non-Jewish hospitals in New York city, give the following table:

TABLE SHOWING NUMBER OF PATIENTS SUFFERING FROM APOPLEXY IN NEW YORK CITY.

JEWISH PATIENTS.				PATIENTS FROM THE GENERAL POPULATION.			
Hospital.	Number of Patients.	Number of Cases of Apoplexy.	Apoplexy per 1,000 Sick.	Hospital.	Number of Patients.	Number of Cases of Apoplexy.	Apoplexy per 1,000 Sick.
Beth Israel, 1897-1901.....	3,653	29	9.30	New York, 1899-1900.....	11,951	50	4.16
Mount Sinai, 1888, 1899, and 1900.	9,497	27	2.73	St. Luke's, Oct. 1, 1897-Sept. 30, 1900.	7,700	43	5.58
Total.....	13,150	56	4.26	Total.....	19,651	93	4.73

This gives about an equal rate for Jews and non-Jews, as might have been expected to be the case

when the chief etiological factors in the production of Apoplexy are considered. Syphilis, prolonged muscular exertion, and the abuse of alcohol are found to be important antecedents in a large number of cases of Apoplexy. These three factors are infrequent among the Jews, who might, therefore, rather be expected to be less liable to the affection. But the busy, anxious life of the Jew, his constant and hard struggle against adverse conditions, have been operative in producing among Jews a number of apoplexies equal in relative proportion to that of non-Jews.

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M. Fr.

APOSTASY AND APOSTATES FROM JUDAISM:

Terms derived from the Greek ἀποστασία ("defection, revolt") and ἀποστάτης ("rebel in a political sense") (I Macc. xi. 14. xiii. 16; Josephus, "Contra Ap." i. 19, § 4), applied in a religious sense to signify rebellion and rebels against God and the Law, desertion and deserters of the faith of Israel. The words are used in the Septuagint for מרד: Num. xiv. 9; Josh. xxii. 19, 22; for מַעַל: II Chron. xxviii. 19, xxxiii. 19; for סוּרֵר: Isa. xxx. 1; and for בְּלִיעַל: I Kings, xxi. 13; Aquilas to Judges xix. 22; I Sam. xxv. 17. Accordingly it is stated in I Macc. ii. 15 that "the officers of the king compelled the people to apostatize," that is, to revolt against the God of Israel; and Jason, the faithless high priest, is "pursued by all and hated as a deserter of the law" (σοὺ νόμον ἀποστάτης; II Macc. v. 8). As the incarnation of rebellion against God and the Law, the serpent is called apostate (LXX., Job xxvi. 13; and Symmachus, Job xxiv. 13; compare II Thess. ii. 3; Revelation of John xiv. 6; Gen. R. xix., אַפְסִיקוּרוֹס).

The rabbinical language uses the following expressions for apostate: (a) מוֹמֵר, from הָמִיר: Jer. ii. 11; and הָמִיר דָּת (Suk. 56b; 'Ab. Zarah 26b; 'Er. 69a).

(b) מַשְׁמַדָּה, from שָׂמַד ("to persecute or force abandonment of the faith") (Yer. Suk. v. 55d;

Hebrew Gen. R. lxxxii.; Yer. 'Er. vi. 1 [23b];

Expressions. Sifra, Wayikra, ii.; Targ. Onkelos to

Ex. xii. 43). The Apostates during the Syrian persecution are called "Meshummedaya" in Megillat Ta'anit vi. (ed. Mantua; in later editions the word "Resha'im" is substituted

[Grätz, "Gesch. der Juden," 3d ed., III. 600]. This is equivalent to "Hellenists"; according to Cassel, *croquis* (see "Revue des Etudes Juives" xli. 268). (c) כופר ("a denier"). in Sanh. 39a, of the Law, *ib.* 106a, of the God of Israel (B. M. 71a; of the fundamentals (B. B. 16b). (d) פורע ישראל ("a rebellious transgressor in Israel"). (e) שפרס כדרכי עבור ("one who has separated from the ways of the Jewish community") (Seder 'Olam R. iii.; R. H. 17a; Tosef., Sanh. xiii. 5). "No sacrifice is accepted from the apostate" (Sifra, *Lev.*; Lev. R. ii.; *Hal. 5a*; Yer. Shek. i. 1[46b]; "nor have they any rescue from eternal doom in Gehenna" (R. H. 17a; see especially Sifre, Bemidbar 112 to Num. xv. 31). These expressions all probably date from the Maccabean time, when to such men as Jason and Menelaus the words of Ezek. xxxii. 23, 24, were applied: "they who caused terror in the land of the living, and they have borne their shame with them to go down to the pit."

The Apostasy of these two men (II Macc. v. 8, 15) being a desertion of both their national and religious cause, filled the people with horror and hatred, and their fate served as a warning for others. The outspoken hostility to the law of the God of Israel on the part of the Syrians involved less danger for the kernel of the Jewish people than the allurement offered in Alexandria by Greek philosophy on the one hand and Roman pomp and power on the other. Here the tendency was manifested to break away from ancient Jewish custom and to seek a wider view of life (Philo, "De Migratione Abrahamæ," xvi.), while the tyranny of a Roman prefect like Flaccus, who forced the people to transgress the Law, seems to

have had no lasting effect (Philo, "De Somniis," ii., § 18). Comparing the proselytes with the Apostates, Philo says ("On Repentance," *ib.*): "Those who join Israel's faith become at once temperate and merciful, lovers of truth and superior to considerations of money and pleasure; but those who forsake the holy laws of God, the apostates, are intemperate, shameless, unjust, friends of falsehood and perjury, ready to sell their freedom for pleasures of the belly, bringing ruin upon body and soul." Philo's own nephew, Tiberius Julius Alexander, son of Alexander the Alabarch, became an apostate, and to this fact he owed his high rank as procurator, first of Judea, then of Alexandria; becoming afterward general and friend of Titus at the siege of Jerusalem (Schürer, "Gesch." I. 473-474).

Against the many Apostates in the time of Caligula the third book of the Maccabees loudly protests; for Grätz ("Gesch. der Juden," 2d ed., III. 358, 631) has almost convincingly shown that it was written for that very purpose. While the faithful Jews who denied the royal command and refused to apostatize from their ancestral faith were rescued from peril and reinstated as citizens of Alexandria, the Apostates were punished and ignominiously put to death by their fellow-countrymen (III Macc. ii. 32, vi. 19-57, vii. 10-15); and the declaration was made that "those of the Jewish race who voluntarily apostatized from the holy God and from the law of God, transgressing the divine commandments for the belly's sake, would also never be well disposed toward the affairs of the king."

The "Pastor of Hermas" ("Similitude," viii. 6, § 4; ix. 19, § 1), which is based on a Jewish work, says that "repentance is not open to apostates and blasphemers of the Lord and those who betray the servants of the Lord." The same idea is expressed in Tosef., Sanh. xiii. 5: "The doors of Gehenna are forever closed behind heretics, apostates, and informers"; with which compare Epistle to Heb. iii. 12, and Apocalypse of Peter 34.

It is a remarkable fact in the history of Christianity that, according to Acts xxi. 21, Paul was accused before the council of James and the elders of having taught the Jews Apostasy from the law of Moses; for which reason the early Christians, the Ebionites, "repudiated the Apostle Paul, maintaining he was an apostate from the law" (Irenæus, "Against Heresies," i. xxvi.). It was probably due to the influence of Pauline Christianity that "many of the Grecians," as Josephus ("Contra Ap." ii., § 11) tells, Apostate. "had joined the Jews, and while some continued in their observance of the

laws, others, not having the courage to persevere, departed from them again." The destruction of the Temple, which put an end to the entire sacrificial worship, was the critical period of Judaism, which, while greatly increasing the numbers of Pauline Christianity, gave other Gnostic sects an opportunity of winning adherents. In the Maccabean period the blasphemer that stretched out his hands toward the Temple announcing its doom (II Macc. xiv. 33 *et seq.*; compare I Macc. vii. 34 *et seq.*) was sure to meet the divine wrath. Now many sectaries or Gnostics (*Minim*) had arisen "who stretched out their hands against the Temple" (Tosef., Sanh. xiii. 5; R. H. 17a; compare II Macc. xiv. 33). Moreover, when the last efforts at rebuilding Temple and state ended in disastrous failure and in the persecution of the law-observing Jews, many Apostates of the new Christian converts became from informers against their brethren in Judaism. order to insinuate themselves into the favor of the Romans. This naturally

increased their mutual hostility, and widened the gulf between the Synagogue and the Church. The prayer that the power of wickedness as embodied in heathenism might be destroyed (which destruction was believed to be one of the signs of the coming of the Messiah) was at this time transformed into an execration of the Apostates and slanderers ("Birkat ha-Minim," Ber. 28b; Yer. Ber. iv. 3, p. 8a; Justin, "Dial. cum Tryphone," xxxviii.). As a typical apostate, who, from being a great expounder of the Law, had become an open transgressor, a teacher of false doctrines, and a seducer or betrayer of his coreligionists, the Talmud singles out Elisha ben Abuyah, known as Aher, "changed into another one." The many traditions about his life, which became an object of popular legend, agree in the one fact that his Gnosticism made him a determined antagonist of the Law

at the very time when Roman persecution tested Jewish loyalty to the utmost; and consequently he is represented as having heard a divine voice ("bat kol") issue from heaven, saying: "Return, ye backsliding children, and I will heal your backslid-

dings' (Jer. iii. 22)—all except Aher!" Still the relations between the Apostates and the faithful observers of the Law remained tolerably good, as may be inferred from R. Meïr's continual intercourse with Aher, who honored the apostate as a man of learning, even after his death. However, from the time when the Church rose to power and directed the zeal of her converts against their former brethren, these conditions changed. This may be learned from the decree of Constantine in 315, to the effect that "all that dare assail the apostates with stones, or in any other manner, shall be consigned to the flames." While the Synagogue was prohibited from admitting proselytes, all possible honors were conferred by the Roman empire upon Jews that joined the Church. The rabbis refer the verse, "My mother's children are angry with me" (Song of Songs, i. 6), to the Christians, complaining that "those that emanate from my own midst hurt me most" (Midr. R. and Zutfa *ad loc.*; also Tobiah b. Eliezer quoted by Zunz, "S. P." p. 13, and "Tanna debe Eliyahu R." xxix.).

An apostate, Joseph by name, a former member of the Sanhedrin of Tiberias, raised to the dignity of a comes by Constantine the emperor, in reward for his Apostasy, is described by Epiphanius in his "Panarium," xxx. 4-11 (ed. Dindorf, pp. 93-105). He claimed, while an envoy of the Sanhedrin, to have been cast into the river by the Jews of Cilicia for having been caught reading New Testament books, and to have escaped drowning only by a miracle.

He must have done much harm to the Jews of Palestine, since the emperor **Joseph of Tiberias**. had, in the year 336, to issue, on the one hand, a decree prohibiting Christian converts from insulting the patriarchs, destroying the synagogues, and disturbing the worship of the Jews; and, on the other hand, a decree protecting the Apostates against the wrath of the Jews (Cassel, in Ersch and Gruber, "Allg. Encyclopädie," iv. 23 and 49, note 59; Grätz, "Gesch. der Juden," iv. 335, 485). The very fact that he built the first churches in Galilee at Tiberias, Sepphoris, Nazareth, and Capernaum—towns richly populated by Jews and soon afterward the centers of a Jewish revolt against Rome—justifies Grätz in assuming that the dignity of comes conferred upon Joseph covered a multitude of sins committed against his former coreligionists in those critical times. The rabbinical sources allude only to the fact that Christian Rome, in accordance with Deut. xiii. 6—"the son of thy mother shall entice thee"—said to the Jews, "Come to us and we will make you dukes, governors, and generals" (Pesik. R. 15a, 21 [ed. Friedmann], pp. 71b, 106b). A decree of the emperor Theodosius shows that up to 380 the patriarchs exercised the right of excommunicating those that had espoused the Christian religion; which right, disputed by the Christian Church, was recognized by the emperor as a matter of internal synagogue discipline (Graetz, "History of the Jews," ii. 612, iv. 385).

That many joined the Church only to escape the penalty of the Jewish law is evidenced by a decree of the emperor Arcadius demanding an investigation of each applicant for admission into the Church, as to his moral and social standing, and by the story

of a typical Jewish impostor told by the Church historian Socrates (Jost, "Gesch. der Israeliten," iv. 225).

The great persecution by Cyril, in 415, of the Jews of Alexandria induced only one Jew to accept baptism as a means of safety: Adamantius, teacher of medicine; the rest left the city (Grätz, "Gesch. der Juden," iv. 392).

The stronger the power of the Church became, the more systematic were her efforts at winning the Jews over to her creed, whether by promises, threats, or actual force. As a rule but few yielded to persuasion or to worldly considerations, but more numerous were those that embraced Christianity through the threats and violence of enraged mobs.

Such was the case with the Jews in southern France and in the Spanish peninsula. Here a new term was coined for the Jews that allowed themselves to be baptized through fear—

Anūsīm. It is interesting to observe that the Council of Agde was compelled to take measures against the Jews "whose faithlessness often returneth to its vomit" (compare Prov. xxvi. 11, and the rabbinical expression חוזר לפרו: Kid. 17b; Gen. R. lxxiv.; Jost, "Gesch. der Israeliten," v. 64 *et seq.*). The same measures were taken by the Council of Toledo in the year 633. Every single case of Apostasy under the influence of the powerful Church provoked the indignation of the Jewish community, where some inconsiderate act of a Jewish fanatic often led to riots, which always ended disastrously for the Jews, either in baptism or expulsion. A number of such instances are recorded by Gregory of Tours (Jost, "Neuere Gesch. der Israeliten," v. 66

In France. *et seq.*, 87 *et seq.*; Cassel, *l.c.* pp. 57-62; Grätz, "Gesch. der Juden," v. 60 *et seq.*;

compare also the edicts against the baptized Jews, in Grätz, "Die Westgothische Gesetzgebung, 1858"). In the Byzantine empire, also, forced conversion of the Jews took place under Leo the Isaurian in 723; many Jews becoming outwardly Christians while secretly observing the Jewish rites (Grätz, "Gesch. der Juden," iii. 123, v. 188; Cassel, *l.c.* p. 52). To none of these is the term "apostate," in its strict sense, applicable. When, at the first persecution of the Jews in Germany under Henry II., in 1012, many had been baptized and afterward returned to the fold, R. Gershom of Mayence insisted on their being treated with brotherly kindness and sympathy; and when his own son, who had become a convert to Christianity, died, he mourned him as his son, just as if he had not apostatized (Grätz, "Gesch. der Juden," v. 410). Again, after the first Crusade, when many Jews, yielding to the threats of the mob, had been baptized, but with the permission of the emperor, Henry IV., had returned to their ancestral faith despite the protests of Pope Clement III., Rashi in his responsa ("Pardes," p. 23) protested against their being shunned as Apostates by their brethren, and declared them to be full Jews (Grätz, "Gesch. der Juden," vi. 111-114; Berliner, in "Kaufmann-Gedenkbuch," pp. 271 *et seq.*). Nor is it correct to enumerate in the list of Apostates those Jews of Spain, France, and other countries, who, under the influence of the teaching of the pseudo-Messiah Serene (or Soria?),

had dropped the many Talmudic statutes and later on returned to the fold, having in the meanwhile remained followers of the law of Moses. Naṭronai Gaon expressly declared them to have been Jews (Grätz, "Gesch. der Juden," v., note 14, p. 482).

The name "apostate," however, assumed a new meaning and character—that of bitter reproach—when a large number of baptized Jews of prominence used their knowledge and power as means of maligning their former brethren and the faith in which they had themselves been raised.

Famous Apostates. Many of the Inquisitors were descendants of converted Jews; for example, Don Francisco, archbishop of Coria, Don Juan de Torquemada.

The first apostate that is known to have written against the Jewish creed was Moses Sephardi, known by the name of Petrus ALFONSI (physician to Alfonso VI.), baptized in 1106, and author of the well-known collection of fables, "Disciplina Clericalis." He wrote a work against Jewish and Mohammedan doctrines, entitled "Dialogi in Quibus Impie Judaeorum et Saracenorum Opiniones Confutantur." This book, however, seems to have had little influence. The harm which Petrus Alfonsi did to his former coreligionists can not be compared with that done by some other Apostates. DOXIN of Rochelle, France, in revenge for his having been excommunicated by the French rabbis because of doubts he had expressed concerning the validity of the Talmudic tradition, embraced Christianity, assuming the name of Nicholas. He then went to Pope Gregory IX., bringing thirty-five charges against the Talmud, stating that it contained gross errors, blasphemous representations of God, and insulting expressions regarding Jesus and the Virgin Mary. Moreover, he was the first to allege—what afterward became a standing accusation—that the Talmud allows all kinds of dishonest dealings with the Christian—nay, declares the killing of one a meritorious act. This led to a general rigorous prosecution of the Talmud. A public dispute of the apostate with R. Jehiel of Paris, and

Maligners of Judaism. other rabbis of France, was held in Latin in the presence of the queen-mother Blanche and many Church prelates; but, notwithstanding the favorable opinion created by R. Jehiel and the intercession of the archbishop of Sens, twenty-four cartloads of the Talmud were consigned to the flames in 1442 (see DISPUTATIONS). Pablo Christiani or Fra Paolo, of Montpellier, was another apostate, who, having in a public dispute with Nahmanides in Barcelona, before James I. of Aragon, in 1263, failed to win laurels, denounced the Talmud before Pope Clement IV. In consequence of this a Christian censorship of the Talmud was introduced for the purpose of striking out all the passages that seemed offensive to the Church, Pablo being chosen one of the censors.

Still greater evil was wrought when Abner of Burgos, known also by the Christian name Alfonso Burgensis, a Talmudic scholar, philosopher, and practising physician, adopted Christianity to become sacristan of a wealthy church of Valladolid, and then wrote—partly in Spanish and partly in Hebrew

—works full of venom against Jews and Judaism. Especially successful was he in charging Jews with reciting among their daily prayers one directed against the Christians, the "Birkat ha-Minim"; and King Alfonso XI., after having convoked the representatives of Judaism to a public dispute, issued an edict in 1336 forbidding the Jews of Castile to recite that prayer. This calumny of the Jews bore its poisonous fruit for generations to come (see ABNER OF BURGOS).

There were, however, some Apostates who were inspired by the Church to follow in her footsteps and to attempt the conversion of their former coreligionists. To this class belonged JOHN OF VALLADOLID, author of two works against the Jewish creed. In 1375, in a public debate with Moses CONEN of Tordesillas, held at the church of Avila in the presence of the entire Jewish community and many Christians and Mohammedans, he endeavored to prove the truth of the Christian dogma from the Old Testament; but he was no match for his learned antagonist, nor did his successor in the debate, a pupil of Abner of Burgos, fare any better in his attacks on the Talmud. Still more harmless were the following rather frivolous satirists: Peter FERRUS, who ridiculed his former coreligionists, the worshippers at the synagogue of his native town, Alcalá, but

Minor Apostates. evoked a pointed reply which alone has caused his name to survive; and his compeers Diego de Valensia; Juan d'España, surnamed "el Viejo" (the Old); Juan Alfonso de Baena, the compiler of the "Cancionero," and Francisco de Baena, of the fifteenth century, a brother of the former (Kayserling, "Sephardim," pp. 74 *et seq.*). To the same category belongs Astruc RAMEN, physician of Traga, Spain, who from a pious Jew became a fervent Christian, assuming the name of Francesco Dios Carne (God-flesh). In a clever Hebrew epistle he tried to win a former friend over to his new faith, and not only met with a mild protest on the part of the latter, but also evoked a vigorous ironical reply from the sharp pen of Solomon b. Reuben BOXFED.

Of all the Apostates of the twelfth century none displayed such delight in hurting his former brethren as did SOLOMON LEVI of Burgos, known as Paul de Santa Maria. A former rabbi and a pillar of orthodoxy, on intimate terms with the great Talmudists of the age, he joined the Church together with his aged mother, his brother, and his sons—only his wife refused to renounce her faith—studied Christian theology, and quickly rose to the high position of archbishop of Cartagena, and then to that of privy councillor of King Henry III. of Castile and tutor of the infant Juan II. He devoted his great literary talents and mighty intellect only to calumniate Jews and Judaism, and he used his influence only to exclude his former coreligionists from every political office and position. His open letters and satirical poems, addressed to the most prominent rabbis in Spain, evoked many a reply, even from his pupils (see CRESCAS and EFRON). Strange to relate, however, one of these, Joshua ben Joseph ibn Vives of Lorea (Allorqui), although he had composed an epistle filled with reproof for the

apostate, seems to have come under his influence and to have deserted the faith he at one time had so warmly espoused. Under the name of Gerouimo de Santa Fe, he was body-physician and counselor of Pope Benedict XIII., and became the terror of the Jews of Spain. He induced the pope to summon the most learned rabbis of Aragon singled out by him to a religious disputation at Tortosa, for which he had prepared a treatise proving Jesus' Messianic character from Scripture and Talmud. The debate lasted over twenty-one months, from February, 1413, to November, 1414. A little later Geronimo published a treatise accusing the Talmud of teaching blasphemy, of counseling the Jews to break their oath by the *Kol Nidre* declaration, and of every kind of hostility toward the Christians, every reference to the heathen being by him interpreted as being directed against the Christians. From the initials of his name, Maestro Geronimo De Fe, he was called "McGaDeF." (Heb. the Blasphemer). To the same class belong Levi ben Shem-Tob, called, as a Christian, Pedro de la Caballeria, who advised King Manuel of Portugal, in 1497, to take Jewish children by force and have them baptized; Astruc Sibili (of Seville), who testified to the slanderous charge of murder brought against the Jews of Majorca in 1435; and Henrique Nunes (de Firma Fe), who served as spy against the unfortunate Maranos, and was about to help Charles V. to introduce the Inquisition into Portugal when he was assassinated by some Maranos, and then canonized by the Church as a martyr. Sixtus of Sienna and Philip (Joseph) Moro incensed their Jewish kinsmen by traveling about in the Papal State preaching, at the bidding of Paul IV., sermons for their conversion; the former inciting the mob to burn every copy of the Talmud they could lay hands on after he himself had erected a pile for this purpose; the other forcing his way into the synagogue while the people were assembled for worship on the Day of Atonement, and placing the crucifix in the holy Ark, where the scrolls of the Law were kept, in order thus to provoke a riot.

This desire to calumniate the Jews and the Talmud seems to have become contagious among the Apostates of the time; for there are mentioned five others that instigated throughout Italy and in the city of Prague the burning of thousands of Talmudic and other rabbinic books. Two of these were

The Burning of the Talmud. grandsons of Elias Levita, Vittorio Eliano, and his brother Solomon Romano, afterward called John Baptista. The former, together with Joshua dei Cantori (ben Hazan), testified in Cremona against the Talmud, corroborating the testimony of Sixtus of Sienna; in consequence of which 10,000 to 12,000 Hebrew books were consigned to the flames in 1559. The latter, together with Joseph Moro, went before Pope Julius III. as a defamer of the Talmud, and these, with Ananel di Foligno, caused thousands upon thousands of copies of Hebrew books to be burned. A similar accusation, made by Asher of Udine in the same year, resulted in the confiscation of every Hebrew book in the city of Prague. Alexander, a baptized Jew, drew up for the tyrannical Pope Pius V. the points of accusation against the Jews, their faith,

and their liturgy, upon which their expulsion was decreed in 1596.

In Germany the first that became an accuser of his former coreligionists was Pesach, who, as a Christian, assumed the name of Peter in 1399. He charged the Jews with uttering blasphemous words against Jesus in the prayer 'ALENU, the letters of *אֱלֹהִים* ("and vanity"), he said, being identical in numerical value with the name *יֵשׁוּעַ* ("Jesus"). The Jews of Prague were cast into prison, and many were killed because of the accusation.

In the calamity that befell the Jews of Trent and Ratisbon three Apostates took a leading part: Wolfkan, who brought against the Jews the charge of slaying children for the ritual use of their blood; Hans Vayol, who had the effrontery to accuse the aged rabbi of Ratisbon of this crime, and Peter Schwartz, who published slanderous accusations against his former coreligionists, and had the Jews of Ratisbon brought to the church to listen to his insulting harangues. As regards another apostate, Victor von Karben, a man of little Talmudic knowledge, he was merely a willing tool in the hand of the fanatical Dominicans of Cologne in their attacks upon the Talmud and the Jews, as is seen by the material he furnished for Ortuin de Graes's book, "*De Vita et Moribus Judæorum*," Cologne, 1504.

The climax, however, was reached by Joseph PFEFFERKORN, of Bohemia. A butcher by trade, a man of little learning and of immoral

Joseph Pfefferkorn. conduct, convicted of burglary and condemned to imprisonment, but released upon payment of a fine, he was admitted to baptism about 1505, and, under the name of "John" Pfefferkorn, lent his name to a large number of anti-Jewish writings published by the Dominicans of Cologne. His first book, "*Judenspiegel, oder Speculum Hortationis*," written in 1507, contained charges, in somewhat milder form, against the Jews and the Talmud, though he rebuked them for their usury, and urged them to join Christianity, and at the same time admonished the people and princes to check the usury and burn the Talmudic books of the Jews. But this was soon followed by books each more violent than the other. These were: "*Die Judenbeichte*," 1508; "*Das Osterbuch*," 1509; "*Der Judenfeind*," 1509. He insisted that all Jews should be either expelled from Germany or employed as street-cleaners and chimney-sweeps; that every copy of the Talmud and rabbinical books should be taken away from the Jews, and that every Jewish house be ransacked for this purpose. But though Reuchlin was called upon to participate in this warfare against the Talmud, he exposed the Dominicans and the character of Pfefferkorn, their tool. Entire Christendom was drawn into the great battle between the Talmud defamers and the Talmud defenders, the friends of enlightenment siding with the Jews.

Nor were Von Karben and Pfefferkorn the only ones of their kind. The monks were only too willing to use others as their tools. One of these was Pfaff Rapp—by some said also to have been called Pfefferkorn—in Halle, for whom even John Pfefferkorn felt disgust. He was burned at the stake, having committed sacrilegious theft.

Antonius MARGARITHA, son of the rabbi of Ratisbon, published a German work: "Der Ganz Jüdische Glaub," Augsburg, 1530, wherein he repeated the charge that blasphemy against Jesus

Luther's existed in the liturgy of the Jews.
Source. especially in the "Alenu." Luther acknowledges having derived from this

source the arguments in his polemical work against the Jews.

In 1614 Samuel Frederic Brenz of Osterberg, Swabia, who had been baptized in 1610 at Feuchtwang, Bavaria, published a book full of venom against the Jews under the title "Jüdischer Abgestreifter Schlangenbalg," an "exposition of the blasphemies the Jewish serpents and vipers utter against the guileless Jesus Christ"—a work in seven chapters, wherein the prayer "Alenu" was made an especial object of attack. This attack was refuted by Solomon Zebi Uffenhausen in a work entitled "Der Jüdische Theriak," Hanover, 1615, and translated into Latin, together with Brenz's book and comments defending the Jews, by Johann Wülfer, Nuremberg, 1681.

As a rule the Apostates delighted in tormenting their former brethren, and this seems to have been the chief recommendation for their employment as censors of the Talmudic works. Wolf in his "Bibliotheca Hebraea" (ii. 1003-1013) has a list of 80 names of converted Jews that wrote against Judaism before 1720. It would be unfair, however, to bring all these under the category of such Apostates as were imbued with a spirit hostile to their ancestral faith. A number of them perhaps felt called upon to denounce Judaism and the Talmud in view of the lucrative positions as teachers and missionaries offered them, and not because of their zeal for their new faith. From the Jewish writings they could deduce arguments in favor of the Christian faith. Among these was Christian Gerson, baptized in 1600, at Halberstadt. He was prominent as

Other Emi- a defamer of the Talmud, and was
nent Apos- criticized for his unfairness by the
tates. great French Bible critic Richard

Simon. He wrote a German work, frequently published and translated into other languages, "Jüdischer Talmud," published in 1607; and "Der Talmudische Judenschatz," published in 1610—being a translation of chapter xi. of Sanhedrin—as a specimen of Jewish superstition.

Paulus Riccio, who was professor of Hebrew in Pavia, and physician of the emperor Maximilian, prepared a translation of part of Joseph Gikatilla's cabalistic work "Sha'are Oraḥ" in 1516, and thus awakened Reuchlin's interest in the Cabala. He commenced a translation of the Talmud in order to prove from it the Messianic character of Jesus. Moses Gershon Cohen of Mitau assumed the name of Carl ANTON, professor of Hebrew in Helmstadt, and wrote on Shabbethai Zebi in 1753. He took a prominent part in the Jonathan Eibenschütz controversy, and published a number of books in the service of the Church. Aaron MARGALITA was another apostate who attacked the Talmud. By his charges against the Haggadah he caused Frederick of Prussia to put a ban upon an edition of the Midrash in 1705.

Many Jews, disappointed in the hopes raised by

Asher Länlein's Messianic predictions for the year 1502, took refuge in the haven of Christianity.

A number of Jews were, owing to their high social standing, so closely affiliated with the Christian world that, in critical times, they

Christian lacked sufficient self-abnegation to
Affiliation. wear the badge of suffering along with their humbler brethren. Among these—and at the same time one of the victims of the great Spanish persecution of 1391—was, singularly enough, the ancestor of the Abravanel family, Samuel Abravanel, who, as a Christian, adopted the name of Juan de Sevilla. In the year of the expulsion, 1492, it was Abraham BENVENISTE Senior, chief rabbi and tax-collector of Seville, who with his son and son-in-law—also rabbis—went over to the Church, assuming the name of Coronel. King Ferdinand, Queen Isabella, and Cardinal Torquemada are said to have stood sponsors at their baptism.

The tide of the anti-Talmudical mysticism in Poland and the East, in the seventeenth and eighteenth centuries, which formed the undercurrent of the Shabbethai Zebi and Frankist movements, ended in a state of wild confusion and despair, and the consequence was the conversion of hundreds to Christianity. Chief among these Apostates were

Anti- Wolf Levi of Lublin, a nephew of
Talmudical Judah Hasid, who assumed the name
Mysticism. of Francis Lothair Philippi and became a surgeon; and the son of Nehemiah Hayyun, the Shabbethaian, who became an opponent of his former brethren, and denounced, before the Inquisition at Rome, Talmudic and rabbinical works as inimical to the Church. Jacob ben Löb FRANK of Galicia, the leader of the Podolian Shabbethaians, and the Frankists who took their name from him, became likewise public accusers of the Talmud in the very center of Talmudic study. After a disputation with the chief rabbis of Poland, they accepted baptism in Lemberg, 1759. A few weeks later Frank himself followed them, and assumed the name of Joseph. For those that apostatized in the eighteenth and nineteenth centuries, see CONVERSION TO CHRISTIANITY.

Islam, from the very outset, has emphasized the absolute monotheistic character of the faith of Abraham, in sharp distinction from the Trinitarian dogma and the divinity of Jesus (sura iv. 169; v. 76-77, 116; ix. 30; xix. 36, 91-95; ii. 110; vi. 101; lxxii. 3; cxii. 2. "He is God alone; He begets not; is not begotten. Nor is there like unto Him any one!"). Quite naturally, therefore, the Jews took a somewhat different attitude toward Islam than toward Christianity. They rejected Mohammed's claim to prophecy, but

Apostates agreed with him in the fundamentals
to of his faith. It is doubtful how far
Islam. those Jews of Medina who were numbered among the "Anṣar" (Helpers)

really apostatized to the new faith. The most important of those who went over to Mohammed's side was undoubtedly 'Abd Allah ibn Salam, the most learned of all the Jews. With him were associated Ka'b al-Aḥbar and Wahb. When the Jews who still desired to remain true to their faith retired to Khaybar, Yamin ibn 'Umar and Abu Sa'd ibn Wahb

remained at Medina and became Mohammedans. Later on Tha'labah ibn Saya, 'Usaid ibn Saya, and Asad ibn 'Ubad yielded, fearing attack on the part of the prophet's men. A large number followed the example which had thus been set, and, when Khaibar was definitely taken, went over to the new faith. Among them was a woman, Raihanah, whom Mohammed at one time desired to marry. Most of these apostasies were due to force, very few to conviction (see Hirschfeld, "Revue des Etudes Juives," x. 10 *et seq.*). Arabic tradition knows also of an apostate Jew in Palmyra, Abu Ya'kub, who provided fictitious genealogies, and connected the Arabs with Biblical personages (Goldziher, "Muhammedanische Studien," i. 178). In the ninth century mention is made of Sind ibn 'Ali al-Yahudi, court astrologer of the calif Al-Ma'mun. In the same century lived 'Ali ibn Rabbah al-Tabari, author of a work on medicine; as his name implies, the son of a rabbi, which fact, however, did not prevent him from joining the dominant church. Another Jew, however, Isma'il ibn Fadad (Spain?, eleventh century), was more steadfast. Ibn Hazm, author of the "Kitab al-Milal wal-Nihal," had, indeed, persuaded him of the truth of Islam, but he refused to apostatize since "apostasy was a disgraceful thing" ("Z. D. M. G." xlii. 617).

In the twelfth century many enlightened Jews joined Islam, partly owing, as Grätz thinks ("Gesch. der Juden," vi. 303; English ed., iii. 441), to the degeneracy that had taken hold of Eastern Judaism, manifesting itself in the most superstitious practices, and partly moved by the wonderful success of the Arabs in becoming a world-power. Among these Apostates that occupied a prominent position was Nathaniel Abu al-Barakat Hibat Allah ibn 'Ali of Bagdad, physician, philosopher, and philologist. Among his many admirers was Isaac, the son of

En-
lightened
Apostates
to Islam.
Abraham ibn Ezra, who dedicated to him, in 1143, a poem expressing the wish that he might live to see the Messianic redemption in the risen Jerusalem. Both Isaac ibn Ezra and Hibat Allah, his wealthy benefactor, became Moslems twenty years later.

Another apostate of this time was Abu Naṣr Samuel ibn Judah ibn Abbas (Samuel of Morocco), the rabbi and liturgical poet of Fez, author of the "Ifham al-Yahud." Samuel makes the curious statement ("Monatsschrift," xlii. 260) that most of the Karaites had gone over to Islam, because their system is free from all the absurdities of the Rabbinites, and their theology not so different from that of the Mohammedans. The statement is, however, ungrounded. Some of the Jewish sects, however, that arose in the Mohammedan East went perilously near to the point where all distinction between them and Islam would be wiped out. Shahrastani, at least, speaks of one such sect, the 'Isawiyyah, that acknowledged the prophecy of Mohammed, but held that it referred only to the Arabs; and this is corroborated by other authorities (Shahrastani, translated by Haarbrücker, i. 254, ii. 421; "Monatsschrift," 1885, p. 139; "Z. D. M. G." xlii. 619).

The year 1142 brought a great crisis to the Jews in southwestern Europe. The rise of the ALMOHADES

(Almuwahhidin = Unitarians) in northern Africa and the great wave of religious reform, mixed with religious fanaticism, which swept over Fez and into southern Spain, left them in most cases no choice but the adoption of Islam or death. Many submitted to outward conversion; and in a touching communication to his unfortunate brethren, sent in 1160 by Maimun ben Joseph, the father of Maimonides, he

exhorts his brethren to remain firm in their faith, and advises those that have yielded to encourage one another as far as possible in the observance of the Jewish rites. The letter is directed especially to the Jews in Fez (Simmons, "Jew. Quart. Rev." ii. 62 *et seq.*). Then the controversy arose whether such as had publicly professed belief in Mohammed were any longer Jews or not. One rabbi denied it, insisting that since death was preferable to Apostasy, the prayer and religious observance of the forced convert had no merit whatsoever. This view is sharply criticized in a treatise ascribed to Moses Maimonides, the genuineness of which, though maintained by Geiger, Munk, and Grätz, has been convincingly refuted by M. Friedländer ("Guide of the Perplexed," i. xvii, xxxiii, *et seq.*), in which Islam is declared to be simply a belief in Mohammed, and that Islam is not idolatry, to avoid which only the Law demands the sacrifice of life.

Abraham ibn Sahl, a Spanish poet of the thirteenth century, was, however, distrusted by his new coreligionists, who did not believe that his conversion was sincere.

Among the Apostates that followed in the footsteps of Samuel ibn Abbas, denouncing their ancestral religion while pleading for the Islamic faith, are mentioned: 'Abd-al-Hakk al-Islami, in Mauritania, in the fourteenth century, who published a work proving the validity of Mohammed's prophecy from passages of the Bible which he quotes in the Hebrew language (Steinschneider, "Polem. Lit." p. 125); Abu Zakkariyah Yahya ibn Ibrahim b. Omar al-Rakili, who wrote, about 1405, "Tayit al-Millah," a work against the Jews, wherein passages from the Pentateuch, the Prophets, the Psalms, and the Koran are quoted (*ib.* pp. 34, 83).

The frenzy of the Shabbethaian movement ended in many Jews assuming the turban, the symbol of Islamism. To these belonged as leaders: Shabbethai Zebi; Nehemiah Cohen; Guidon, the sultan's physician; Daniel Israel Bonafoux, and finally Berakyah, son of Jacob Zebi Querido, regarded as successor of Shabbethai Zebi, who with his hundreds of followers founded a Jewish-Turkish sect still existing under the name of DONMEH.

The bloody persecution of the Jews during the Damascus affair in 1840 caused Moses Abulafia to yield and assume the turban in order to escape further torture.

In general it may be said that the Apostates to Islam exhibited no great animosity toward their former brethren. Those that went over to the side of Ishmael never forgot that he and Isaac were both sons of Abraham; and the reason for this is probably to be found in the tolerance which Mohammedans almost universally showed to the Jews. K.—G.

APOSTLE AND APOSTLESHIP: Apostle (Greek ἀπόστολος, from ἀποστέλλειν, "to send"), a person delegated for a certain purpose; the same as *sheliakh* or *shelubah* in Hebrew, one invested with representative power. "Apostoloi" was the official name given to the men sent by the rulers of Jerusalem to collect the half-shekel tax for the Temple, the tax itself being called "apostolē." See Theod. Reinach, "Textes Grecs et Romains, etc.," 1895, p. 208; and also Grätz, "Gesch. der Juden," iv. 476, note 21, where Eusebius is quoted as saying: "It is even yet a custom among the Jews to call those who carry about circular letters from their rulers by the name of apostles"; Epiphanius, "Hæreses," i. 128: "The so-called apostoloi are next in rank to the patriarchs, with whom they sit in the Sanhedrin, deciding questions of the Law with them." The emperor Honorius, in his edict of 399, mentions "the archisynagogues, the elders and those whom the Jews call apostoloi, who are sent forth by the patriarch at a certain season of the year to collect silver and gold from the various synagogues" ("Cod. Theodos." xvi. 8, 14, 29. Compare Mommsen, "Corpus Inscr. Lat." ix. 648. See **APOSTOLÉ**).

Grätz, looking for parallels in Talmudical literature, refers to Toscf., Sanh. ii. 6; Bab. 11b, wherein it is stated that the regulation of the calendar or the intercalation of the month, the exclusive privilege of the patriarch, was delegated by him only to representative men such as R. Akiba and R. Meir, to act for him in various Jewish districts. (Compare also R. H. 25a and elsewhere.) Such delegates in ancient times were also appointed by the communal authority, *sheluhé bet din* (delegates of the court of justice), to superintend the produce of the seventh year of release, so that no owner of fruit, fig, and olive trees, or of vineyards, should keep more than was needful for his immediate use—for three meals; the rest was to be brought to the city storehouse for common distribution every Friday (Tosef., Shab. viii.). The name "delegate of the community" ("sheliakh zibbur"), given to him who offers the prayers on behalf of the congregation (Ber. v. 5), rests on the principle of representation as it is expressed in the Mekilta on Exodus, xii. 6: "The whole assembly of Israel shall slaughter it." How can a whole congregation do the slaughtering? "Through the delegate who represents it." Accordingly, the elders of the Sanhedrin of Jerusalem addressed the high priest "*sheluhenu ushelubah bet din*" (our delegate and the delegate of the tribunal) (Yoma 18b). (The "angels of the churches," Rev. ii. 1, 12, 18; iii. 1, 7, 14, are probably also the "delegates of the churches," not angels, as is the general opinion.) Other delegates—"sheluhim"—are mentioned in the Talmud: "Those sent forth to accomplish philanthropic tasks [*sheluhé mizwah*]" need fear no disaster on the road" (Pes. 8b). "Those delegated to collect charity [*gabbæ zedakah*]" were always appointed in pairs, and not allowed to separate in order to avoid suspicion" (B. B. 8b). As a rule two prominent men are spoken of as being engaged together in such benevolences as ransoming captives, and similar acts of charity (Abot R. Nathan [A], viii.: Lev. R. v. Compare the "Haburot" of Jerusalem, Tosef., Megillah, iv. 15). Hama bar Adda was called "she-

liakh Zion" (delegate of Zion), as being regularly sent by the authorities of Babylonia to Palestine charged with official matters (Bezah 25b; Rashi and Aruk).

The apostles, known as such from the New Testament, are declared to have derived name and authority from Jesus, who sent them forth as his witnesses (see Luke, vi. 13; Herzog and Hastings, s.v. "Apostles"). But they were also originally delegated by the holy spirit and by the laying on of hands (Acts xiii. 3) to do charity work for the community (see II Cor. viii. 23). "At the feet of the apostles" were laid the contributions of the early Christians to their common treasury, exactly as was done in the year of release, in every city (Tos. Shebiit, viii. 1) and in every Essene community (Josephus, "B. J." ii. 8, § 3). "Two and two" the apostles were enjoined to travel (Mark vi. 7; Luke x. 2), exactly as was the rule among the charity-workers (B. B. 8b), and exactly as the Essene delegates are described as traveling, carrying neither money nor change of shoes with them (Josephus, "B. J." ii. 3, § 4; comp. Matt. x. 9, 10; Luke ix. 3, x. 4, xxii. 35; *bemaqel are-tumil*, Yeb. 122a). Thus Paul always traveled in the company of either Barnabas or Silas (Acts xi. 30; xii. 25; xv. 25, 30), and was entrusted with the charitable gifts collected for the brethren in Jerusalem (see also I Cor. xvi. 1; II Cor. viii. 4, ix. 5; Rom. xv. 25; Gal. ii. 10); while Barnabas traveled also with Mark (Acts xv. 39, 40). Paul even mentions as "noted apostles who joined the Church of Christ before him his kinsmen and fellow-prisoners, Andronicus and Junia" (Rom. xvi. 7), persons otherwise unknown to us, but who in all likelihood had received no other mission or Apostleship than that of working in the field of philanthropy among the Jewish community of Rome.

The meaning of the term "Apostle," still used in its old sense (Phil. ii. 25) of "Epaphroditus, your apostle [delegate] who ministers to my wants," was, however, already changed in the Christian Church during Paul's time. It became the specific term for the one sent forth "to preach the kingdom of God" either to the Jews, or, as Paul and his disciples, to the heathen world (Mark iii. 14, vi. 7; Luke vi. 13; Rom. xi. 13). "The gospel of the circumcision gave Peter the chief-apostleship of the Jews, the gospel of the uncircumcision gave Paul the apostleship of the Gentiles," according to Gal. ii. 7, 8; and so Paul calls himself an Apostle not of men but of Jesus Christ (Gal. i. 1). So the term "apostles of Christ" became a standing designation (I Thess. ii. 6), and it was confined to those who "saw Christ" (I Cor. ix. 1).

Finally, the number twelve, corresponding with the twelve tribes of Israel, was fixed in the Gospel records (Matt. x. 2; Mark iii. 14; Luke ix. 1; Acts i. 25) in opposition to the apostles of the heathen, who rose in number from one, in the case of Paul, to seventy (Luke x. 1). Even the act of preaching the good tidings concerning the coming Messiah on the part of the wandering delegates of the community (Luke iv. 18; because of which Jesus himself is once called the Apostle [Heb. iii. 1]) was not without precedent in Jewish life, as may be learned from the prayer for good tidings recited every new

moon ("Seder Rab Anram," 33, Warsaw, 1865; compare R. H. 25a and Targ. Yer. to Gen. xlix. 21).

K.

APOSTLES' TEACHING. See DIDACHE.

APOSTOL, DANIIL PAVLOVICH: Hetman of the Cossacks on both sides of the Dnieper; born in South Russia in 1658; died Dec. 15, 1734. When Catherine I. expelled the Jews from the Ukraine (Little Russia) and from other parts of the Russian empire, May 7, 1727, Apostol was the first one to apply to the senate to modify the harsh law. The Cossacks, who eighty years before had massacred in the most cruel manner many hundred thousands of Jews in the Ukraine, Volhynia, Podolia, Poland, and Lithuania, and who under the leadership of Chmelnitzky had used their best endeavors to keep the Jews out of their country, had found out by this time that they could not get along very well without Jewish merchants, who were indispensable for the mediation of commerce between the Ukraine and the Polish and Lithuanian provinces. In response to Apostol's application, which was accompanied by his sworn statement, Jews were permitted, by the edict of Sept. 2, 1728, to attend the fairs of Little Russia, provided they carried on wholesale business only. Three years later, Sept. 21, 1731, they were granted the same privilege under the same conditions in the government of Smolensk; and six years later they were also permitted, "for the benefit of the inhabitants," to carry on trade at fairs in retail.

BIBLIOGRAPHY: *Polnor. sobranie zakonov*, vii. 5063, viii. 5324, 5832, ix. 6610, 6621; *Entzyclopediacheski Slovar*, I, s.v. St. Petersburg, 1891.

II. R.

APOSTOLÉ, APOSTOLI: These two words, while similar in appearance, differ in signification. "Apostolé" was a term given to certain moneys or taxes for Palestine; "Apostoli," the designation of the men or apostles sent forth to collect it. The first record of them is in a joint edict of the emperors Arcadius and Honorius in the year 399 ("Codex Theodosianus," xvi. 8, 14) ordering the discontinuance of the custom of the patriarch of the Jews in Palestine to send out learned men, called Apostoli, to collect and hand to the patriarch money levied by the various synagogues for Palestine; that the sums already received be confiscated to the imperial treasury, and that the collectors be brought to trial and punished as transgressors of the Roman law. Five years later Honorius revoked the edict ("Cod. Theod." xvi. 8, 17). At about the same time Jerome (Comm. on Gal. i. 1) mentions the Apostoli (called in Hebrew *sheliyah*), showing that in his day they were still sent out by the patriarch; and in the first half of the fourth century Eusebius (Commentary on Isa. xviii. 1) writes of them as vested with authority by the patriarch.

In the letter—the genuineness of which is not unimpeached—written by Emperor Julian to the Jews in 362–63, he orders the patriarch Julius to discontinue the so-called *ἀποστολή*. The matter is most fully treated by the church father Epiphanius ("Adversus Hæreses," i. xxx. 4–11). He describes an apostolos, Joseph of Tiberias, of the first half of

the fourth century, with whom he had associated and who later embraced Christianity. According to Epiphanius, the Apostoli were Jews

Apostoli of the highest rank, that took part in **were Jews** the councils of the patriarch which **of Highest** convened to decide questions of religious law. The aforesaid Joseph, **Rank.** provided with letters from the patriarch, went to Cilicia, collected the taxes of the Jews in every city, and removed a number of teachers and preceptors from their positions. Thus the direction of affairs in the Jewish communities apparently fell under the authority of the Apostoli.

From Talmudic accounts (Yer. Hor. iii. 48a; Pes. iv. 31b; Git. i. 43b; Meg. iii. 74a) it appears that the Apostolé was used to support teachers and disciples in Palestine. Another evidence that it was so used is that a similar system, doubtless tracing its origin to Palestinian examples, obtained in the Babylonian schools during the geonic period ("Seder 'Olam Zufta," ed. Neubauer, in "Medieval Jewish Chron." ii. 87). The same point is made clear by an edict of the emperors Theodosius II. and Valentinian, of the year 429 ("Cod. Theod." xvi. 8, 29). It ordered that the annual contributions, which, since the extinction of the patriarchate, had been delivered to the heads of the Palestinian academies, should in future be collected for the imperial treasury, each congregation to be taxed to the amount formerly paid to the patriarch as *coronarium aurum*. The moneys paid by western provinces to the patriarchs were also to be handed over to the emperor.

The exact date of the Apostolé is not known; but the account in the Talmud of the money-collections by teachers in the first century gives rise to the conjecture that the Apostolé was instituted upon the establishment of the school at Jabneh, in the year 70, though its organization may not at once have been fully developed.

It probably grew out of the former Temple tax, with which it possesses several features in common. The Temple tax, however, was brought from the congregations to Jerusalem by messengers of high rank; while the Apostolé, in consequence of conditions due to the fall of the Temple, was collected by teachers sent to the various countries. See APOSTLE AND APOSTLESHIP.

These teachers may at the same time have conveyed to the Jews outside of Palestine the arrangement of the calendar decided upon by the council of the patriarch. As the insertion of an extra month for the leap-year had to be determined upon, at the latest, in Adar ('Eduy. vii. 7), the messengers communicating the order of the calendar possibly found ready the contributions that were collected in Adar as the Temple tax of former days had been. The institution of the Apostoli continued after the introduction of the fixed calendar (359) until Emperor Theodosius II., in 429, forbade it in the Roman empire. The messengers probably journeyed to lands not belonging to Rome, even to South Arabia, if the account (525) of the Syrian bishop, Simon of Bet-Arsham, may be trusted (compare Halévy in "Rev. Et. Juives," xviii. 36, and "Rev. Sém.," 1900, p. i.).

BIBLIOGRAPHY: Grätz, *Gesch. der Jud.*, iv, 304 and note 21; compare Schürer, *Gesch. des Jüd. Volkes im Zeitalter Jesu*, III, 77; Gans, in *Zunz' Zeitschrift für die Wissenschaft des Judenthums*, I, 200-276.

G.

A. BÉ.

APOSTOLIC CONSTITUTIONS. See DIDASCALIA.

APOSTOMUS: Among five catastrophes said to have overtaken the Jews on the seventeenth of Tammuz, the Mishnah (Ta'anit iv. 6) includes "the burning of the Torah by Apostomus" (written also **Postemus** and **Apostemus**). Owing to this very vague mention, there is much difference of opinion as to the identity of Apostomus. At a first glance he may be associated with one of the following two incidents: (1) Josephus ("Ant." xx. 5, § 4; "B. J." ii. 12, § 2) relates that about the year 50 a Roman soldier seized a Torah-scroll and, with abusive and mocking language, burned it in public. This incident almost brought on a revolution; but the Roman procurator Cumanus appeased the Jewish populace by beheading the culprit. (2) The other incident of the burning of the Torah, which took place at the time of the Hadrianic persecutions, is

The Talmudic Account.

recounted by the rabbis. Hanina b. Teradyon, one of the most distinguished men of the time, was wrapped in a Torah-scroll and burned (Sifre, Dent. 307; 'Ab. Zarah 18a; Sem. viii.). In connection with this a certain "philosopher," פילוסופוס, is mentioned as the executioner of Hanina. It is quite possible that פילוסופוס is a corruption of פוסטומוס, and there are circumstances which lend plausibility to this assumption. According to the Jerusalem Talmud (Ta'anit iv. 68c et seq.), Apostomus burned the Torah at the narrow pass of Lydda (or, as another report has it, at Tarlosa, which was probably not far from Lydda); and it is known that Hanina was one of "the martyrs of Lydda." Furthermore, a somewhat later authority (Addenda to Meg. Ta'anit, ed. Neubauer, in "Medieval Jew. Chron." ii. 24) gives the date of Hanina's death as the twenty-seventh of Tammuz, which is only a difference of a few days from the date assigned to the crime of Apostomus. The Mishnah referred to adds the following statement to its account of the burning of the Law: "And he put up an idol in the sanctuary." Here it is first necessary to determine that the reading והעמיד ("and he put up") is correct, and that it should not be והעמיד ("and there was put up"), which the Jerusalem Talmud (Ta'anit iv. 68d) gives as a variant of the reading והעמיד in the accepted text, interpreting the fact mentioned in the Mishnah as referring to the idols put up in the sanctuary by Manasseh (II Kings xxi. 7). But the incorrectness of this interpretation is proved by the passage in the Mishnah on the five calamities of the Ninth of Ab, which are enumerated in strictly chronological order; so that it is quite impossible that any reference to the Temple desecration by Manasseh should be registered after the burning of the Torah by Apostomus. The Babylonian Talmud knows only the reading והעמיד ("and he put up") in the Mishnah, as the remark of the Gemara (Ta'anit 28b) proves, where the "abomination of desolation," of which Daniel (xii. 11) speaks, is connected with the image of the idol in the Temple. By this expression can only be meant the statue

of Zeus Olyapius set up by Antiochus Epiphanes (see ABOMINATION OF DESOLATION; and compare Grätz, "Dauer der Hellenisierung," in "Jahresbericht" of the Breslau Seminary, 1864, pp. 9, 10).

The reading והעמיד, found in Rashi and in the Munich manuscript, has been simply drawn from the Jerusalem Talmud; and, indeed, in the Gemara the Munich manuscript has והעמיד. But the statement in the Babylonian Talmud, that the Mishnah source concerning Apostomus is a Gemara (tradition), shows that, according to the Babylonian authorities, the date of Apostomus can not be placed later than the Maccabean period. For

Another Name for Antiochus Epiphanes. Gemara is a technical term employed by the Talmud to designate tannaitic sayings connected with Biblical events or laws which are neither mentioned nor alluded to in the Scriptures, in contradistinction to those which can be derived from the Biblical text. Hence Apostomus must belong to a time in reference to which there existed also written sources that were known to the Talmudic authorities, the latest limit being the Maccabean period; and as it has been shown that the pre-Maccabean, the Biblical, epoch must be excluded, it follows that Apostomus was no other than Antiochus Epiphanes, of whom, moreover, it is known, also from other sources, that he set up an idol in the Temple. Apostomus, then, must be considered as a nickname for Antiochus Epiphanes. In fact, his name was transformed even by pagan authors into "Epimanes" = "the Insane" (see ANTIOCHUS EPIPHANES, and, as told in I Macc. i. 56, Torah-scrolls were burned during the persecutions by Antiochus Epiphanes).

The meaning of the name "Apostomus" is not clear. Ewald (in his "History"), alluding to certain passages in the Bible and the Apocrypha (Dan. vii. 8, 20; viii. 23; and xi. 36; I Macc. i. 24), where reference is had to the boastful mouth of Antiochus Epiphanes, derives "Apostomus" from *αἰψός* ("big") and *στόμα* ("mouth"). The appellation "big-mouth" is certainly very appropriate. Still this explanation can scarcely be accounted as correct; for *αἰψός* is a rare word, used only in poetry. More probable perhaps

is Jastrow's derivation (verbally connected with the meaning of *אָפּוֹסְטוֹמוֹס* ("to stop or stuff up the mouth") and *ἐπιστήμιος* ("anything that stops up the mouth"), which may be connected with the Talmudic phrase עפרא לפהמה ("May his mouth be stuffed full with earth!"), applied in the Talmud to the name of a man who had spoken boldly against the Deity (B. B. 16a).

The following are other explanations of the word: Jastrow ("Dictionary of the Talmud") offers a suggestion that it may be a corruption of *ἀπόστολος* ("ambassador"), and makes it refer to the envoy spoken of in II Macc. vi. 1, 2 as having desecrated the Temple. Höchstädter sees in "Apostomus" a corrupted form of *ἀποστάτης* ("apostate") and identifies him with the high priest Alcimus. Schwarz and Derenbourg consider "Apostomus" the name of the Roman soldier referred to by Josephus. Brüll connects him with Cornelius Faustus, who under Pompey was the first to climb the wall of Jerusalem. Halberstamm is of opinion that "Apostomus" is the

Hebrew transcription for the Latin "Faustinus," and that the name, furthermore, is to be connected with Julius Severus, whose surname was Faustinus, and who perpetrated the crime described in the Mishnah when he was sent by Hadrian to put down the Bar Kokba rebellion, in which case the setting up of an idol in the sanctuary would have to be taken to refer to the dedication of a temple of Zeus upon the consecrated ground of the Temple.

[The name of the soldier that burned the Torah scroll, mentioned in Josephus, was Stephanos, which, written in Hebrew שְׁטָנוֹס, may have been corrupted into שְׁטָנוֹס. K.]

BIBLIOGRAPHY: Brüll's *Jahrb.* viii. 9; Derenbourg, *Essai*, p. 58; Ewald, *History of Israel*, v. 253, note 1, and 259, note 2; Halberstamm, in *Rev. Et. Juives* ii. 127 et seq.; Hochstädter, in *Rahmer's Literatur-Blatt*, v. 1. No. 20; Rapoport, *Erech Milon*, p. 181; id. in Kobak's *Jeschurun*, i. 45 (Hebrew section); Schwarz, *Das Heilige Land*, p. 279; Jastrow, *Dict. s.v.* J. SR.

L. G.

APOTHECARIES, JEWISH. See MEDICINE, PHYSICIANS.

APOTHEKER, ABRAHAM ASHKENAZI:

An apothecary ("aptheker," according to the customary Polish-Jewish syncopated pronunciation) and writer, whose name betokens both his nationality and his profession. He lived at Vladimir in Volhynia in the second half of the sixteenth century. He was the author of חַיִּים כֶּסֶף ("The Elixir of Life"), a work, written in Hebrew and in Judæo-German, on the duties of Jews of both sexes and of all conditions, or as the author expresses it: "'Elixir of Life' is this book's name, to preserve every one against sin and shame." Through the efforts of his compatriot Moses ben Shabbethai, a native of Lokacz (not far from Vladimir), it was printed in Prague (1590), under the direction of the son of Mordecai ben Gerson Cohen. Like most books printed in Prague for the edification of women, it has become rare. Jehiel Heilprin possessed a copy of it, as it is included in the list of works which he used in compiling his "Erke ha-Kinnuyim," and also in his "Scder ha-Dorot," written about 1725. Another copy was owned by Rabbi David Oppenheim, a contemporary of Heilprin. This copy is at present in Oxford. A third copy, now in the British Museum, came from the Michael Library; a fourth is at Wilna, in Strashun's Library. It is not known whether a rare little work in Judæo-German, containing penitential prayers ("tehinnot"), and printed at Prague at the same press as the "Elixir," is to be attributed to this author ("Cat. Bodl." col. 508).

BIBLIOGRAPHY: Zunz, *Z. G.*, p. 27; Steinschneider, *Scraperum*, 1849, p. 26; idem, *Cat. Bodl.* col. 666. *Cat. Strashun, Likhute Shoshanim*.

G.

D. G.

APOTHEKER, DAVID: Judæo-German writer and printer at Philadelphia, Pa.; born in Ponievyezh, gov. Kovno, Russia, Aug. 28, 1855. In 1863 he went to Vilkomir, where he studied under the guidance of Moses Loeb Lilienblum; in 1877 he became involved in the nihilistic movement and was arrested at Kiev. Having escaped to Czernowitz, Austria, he wrote for Hebrew and Judæo-German papers, and published his first book, "Ha-Nebel" (The Harp), containing Hebrew and Judæo-German poems (1882). In 1888 he emigrated to the United States, joined the anarchistic movement in New

York, and became a prolific contributor to the Judæo-German press. In 1895 he edited "Die Gegenwart," a short-lived Judæo-German weekly. In his writings the influence of K. J. Weber's "Demokritos" is often discernible.

BIBLIOGRAPHY: Wiener, *Yiddish Literature*, p. 81.

G.

M. B.

APPEAL: "The carrying of a cause from a lower to a higher tribunal for a rehearing on the merits" is practically unknown to Jewish law. In the statute constituting courts of justice and setting forth the duty of the judges (Deut. xvi. 18-xvii. 13) is found a paragraph that has given rise to the belief that processes of Appeal were known in Biblical times (see Deut. xvii. 8-13). But this paragraph is simply an instruction to the judges, directing them, in case they have doubts as to the law in the case, to refer the matter to the High Court at Jerusalem, submitting to it a statement of the case, and taking its opinion. This course is also taken in cases where a judge dissents (Sanh. xi. 2, 88 $\frac{1}{2}$). The opinion thus rendered by the High Court is binding upon the court that submitted the case, and judgment must be rendered in accordance with it. This is not strictly an Appeal, by either of the parties to the litigation, from the judgment of the court before which the case was heard in the first instance.

Indeed, the principle of the Biblical law is opposed to the idea of appealing from a judgment of a lawfully constituted court, because the judgment is of God; hence every final judgment pronounced in court is conclusive.

Courts were not subordinated to each other, as might be supposed from the use of the terms "higher and lower courts" or "great and lesser Sanhedrins." The rank of the court was not determined by its power to review the judgment of another court, but by the nature and character of the subject-matter falling within its jurisdiction.

The most important matters could be tried only by the Great Sanhedrin at Jerusalem, consisting of seventy-one judges; matters of less importance by the lesser Sanhedrin (provincial court) in the various towns of Palestine, consisting of twenty-three judges; and petty matters by local tribunals of three judges, or, in some cases, by a single judge.

According to the Talmudic civil law, the court of the domicile of the plaintiff had jurisdiction of the case, but the plaintiff was entitled to commence his action in the High Court at Jerusalem, whereas the defendant had no right to remove the cause against the will of the plaintiff (Sanh. 31b).

According to the later law, the parties were entitled to an opinion from the judge, giving his findings of fact and decision. An execution could issue immediately upon the judgment; and the losing party was obliged to satisfy it at once, without, however, losing his right to have the judgment reviewed thereafter, before the same court, on the ground of new evidence (Shulhan 'Aruk, Hoshen Mishpat, 14. 4, gloss). If, however, the judgment was that of the Great Sanhedrin, it was not necessary for the judges to give a written opinion, for such decision could not be set aside.

J. SR.

D. W. A.

APPELLANTEN: A German word used to designate the assistants of the chief rabbi of Prague; called also "Oberjuristen"; generally three in number (see PRAGUE).

a.

S.

APPLE.—**Biblical Data:** The word "apple" is the commonly accepted translation of *tappuah*, from the root *na pah* (to exhale = the sweet-scented). It is of pleasant smell ("the smell of thy nose like apples," Cant. vii. 9 [A. V. 8]), and is used to revive the sick ("comfort me with apples, for I am sick of love," Cant. ii. 5). The tree offers a pleasant shade ("As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under its shadow with great delight," Cant. ii. 3, Hebr.; "I raised thee up under the apple-tree: there thy mother brought thee forth," Cant. viii. 5). It is mentioned also in Joel i. 12, together with the pomegranate; and it gave the name "tappuah" to a number of towns (Josh. xv. 34, 53; xvi. 8; xvii. 7). "Apples of gold in pictures ["baskets," R. V.] of silver" are mentioned in Prov. xxv. 11. Whether so called because of their red color, or whether oranges are here meant, is uncertain. The Septuagint renders it *μηλον*, a fruit "sweet to the taste" (Cant. ii. 3).

In the time of the Mishnah the "tappuah" was cultivated in large quantities and many varieties (Kil. i. 4; Ter. xi. 3; Ma'as. i. 4; Tappulin of Crete, Men. 28b). Apple-wine is spoken of in Tos. Ber. iv. 1 and Ab. v. 12. About the correctness of the translation of "tappuah" there is a wide difference of opinion among botanists and linguists, especially as the Greek *μηλον*, Latin *malum*, originally comprised the pomegranate, the quince, and other fruits similar to the Apple—all more or less symbolical of love, and therefore sacred to Aphrodite (see Hehn, "Kulturpflanzen," 1874, ii. 203-207). The Arabic name *tafah* is probably derived from the Syriac (see Frankel, "Aramäische Fremdwörter," p. 140). The tappuah—distinguished in the Mishnah from the quince, which is called *parish* (Ma'as. i. 3), and from the *hazor* (the crab-apple), (Kil. i. 4, Yer. Ter. ii. 3)—is declared by most authorities to be none other than the Apple that, if not as delicious as the European or the American Apple, is planted in orchards and near the houses in Palestine and Syria, and is especially prized for its aroma (see Credner, Commentary on Joel, pp. 135 *et seq.*, who refers to Ovid's "Metamorphoses," viii. 676: When "B. R."—following Robinson's "Researches," 355, iii. 1295; and with reference to Josephus, "Ant." xvii. 7, [where its use in case of sickness is testified to by the story of King Herod] and to Avicenna, quoted in "Harmar," i. 369; Immanuel Löw, "Aramäische Pflanzennamen," pp. 155 *et seq.*; W. R. Smith, in "Journal of Philology," xiii. 65). The Apple is handed to the sick or faint to revive them by its aroma. Rosenmüller ("Handbuch der Biblischen Alterthumskunde," iv. 308) and Houghton (in "Proceedings of the Society of Biblical Archeology," xii. 42-48), however, seek to identify it with the quince, which, according to Post, "has a sour, acrid taste, and is never sweet." Others identify it with the citron (see Delitzsch's Commentary to Cant.) and the arti-

cle "Apfel" in Richm's "Diet."); but the citron (a Persian fruit) was not transplanted to the Mediterranean shores before the common era (according to Pliny, "Naturalis Historia," xii. 3; Theophrastus, "Historia Plantarum," iv. 4). The same objections hold good against the identification of the Apple with the apricot, as proposed by Tristram, "Fauna and Flora of Palestine," p. 294.

J. JR.

K.

—**In Rabbinical Literature:** The Apple mentioned in Cant. ii. 3 is taken symbolically; see the following examples from Cant. R. *ad loc.*: "As the apple-tree among the trees of the wood" offers no shade in the heat like other trees, so would the nations not seek the shade of Sinai's God; Israel only would sit under His shadow with delight. Or, 'as the apple-tree unfolds blossoms before leaves, so did the Israelites show their faith in God before they heard the message' [Ex. iv. 31: "And the people believed; and when they heard"]. The same applies when on Sinai they said: 'All that the Lord said we will do and hearken' [Ex. xxiv. 7, Hebr.; compare with Cant. R. ii. 3, Shab. 88a, where the erroneous word *piryo* (its fruit), instead of *nizzo* (its blossoms), puzzled the Tosafists]. Or, 'as the apple-tree ripens its fruit in the month of Siwan, so did Israel display its fragrance at Mount Sinai in Siwan' [Ex. xix. 1, 2]. Again, 'as for the apple-tree the time from the first blossoming until the ripening of the fruit is fifty days, so was the time from the Exodus to the giving of the Law on Sinai fifty days.' Or, 'as for a small coin you may get an apple and derive enjoyment even from its sweet odor, so may you obtain your redemption easily with the help of the Law.' Or, 'as the apple excels in fragrance all trees, so does Israel excel the nations in good works.' As the apple-tree among the trees of the wood, so even those that are void of merit are still full of good deeds, as the pomegranate is of seeds. The heathen are the trees in the wood without fruit, and Israel among them is as the apple-tree" (Yalk. Cant. 986). Ex. R. xvii.: "Why has God been likened to the apple-tree? Just as the apple offers its beauty to the eye without any cost, and has a delicious taste and perfume, so God's law (His mouth) is most sweet. He is altogether lovely." God had appeared to all the nations, but they would not accept the Torah, not realizing what is said in Ps. xxxiv. 9 [A. V. 8], "O taste and see that the Lord is good," and in Prov. viii. 19, "My fruit is better than gold, yea, than fine gold." But Israel said: "I sat down under his shadow with great delight and his fruit is sweet to my taste" (Cant. ii. 3).

Meaning. Also the words "Comfort me with apples" (Cant. ii. 5) are referred to the words of the Law, especially the Haggadat, which have delicious taste and fragrance combined like apples (Pesik. R. K. xii. 101b; Cant. R. *ad loc.*).

The Targ. translates "tappuah" in Cant. ii. 3 "*ethrog*" (orange or citron); in ii. 5 and vii. 9 "*tappuah di githa di Eden*" (paradise-apple). In Cant. viii. 5 tappuah is taken symbolically for Mount Olivet as giving forth all the dead at the time of the resurrection, or is taken for Sinai as in Cant. R. Aquila seems to take Cant. viii. 5 as referring to the fruit of the tree of knowledge, as he translates "*shamma*

hillelta imma, "there hast thou been corrupted." Thus also Jerome (see Delitzsch, Commentary, p. 127). Here is probably the source of the common view that the forbidden fruit was an Apple (according to R. Abba of Acre [Acco], Gen. R. xv., an ethrog, the so-called "paradise-apple"). In church symbolism the story of Hercules with the apples of the Hesperides and the dragon wound around the tree served as the representation of Adam's fall, and Hercules as that of Jesus as deliverer, the Apple being often used as a symbol of the first sin (Piper, "Symbolik der Christlichen Kirche," i. 67, 128; Nork, "Mythologisches Lexikon," s.v. "Apfel").

Apples dipped into honey are eaten on the eve of the Jewish New-Year while the following words are spoken: "May it be Thy will, O Lord, that the year just begun be as good and sweet a year!" (Tur Orah Hayyim, 583). In cabalistic literature tappuah is an attribute of God, synonymous with *tiferet* (beauty), because, says the Zohar (Lev. xvi.), "tiferet diffuses itself into the world as an apple."

K.

—**Botanical View:** There is perhaps no Biblical plant-name that has given rise to more discussion than has the identification of the תפוח.

Identified with Four Trees. Four distinct fruit-bearing trees, the Apple (*Pyrus malus*), the citron (*Citrus medica*), the apricot (*Prunus Armeniaca*), and the quince (*Cydonia vulgaris*),

have been suggested as its equivalent. Of these, two may be dismissed at once—the Apple and the citron. The Apple, far from being a native of Palestine, is, on account of the tropical climate, but rarely cultivated there, and with no success. The fruit is small, woody, and of very inferior quality.

The citron is beyond doubt a native of India, where it has been known and cultivated, even under different forms, from prehistoric times. At an early date its cultivation spread into western Asia, whence it was obtained by the Greeks, possibly as early as the time of Alexander's Asiatic campaign. It was cultivated in Italy in the third and fourth centuries, and by the fifth century had become well established; but it was not until the tenth century of the common era, according to Gallesio, that its cultivation was extended by the Arabs into Palestine and Egypt.

If viewed only in the light of present-day distribution and abundance, the apricot might lay undisputed claim to being the Hebrew תפוח [but see above], for, according to Canon Tristram, it "is most abundant in the Holy Land. . . . The apricot flourishes and yields a crop of prodigious abundance; its branches laden with golden fruit may well be compared (Prov. xxv. 11) to 'apples of gold,' and its pale leaves to 'pictures of silver.'" The apricot, as its specific name (*Prunus Armeniaca*) would imply, has been supposed to be a native of Armenia, and it has been reported in the neighborhood of the Caucasus mountains in the north, and between the Caspian and Black seas in the south, but grave doubt exists as to its being found wild there.

According to De Candolle ("Origines des Plantes Cultivées"), it is now settled beyond reasonable question that the apricot is a native of China, where

it has been known for two or three thousand years before the common era. Its cultivation seems to have spread very slowly toward the

Difficulty of Identification. West, as supported by the fact that it has no Sanskrit or Hebrew designation, but only Persian names, *zardalu* (yellow plum) and *mishlauz*—under

which latter designation, or its corruption *mishmush*, dried apricots are still exported from Syria—which has passed into Arabic. Among the Greeks and Romans the apricot appears to have been introduced about the beginning of the common era; for Pliny, among others, says that its introduction into Rome took place about thirty years before he wrote.

It is reasonable to suppose that the spread of the apricot may have been rapid and effective after its first introduction to the civilization of the West, for it is a delicious fruit, of the simplest cultivation and of great productiveness. The exact time of its introduction into Palestine can not be determined, but it very probably occurred before it became known to the Greeks and Romans, as the Hebrews had scant relations with Armenia, the country through which the apricot (*appanath*) came. It may, therefore, be reasonably assumed that, although agreeing well with the description of the Biblical tappuah, the apricot is not the tree referred to in the Scriptures.

The claims of the quince to represent the tappuah of the Hebrew Scriptures have been ably set forth by the Rev. W. Houghton

Quince. ("Proceedings of Society of Biblical Archeology," xii. 42-48). This is the only one of the four species suggested that is undoubtedly indigenous to this general region. According to De Candolle:

"The quince grows wild in the woods in the north of Persia, near the Caspian Sea, in the region to the south of the Caucasus, and in Anatolia. A few botanists have also found it apparently wild in the Crimea, and in the north of Greece; but naturalization may be suspected in the east of Europe, and the further advanced toward Italy, especially toward the southwest of Europe and Algeria, the more it becomes probable that the species was naturalized at an early period around villages, in hedges, etc."

The absence of a Sanskrit name for the quince is taken to indicate that its distribution did not extend toward the center of Asia, and, although it is also without a Hebrew name, it is undoubtedly wild on Mount Taurus. It is much more difficult to connect the quince with the Hebrew "tappuah" than it is to identify the latter with the apricot. On this point Houghton says:

"The tree [quince] is a native of the Mediterranean basin, and is, when ripe, deliciously fragrant, but, according to our western tastes, by no means pleasant to the taste when uncooked, but on the contrary austere and unpleasant. This latter fact is regarded generally as destructive of its pretensions, but for my part I hesitate to throw over the claims of the quince to denote the tappuah, on account of its taste. The flavor and odor of plants or other things is simply a matter of opinion. Orientals set a high value on flavors and odors which to European senses are unpleasant; moreover, we must seek for the reason why such and such a fruit was regarded with approbation."

In seeking a probable reason for this liking for the tappuah, Houghton calls attention to the mandrake (*Atropa mandragora*), which, though to most Europeans it has a very fetid and disagreeable odor, is still highly regarded by the natives of Palestine as

a love-philter to strengthen the affection between the sexes. The same argument may possibly apply to the quince, which came to be so esteemed for its flavor and odor, not as measured by European standards, but as tinged by Oriental conditions. The Hebrew word in the expression "its fruit was sweet to my taste" does not, it is said, imply either a saccharine or glucose sweetness; "the bitter waters which were made sweet" (Ex. xv. 25) were made pleasant, their bitterness was destroyed; "the worm shall feed sweetly on him" (Job xxiv. 20) must mean shall feed on him with pleasure; and so in Cant. ii. 5, "his fruit was sweet to my taste," meaning probably not only on account of the acid juice of the fruit, but because of its associations with friendship and love.

F. H. K.

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J. J. R.

APPLE OF SODOM (called also **Dead Sea Apple**): A fruit described by Josephus ("B. J."

iv. 8, § 4) and Tacitus ("Hist." v. 6) as growing near the site of Sodom, "externally of fair appearance, but turning to smoke and ashes when plucked with the hands." It has been identified by Seetzen, Irby, Mangles, and others (see especially Robinson, "Biblical Researches in Palestine," ii. 235-237) with the fruit of the *Aschpias gigantea rel jacenta*, a tree from ten to fifteen feet high, of a grayish cork-like bark, called *ashur* by the Arabs. It is found also in upper Egypt and in Arabia Felix; in Palestine it is confined to the borders of the Dead Sea. The tree resembles the milk-

weed or silkweed found in the northern part of America. "The fruit," says Robinson, "resembles externally a large, smooth apple, or orange, hanging in clusters of three or four together, and when ripe is of a yellow color. It was now fair and delicious to the eye and soft to the touch; but on being pressed or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibers. It is indeed filled chiefly with air, which gives it the round form; while in the center a small slender pod runs through it which contains a small quantity of fine silk, which the Arabs collect and twist into matches for their guns." It is difficult to say

whether the passage in the song of Moses, "their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter" (Deut. xxxii. 32), refers to a similar fruit (see Herzog "Real-Encyclopädie," xi. 748, under "Palestina").

A.

K.

APPRAISEMENT (צִיּוּן in the later Hebrew): The setting of a value by a court of justice either upon property, or upon damage done to person or property. It differs from **ESTIMATE** (Hebrew עֵרָךְ), the fixing of values by the Law itself.

The Appraisement of damages, or "measure of damages" as it is termed in English law, can best be treated along with the rules for awarding compensation under the several heads dealing with wrongs and remedies, such as **ACCIDENT** or **ASSAULT**. We have here to deal with the Appraisement that becomes necessary when property—principally land—is taken for debt, or is divided between joint owners.

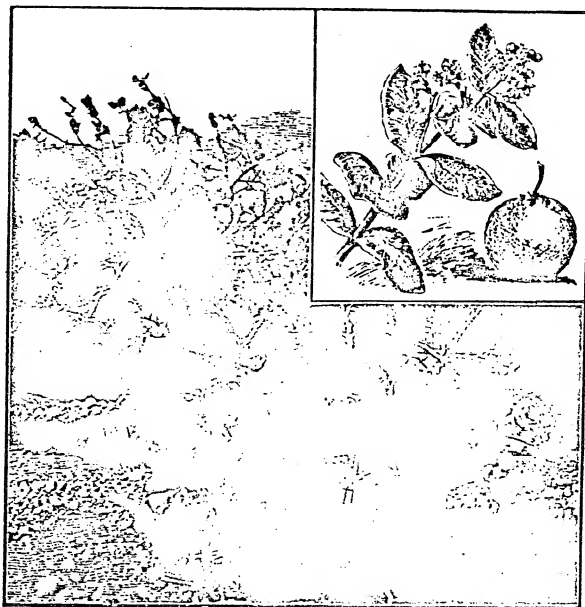
In some New England States, even now, the land of the debtor may be turned over to the creditor at a

valuation in satisfaction of his judgment, instead of being sold to the highest bidder, as elsewhere. This is called "extending" the land: a course more merciful to the debtor than a public sale; for there is no risk of the land being sacrificed. In the Talmudic law this was the only method for subjecting the land of adults to the payment of debts.

The Mishnah, in considering which part of a debtor's land shall be first taken to satisfy any demand, lays down this rule in Git. v. 1: The injured are paid from the best (*'iddit*); creditors, from the middling (*benonit*); the

widow's jointure, from the poorest (*zibburit*). The debtor's lands were deemed the main reliance for all claimants, movables being too uncertain and fleeting. That the favored claimant should be paid from the most available parcels shows that the debtor's land was not to be sold, but turned over in satisfaction; for otherwise it could make no difference which part of his lands was levied upon first.

The instrument by which the court awards to the creditor the debtor's land, as valued, is known as a "letter of appraisement" (*iggeret shum*) (Mishnah B. M. i. 8). In later practise (Hoshen Mishpat,



Tree of Sodom, Showing Shape of Leaf, Flower, and Apple.

(From a photograph by the Palestine Exploration Fund.)

Appraise- ment of Land.

103), following a baraita (B. B. 107a), we always find three appraisers mentioned, who are appointed for that purpose and who act in place of the judges. In the language of the Mishnah these are said to "go down" to appraise, meaning that they start from the seat of justice and go to view the field, or parcel, to be valued. Their valuation is reported to the court, and, when approved, becomes the act of the court.

The season of the year and the state of the land market must be taken into consideration; thus the Talmud assumes that there is a better market in Nisan than in Tishri (B. K. 7b).

When only two of the three appraisers agree, the opinion of the third is disregarded; but when each of the three names a different value, the early sages (B. B. 107a) disagree as to the mode of striking the mean: whether to add the three estimates together and divide by three, which would be the most natural course; or to give the preference to the two lower estimates, either at the arithmetical mean, or at two-thirds of the difference above the lowest. The Talmud decides for one of the latter methods—called by the early sages that of the judges of the Exile—but the later authorities (Hoshen Mishpat, *l.c.*) favor the average estimate.

The interest of orphans, that is, of infant heirs whose lands are to be taken for the obligation of their father, or, speaking generally, their ancestor, is further guarded by advertisement (*hakrazah*). The Mishnah (Arakin vi. 1) says: "Appraisement of orphans' lands is thirty days; that of consecrated things is sixty days, and they cry it out every morning and evening." The commentary of Bertinord—abridging the discussions of the Talmud on the subject—says: "The judges that go down to the estate of the orphans to sell it for debt appraise it, and cry out for buyers on thirty continuous days, day after day: in the morning when workmen go out to the fields—that any prospective buyer may direct his employees

to look at the field and report; and in the evening when the workmen come back, so that he who hears the announcement may be reminded of the business in view and obtain the necessary information."

The advertisement states the boundaries of the land and its distinguishing marks, the amount of its product, and at what sum the court has assessed it; and the purpose for which it is sold, as it might interest the buyer to know. For instance, if to satisfy the jointure of a widow, she might be willing to take the price in dribblets; if to satisfy a creditor, he might, if a merchant, be willing to receive part of his payment in broken or uncurrent coins. Then the court appoints a guardian (*apotropos*, a corruption of the Greek *ἐπιτροπος*) for the orphans, and in due time sells the land according to advertisement (*Ar. 21b et seq.*). The Mishnah says (Ket. xi. 5):

"On an appraisement by the judges, when they have gone too low by a sixth, or too high by a sixth, the sale is void [rather, voidable]. Rabbah Simson, son of Gamaliel, says the sale stands; otherwise, wherein lies the power of a court of justice? But if they have made a letter of examination (*iggeret bikoret*) between them—even should they have sold what is worth a maneh [100 zuz = \$15] for two hundred, or what is worth two hundred for a maneh—the sale stands." (The *iggeret bikoret* is a written public notice, synonymous with *hakrazah*.)

After land has been "appraised" to the creditor, or (in New England legal language) after it has been "extended" to him, his title may be lost under the Talmudic law, upon a subsequent review and annulment of the judgment, under conditions for which see JUDGMENTS, REVIEW OF.

When slaves, movables, or written obligations were sold for debt there was no previous advertisement.

Under the older Talmudic law movables of the debtor were not answerable at all in the hands of his heirs; but during the Middle Ages, when, in most countries, Jews were not allowed to own land, a remedy against the chat-

tels and effects of the decedent had to be given as a matter of necessity. But in the Talmud no definite directions are found as to how movables or effects are to be appraised. Movables are supposed to be nearly akin to money, and to bear something like a fixed market value. When movables of the living debtor are turned over to the creditor in satisfaction, no commission of appraisers intervenes to fix the value; but the court seeks to bring about an understanding between debtor and creditor. However, obligations on third persons are appraised, the solvency of the obligor and the time of maturity entering as elements (Hoshen Mishpat, 101, 2, 3, 5).

As has been said above, when a judicial sale is made in conformity with all the requirements in the matter of Appraisement and of advertisement, where law and custom demand it, it is binding on all parties. But where proper advertisement has been neglected, the law of "overreaching" applies, and the sale may be rescinded for an excess or shortage in the price of one-sixth over or below the true value (Ket. 100b); and this though in dealings between man and man, the law about "overreaching" applies to movables only.

In the division of an estate Appraisement becomes necessary; but, for the most part, a court will have to intervene only when some of the heirs are infants and the others are of full years. As long as all are under age no one can ask a division; when they are all of full age they can generally arrange a division among themselves.

In an Appraisement of shares, with a view to division, the same principle applies as to sale upon Appraisement; that is, a difference of one-sixth either above or below the true value, resulting from a mistake of the judges, is good ground for rescission on behalf of the infant heirs, within a reasonable time after coming of age, although the court may have appointed, as was its duty, a guardian for the infants. In such a case, there being no advertisement as in case of a judicial sale, there is nothing to correct the mistake (Hoshen Mishpat, 289, 1).

In the division among the heirs, the garments they wear—given them by the dead father—also the Sabbath or holiday garments provided by the father, and worn by the wives and children of the heirs, are estimated and charged on their shares (*ib. 288, 1 et seq.*).

The Hebrew term for "appraisement" is also applied to the valuation of the bride's dowry in her

the Talmud belonging to Jews. On the first day of the New-Year festival 5314, in order that the sorrow for their holy books might be made the keener, these autos da fé of the books began (Perles, p. 221, note 1; Steinschneider, in Ersch and Gruber, "Allg. Encykl. p. 30; Zunz, "S. P." p. 336; Grätz, "Gesch. der Juden," ix. 336). On June 21, 1554 (Tammuz 21, 5314, as may be calculated from the Hebrew chronogram וואל יתן ללכם רחמים), a convention of Italian rabbis was held at Ferrara, presided over by R. Meir Katzenellenbogen of Padua. They resolved, among other matters, that thereafter no Hebrew book, not then printed, should be published without the written approval of three rabbis and the president of the congregation, and that all Jewish purchasers of books printed without such Approbation should be liable to a fine of 25 gold scudi (\$24.25), which was to be turned into the Jewish poor-box. (These resolutions, accompanied by notes by Levi and Halberstamm, were

Pub- lication Without Approba- tion Forbidden. They were also published in "Pahad Yitzhak," p. 158, Berlin, 1888, edited by the Mekize Nirdamin Society.) From this period the congregational authorities and rabbis were invested

with the power to grant and to refuse permission to print in the chief cities where publishing-houses existed (Steinschneider, *l.c.* p. 30; Popper "Censorship of Hebrew Books," pp. 94 *et seq.*).

Paragraph 12 of the resolutions of the Frankfort Rabbinical Synod of 1603 prohibited the publication of any book in Basel or anywhere in Germany without permission of three rabbis (Horowitz, "Die Frankfurter Rabbinerversammlung vom Jahre 1603," Frankfort-on-the-Main, 1897; appended to the invitation issued by the Israel. Religionschule). Paragraph 37 of the regulations of the Portuguese Talmud Torah community in Amsterdam reads: "No Jew shall print books in Amsterdam in a foreign or in the Hebrew language without permission of the 'Mahamad,' under penalty of the confiscation of the books" (Castro, "De Synagoge der Port. Israel. Gemeente te Amsterdam," appendix B, p. 40, The Hague, 1875). The manuscript, in Spanish, of these regulations is in the Rosenthal Library, Amsterdam. In the same way, several governments—for instance, in the case of books printed in Prague—decreed that the rabbinate of the country should be responsible through its Approbation for every Hebrew book published (Kaufmann, in "Jew. Quart. Rev." x. 384).

That the enemies of the Jews did not approve of the right to give or withhold *haskamot* thus conferred upon the rabbis and presidents of the congregations appears from the following passage in Schmidt ("Jüd. Merkwürdigkeiten," iv. 206): "More harmful yet and more evil is it that the Jewish rabbis and presidents of their communities not only censor and approve the books printed or published for or by them, but also grant prohibitions preventing others from printing them, and place their *haskamah* or consent in front of the book; which certainly is a grievous and illegal encroachment upon the rights of the magistrates and the privileges of

the sovereign." Wagenseil in his book "Prolegom. ad Tela Ignea Satani," p. 26, styles it sheer impudence on their part, and says, "It is an intolerable and shameful crime," attempting to show its unreasonableness, and the injury it works to the authorities, in most emphatic words.

In spite of all these regulations, the custom of asking for approbations from rabbis and congregational authorities did not at first secure much foothold among Jews, especially among the Jews of Italy. Regarded as a Christian custom, it was never welcomed. Thus, in spite of the solemn Ferrara resolutions,

Shem-Tob b. Shem-Tob's "Sefer ha-Emunot," appeared in Ferrara itself in 1557 without any Approbation, and the *editio princeps* of Menahem Zion ben Meir's commentary on the Pentateuch was published in 1559 by Vicenti Conti in Cremona, also without the requisite *haskamah*. But in the second half of the seventeenth century, owing to the excitement and tension induced by the appearance of the false Messiah, Shabbethai Zebi, there began to be quite a lively demand for approbations; and in the eighteenth century, with the exception of a few prayer-books and Judeo-German productions, there was scarcely a work published without a rabbinical *haskamah*. Faithful Jews would not read a book which lacked one. The fact that Moses Mendelssohn dared to publish his translation of the Pentateuch without a rabbinical Approbation appears to have been one of the reasons for its proscription by the rabbis in many places, and for its being publicly burned, as at Posen (Mendelssohn, "Schriften," vi. 447).

The examination of books submitted for Approbation was often a very superficial one. The bitter results of such carelessness are shown by the history of that sly rascal, Hayyun (see Grätz, "Gesch. der Juden," x. 315, and Kaufmann, in "Rev. Et. Juives," xxxvi. 256). Cautious rabbis, who looked with disfavor upon the popular mania for writing, avoided, as far as possible, issuing these licenses for new works. Thus in Poland the rabbis of "The Four Lands" agreed to grant them formally and only in exceptional cases, instead of giving them, as had hitherto been the case, at their casual meetings at fairs and annual markets, where large numbers of Jews came together (compare Steinschneider, in Ersch and Gruber, *l.c.* p. 31; and Dembitzer, "Abhandlung über die Synode der Vier Länder in Polen und Lithauen," Cracow, 1891; London, "Abte Zikkaron," in "Ha-Modia' la-Hodashim").

Since approbations were frequently sought by traveling scholars, who depended for their livelihood upon the publication of their works, many a book is found to contain ten, twelve, and even more approbations by the various rabbis whom the author visited upon his travels. These *haskamot*, therefore, afford valuable contributions to the history of Jewish congregations and of particular rabbis.

Many names of rabbis and presidents of the seventeenth century may be said to emerge from obscurity mainly through these printed approbations. Moritz Pinner was the first (Berlin, 1861)

to register the names of signers of *haskamot* in his uncompleted catalogue of 389 manuscripts and publications. Zuckermann followed Pinner with his catalogue of the Seminary Library in Breslau (Breslau, 1870), giving the abodes as well as the names of signers. Meyer Roest, in his catalogue of the Rosenthal Library, sets down not only the names and abodes, but also the Hebrew day, month, and year of issue of the approbations, thus contributing a real service to Jewish literature. It is a pity that Samuel Wiener in his description of the Friedland Library, felt compelled to limit himself and did not follow Roest's example entirely. An index to approbations, which would be of great service to Jewish scholars, can be successfully accomplished only by the extension in this direction of Wiener's catalogue.

SPECIMEN OF A HASKAMAH (PERMIT OF THE RABBIS).

Whereas, there have appeared before us the wise, the perfect one, etc., Isaac Gershon, and his worthy associate, Menahem Jacob Ashkenazi, and have testified that they have gone to much labor and trouble, have expended great sums, and have spared no expense, all in order that they may bring to light, in as beautiful and excellent an edition as possible, the secrets of a work of great worth, through which the public good will be advanced, viz., the book called "Sefer Bedek ha-Bayit," by that sage, that wonder of his generation, our master and teacher, Joseph Caro of blessed memory:

And whereas, the work is to be completed, as a service to God, with the utmost beauty and perfection:

And whereas, they fear lest they sow and another reap, doing all their work in vain, and lest they make all their expenditures only "to leave to others their wealth":

Therefore they have sought and have been granted aid from the city through the uttering of a ban, and the publishing of a rabbinic notice to the effect that no injury or harm shall come to them through any man.

And whereas, permission has likewise been granted them by the nobles, the *Catavero* (may their majesties be exalted), that their desire and wish should be fulfilled:

Now, therefore, we decree, under threat of excommunication, ban, and anathema through all the curses written in the Bible, that no Israelite, man or woman, great or small, be he who he may, shall purpose to publish this work, or to aid any one else in publishing it, in this or any other city within ten years, except it be by the will and permission of the associates above mentioned:

And let it be likewise understood that by this decree no Israelite is allowed to receive any copy of the book mentioned from any man, Jew or Christian, be he who he may, through any manner of deceit, trickery, or deception, but only from the above-mentioned Menahem Jacob Ashkenazi. For thus it is desired by the scholar, etc., mentioned above, that all copies of the above-mentioned book shall be published and sold by Menahem Jacob.

Upon any one who may transgress against this our decree—may there come against him "serpents for whose bite there is no charm," and may he be infected "with the bitter venom of asps"; may God not grant peace to him, etc.

But he that obeys—may he dwell in safety and peace like the green olive-tree and rest at night under the shadow of the Almighty; may all that he attempts prosper; may the early rain shower with blessings his people and the sheep of his pasture.

"And ye who have clung to the Lord your God are all of you alive this day."

Thus sayeth ZION SARPHATI,
and thus sayeth LEB SARVIL,
BARUCH BEN SAMUEL.

On the 17th day of Nisan, 1600, I published this ban, by command of the associates mentioned above, in every synagogue in the community of Venice.

ELIEZER LEVI,
Beadle of the Community.

G.

J. M. H.

APT (אֵפְט): A small town, not far from Avignon, in the department of Vaucluse, France. In the Middle Ages it was inhabited by Jews, who had a

separate quarter assigned to them. About the end of the thirteenth century the poet ISAAC BEN ABRAHAM GORNI visited Apt and wrote afterward a poem in honor of its Jewish community, which had given him a very hearty welcome. In the responsa of Solomon ben Adret several Jews of Apt are mentioned. In the Bodleian manuscript No. 2550 there is found a correspondence with a certain R. Samuel ben Mordecai (Neubauer, in "Rev. Et. Juives," xii, 87). In the British Museum manuscript, add. 22,089, there occurs a letter signed by Massif Jacob of Lunel, Durant del Portal, Nathan Vidal Bedersi, Meïr ben Abba Mari, and "us, some of the other members of the community of Apt." A Don Massif Jacob is signatory to another responsum, dated 1340.

Apt being a monosyllabic word, the common noun עֵיר ("town") was sometimes prefixed to it, thus forming the compound word עֵירָאֵפְט ("Aptville").

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G.

APTROD, DAVID. See ABTERODE.

APULIA: A district of southern Italy, the limits of which have varied. It is usually regarded as the region bounded by the Frentani on the north, Samnium on the west, Calabria and Lucania on the south, and the Adriatic on the east. Apulia is now one of the poorest provinces of Italy, but in the Middle Ages, by reason of its several excellent seaports, it was of considerable commercial importance. This probably accounts for its early attractiveness to Jewish immigrants; for in northern Italy commerce had been monopolized by a number of native Christian families. It is impossible to determine the exact date of the settlement of Jews in Apulia, though it must have been early. In Pozzuoli, in the neighboring province of Naples, which was the chief Italian seaport for Oriental commerce, there were Jewish inhabitants about the year 4 B.C., directly after the death of Herod (Josephus, "Ant." xvii, 12, § 1; "B. J." ii, 7, § 1). For such an early arrival of Jews in other parts of southern Italy all positive proof is lacking. On the death of Theodosius I., and the division of the Roman empire, in the year 395, Apulia was allotted to Honorius, the emperor of the West. In his days the Jewish population in Apulia and its adjunct Calabria must already have been considerable, for he abolished in those provinces the curial freedom

Early Settlement of Jews. of the Jews and interdicted the exportation of the patriarchal taxes; and, besides this, he complained in one of his edicts (of the year 398) that in numerous cities of Apulia and Calabria the communal offices could not be regularly filled, because of the refusal of the Jewish population to accept them—an attitude toward government appointments characteristic of the medieval Jews.

The catacombs of Venosa, in Apulia, the birthplace of Horace, have yielded to recent excavators a great deal of epigraphic material, consisting of inscriptions in Greek, Latin, and Hebrew, dating, according to the conclusions of Mommsen, from the sixth century. Seven Hebrew epitaphs of the ninth century, likewise, have been unearthed at Venosa, and their contents indicate the existence of a flour-

ishing communal life among the contemporary Jews of Apulia, seeing that in one of them a certain R. Nathan b. Ephraim is eulogized as "an honored man, master of wisdom, chief of an academy, and leader of his generation" (Ascoli, "Iscrizione," p. 71).

The commencement of the settlement of Jews in Apulia is surrounded by legends. Yosippon, for example, traces them back to the five thousand captives transplanted by Titus from Palestine to Taranto, Otranto, and similar places. The most important contribution, however, to the early annals of the Apulian Jews has been obtained in recent years from the unique "Chronicle" of AHIMAAZ BEN PALTIEL. The attention of Ahimaaz, as regards Apulia, was almost entirely confined to the community of Oria, to which his family had belonged, and the members of which he also regarded as the descendants of the captives of Titus. It

"Chronicle" of Ahimaaz. was in Oria that the patriarch of the family, Amittai, became known about the middle of the ninth century, both as scholar and liturgical poet. In the age of his two sons, SHEPHATIAH and HANANEEL, the former of whom became particularly distinguished for his literary and communal activity, there appeared on the scene of Italian Jewish life the figure of AARON THE BABYLONIAN. Under his influence the academies of Oria are alleged to have sprouted forth in unprecedented vitality, and the various branches of Jewish law and life to have burst into new activity.

Eastern scholars probably were in the habit of visiting the flourishing communities of the Occident for the purpose of transplanting thither the traditions of scholarship and religion. Such a scholar is reported by Ahimaaz to have come to Venosa. He made it his practise to deliver public lectures every Sabbath, basing his expositions on the Midrashic interpretations of the weekly Scriptural sections. His lectures were given in Hebrew probably, as the services of an interpreter were needed to render them intelligible to the audience.

Poetic and thau-maturgic talents were the favorite attributes bestowed by tradition on the Jews of medieval Apulia. Both are ascribed by Ahimaaz in a great measure to R. Shephatiah b. Amittai; whom ill-informed commentators had regarded as one of the captives of Titus and one of the authors of "We-hu Rahum,"

a liturgic piece, but who probably flourished in the second half of the ninth century in Oria. According to the testimony of Ahimaaz, it was Shephatiah's argumentative ability and miracle-working power that had saved the Jews of Oria from a serious religious persecution.

Synchronously with this persecution occurred a disastrous Arabian invasion of Calabria and Apulia. In the year 872 Saudan, an Arabian conqueror, entered Bari, where he usurped the government and established a court, in which, as legend has it, Aaron the Babylonian was accorded boundless honors as counselor and oracle just prior to his departure for the East. From Bari, Saudan advanced upon Oria, to which he made the proposal of a siegeless settlement on condition of a certain voluntary tribute

from the population. Here, again, Shephatiah, whom legend presents as the disciple of the wondrous Aaron, and who probably was familiar with the Arabic language, was delegated to negotiate with the invader. The Saracen terror, however, was frustrated by the confederacy of the emperor Basil I. with Louis II., the emperor of Germany.

That the conversion of the Jews was a prevalent ambition in Apulia in that age, is inferred, further, from what Ahimaaz records regarding Hananeel, the younger brother of Shephatiah. He says that Hananeel, too, was a noted miracle-worker and liturgical poet; that the archbishop of Oria summoned him to his palace on one occasion, and forced him into a religious dispute, in the course of which the archbishop impeached the correctness of the Jewish calendar with a view of inducing him to accept Christianity.

Astrology, also, was cultivated in Apulia. Paltiel, the son of Cassia—the great-granddaughter of Hananeel b. Amittai—owing to his dis-

Astrology. tinction in astrology, became the intimate friend and counselor of the calif Abu Tamim Maad (called Muizz bidin-Allah or Al-muizz), the conqueror of Egypt and builder of Cairo. The friendship between the two, according to Ahimaaz, had begun in Italy on the occasion of one of the Apulian invasions led by Almuizz when Oria was besieged and taken. This emigrant from Apulia had certainly achieved communal distinction among the Jews of Egypt in the second half of the tenth century, since the title of "Naggid" is mentioned in connection with his name.

A cousin of Paltiel, Samuel b. Hananeel (died 1008), settled in Capua, where both he and his son Paltiel (988-1043) attained prominence as communal benefactors and leaders. It was Ahimaaz, the son of the latter, born in 1017, who not only returned to the ancestral dwelling-place in Oria, but also left a number of liturgic pieces, and rescued from oblivion the memory of his ancestors. His "Chronicle" mentioned above, being one of the very few literary monuments of that period, is of assistance in forming an idea of the literary fashions and influences of his age. Of course, the influence of the Apulian vernacular shows itself in many peculiarities of expression characteristic of the "Chronicle."

Even prior to the discovery of the "Chronicle" of Ahimaaz, however, Apulia had the distinction of being considered the birthplace of the first Jewish scholar in Europe whose name had been inscribed in the history of literature, SHABBETHAI DONNOLO. This noted physician and astronomer was born at Oria, in the district of Otranto, in the year 913. When he was twelve years old (925) an army of Fatimite Mohammedans, led by Ja'far ibn Ubaid, again invaded Calabria and Apulia, on which occasion, according to Donnolo's autobiographic note, the city of Oria was sacked, "ten wise and pious rabbis," whose names are given, and

Shabbethai Donnolo. numerous other Jews, were killed, while a multitude of survivors, including himself, were taken captive. One of the victims was Hasadiah b. Hananeel, nephew of Shephatiah b. Amittai, to whom Donnolo refers as a relation of his grandfather ("Hakmoni,"

ed. Castelli, Hebr. part, p. 3). Several details of Donnolo's life throw light on the condition of Jewish culture in his time and country. Donnolo, for example, like his contemporary Paltiel, had become a devotee of astrology; but in all the surrounding provinces not a single Jewish scholar could be found able to interpret the astrological writings which avowedly had been copied by him from ancient Jewish works. It is interesting, however, to note that Donnolo had no hesitancy in seeking the instruction of Christian masters in matters of which the Jews were ignorant. This circumstance attests the early origin of that intimacy of relations for which Jewish and Christian scholars have been noted in Italy, and their frequent interchange of thought.

Donnolo, besides being private physician to the viceroy of southern Italy, was intimately acquainted with Nilus the Younger, the abbot of Rossina and Grotta Ferrata, to whom, on a certain occasion, he appears to have introduced another Jewish scholar. The latter attempted to draw the abbot into a religious controversy, which was, however,

In- intellectual
Relations with
Christians. adroitly evaded by him. It is one of the first discussions of this character recorded in the European history of the Jews; and its significance lies in the aggressive part taken in it by the Jew, in contradistinction to the one into which, as stated above, Hamamel had been forced. Donnolo's allegorical method of exegesis adopted in his commentary on the mystic "*Sefer Yezirah*" (Book of Creation), as well as his knowledge of the Greek language displayed in it, also testifies to his intercourse with Christian scholars, among whom allegorism was highly popular, and whose spoken language, according to Mommsen, was very closely related to the Greek.

That there was an abundance of Jewish scholars in Apulia toward the end of the tenth century (according to Grätz, but in 750 according to Ibn Daud) is learned, furthermore, from a well-known legend alluding to that age. Four rabbis, as stated by Ibn Daud ("*Sefer ha-Kabbalah*," ed. Neubauer, in "*Medieval Jew. Chronicles*," i, 67 *et seq.*), were on a sea-voyage from Bari to Sebastia, when their ship was overtaken by an Andalusian pirate (the admiral Ibn Romahis), and the scholars were made captive, the latter being in the end sold in several cities of Africa and Spain, where each rabbi ultimately became the founder of a Talmudic academy. The real origin and purpose of these traveling rabbis have been variously interpreted, but the historicity of the incident narrated by Ibn Daud can scarcely be doubted. The legend points distinctly to the fact that toward the end of the tenth (?) century certain rabbis emigrated from southern Italy and established schools in various Jewish communities in Africa and Spain (compare HUSHIEL B. ELHANAN).

Bari was particularly popular as a center of Jewish learning, as is witnessed by the fact that in the eleventh century, R. Nathan b. Jehiel, the author of the "*Aruk*," made a pilgrimage thither to hear the lectures of R. Moses Kalfo (compare Kohut, "*Aruch Completum*," Introduction, p. 15), and that in the twelfth century the religious authority of the

Apulian rabbis had been so firmly established even abroad, that in France the proverb came into vogue, in allusion to Isa. ii. 3: "Out of Bari goeth forth the law, and the word of God from Otranto" (Jacob Tam, "*Sefer ha-Yashar*," 74a). Benjamin of Tudela, who in the latter part of the same century traveled through Apulia, found flourishing Jewish communities throughout the province, Trani possessing 200, Taranto 300, and Otranto 500 Jewish families, while in the port of Brindisi ten Jews were engaged in the trade of dyeing.

During the renaissance of Talmudic learning in the thirteenth century, Apulia still had the good fortune of bringing forth one of the most noted Jewish savants of the age, in the person of R. ISAAH B. MALI DI TRANI, who not only became one of the most prolific and weighty rabbis of the Middle Ages, but also maintained the Italian tradition of friendly intercourse with Christian scholars, in favor of whose astronomic learning he at times even made bold to discard traditional rabbinic views. Di Trani's family produced several other noted men, among whom Isaiah's grandson and namesake attained to considerable distinction. MOSES DI TRANI, in the sixteenth century, was one of the most distinguished disciples of JACOB BERAB.

Fra Giordano da Rivalto, in one of his sermons preached in the year 1304, alludes to a general conversion of Apulian Jews that, it was alleged, had taken place about the year 1290, in consequence of a ritual murder with the commission of which they had been charged. The king, Charles I. (1284-1309), is alleged to have left them the choice between baptism and death, whereupon, it is said, about eight thousand embraced Christianity, while the rest fled from the country. The proportion of truth in this statement is not ascertainable. Gndemann denies the assertion altogether on the ground of the friendly disposition toward the Jews manifested by Charles I., though he admits that, in the year 1302, certain property in Trani that had formerly been used as a Jewish cemetery was usurped by the Dominican Order, and that about that time several Jewish synagogues in the same city were converted into churches. Certain, however, it is that in the thirteenth and fourteenth centuries there were Jewish inhabitants in Trani as well as in the rest of Apulia; wherefore Giordano's statement concerning their wholesale apostasy or emigration must be regarded at least as exaggerated, unless, indeed, under improved circumstances, a return of the Jews had occurred.

In the sermons of another preacher from southern Italy, Roberto da Lecce, who flourished in the first half of the fifteenth century, there are allusions to friendly relations between Jews and Christians. That Apulia, however, had gradually lost its prominence as a center of Jewish learning, can not be gainsaid. In the early part of the sixteenth century, for example, there was in Constantinople a whole congregation consisting of Apulian immigrants, who exhibited, however, little of the Italian enlightenment, in that they were the leaders in an abortive attempt to exclude the children of the Karaites from the Rabbinite schools, and to build up a wall

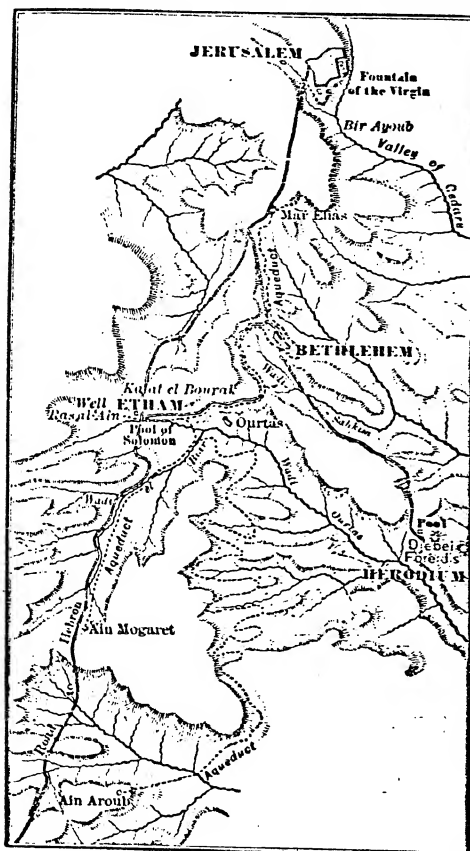
of separation between the two Jewish sects—a stroke of fanaticism thwarted by R. ELIAS MIZRAHI (compare ITALY).

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G.

H. G. E.

AQUEDUCTS IN PALESTINE: Palestine, in contradistinction to Egypt, was a land of natural waters rather than of irrigation (Deut. xi, 10, 11), and there can be little doubt that the aqueducts, like the roads of the country, were constructed mainly by the Romans after the fall of Jerusalem. In four instances, however—at Tyre, Jericho, Caesarea, and Jerusalem—earlier aqueducts seem to have been

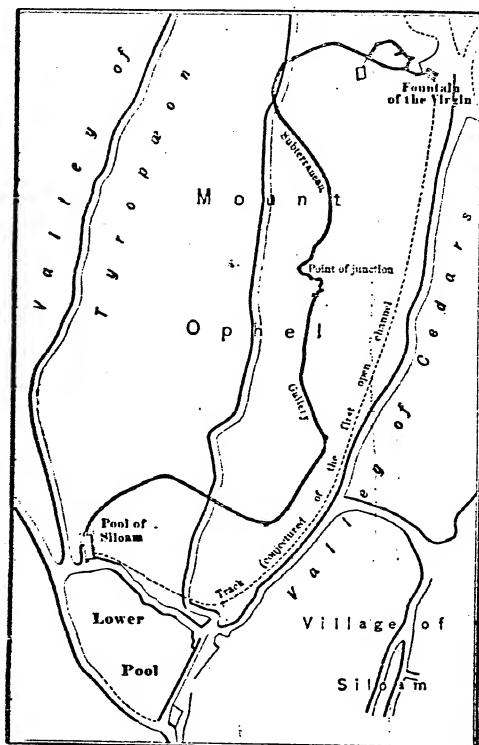


Environs of Jerusalem, Showing Aqueducts Leading to the City.

(After Vigouroux, "Dictionnaire de la Bible.")

constructed to increase and improve the water-supply of the cities, and, in the case of Jericho, to extend the cultivation of the palm-groves.

Tyre is mentioned ("Travels of a Mohar"), even in the times of Rameses II., as an island city to which water was brought in boats. Shalmaneser IV. (II Kings xvii, 3-5) is said by Menander (Josephus, "Ant." ix, 14, § 2) to have cut off the water-supply of Tyre, which was brought near the island from the fine spring of Ras-al-Ain (Pale Tyros), on the mainland to the south. The remains of an aqueduct, nearly four English



Track of the Siloam Aqueduct.

(After Vigouroux, "Dictionnaire de la Bible.")

miles in length, are still found leading from masonry reservoirs that dam up the springs to a height of eighty feet above sea level. Most of this work is of Roman masonry; but in one part of the course of the aqueduct there are "false" arches, which appear to represent an older structure. Similar false arches are found in Phœnician buildings (with stones marked with Phœnician letters) at Eryx, and this seems to indicate the existence of an aqueduct at Tyre, which may date from the age of the Assyrian king who began the siege of Samaria in the time of Ahaz of Judah.

The aqueducts of Jericho are channels cut in the rock, and sometimes carried on rubble masonry, at the foot of the mountains, southward from the spring of Docus ('Ain Duk) to the site of the city as it existed in the time of Herod, near the main road from Jerusalem, where it reaches the Jordan plain. About four miles further north there is another system of channels, carrying water from the springs at the foot

of the mountains eastward into the Jordan plain, with branches which appear clearly to have been intended for irrigation. This answers to the system mentioned by Josephus ("Ant." xvii. 13, § 1), near the village of Neara (the ancient Naarath, Josh. xvi. 7), which was constructed by Archelaus to water his palm-groves, for Eusebius (in the "Onomasticon") places Neara five Roman miles north of Jericho.

Cæsarea, the capital of Palestine under Herod the Great, was built on the seashore north of Joppa, on a site which had no good water-supply. It is, therefore, probable that aqueducts were

Remains in built when the city was first founded.
Cæsarea of The two that are still traceable have a

Two length of about four miles to the north,
Aqueducts. and conduct water from the spring of Mamas (an ancient "Maimna," or place of water), near the Crocodile river. They are on different levels, and run on arches, which appear to be Roman work, across the swamps near the river. The low-level aqueduct is tunneled through the low sandy cliffs further south, and rock-cut well-staircases lead down to the channel at intervals. These aqueducts may have been repaired or rebuilt in the later Roman age, but the original rock channel is probably as old as the time of Herod.

At Jerusalem there were several aqueducts in the time of Herod, but perhaps the oldest was that to the west of the city. The "conduit of the upper pool, in the highway of the fuller's field" (II Kings xviii. 17) was the place where the Assyrians appeared before Jerusalem; and the camp of the Assyrians, according to Josephus ("B. J." v. 7, § 2), was to the northwest of Jerusalem, from which direction they would naturally approach, coming, as they did, from the plains. An aqueduct led later to the tower Hippicus **The Aqueducts of Jerusalem.** on the west (Josephus, *ibid.*), and still leads from the Birket Mamilla, outside the city on this side, to the great interior rock-cut pool now known as "Hammâm el Batrak" (The Patriarch's Pool), which answers to the Amygdalon pool of Josephus ("B. J." v. 7, § 2; xi. 4) or "Pool of the Tower" (Ha-Migdalon).

As Jerusalem was naturally deficient in water-supply, it is probable that this large reservoir dated from the earliest times, and was fed through the aqueduct that collected the rain-water from the rocky ground west of the town. The pool of Gihon (I Kings i. 33, 38) rose in a cavern, partly natural, but enlarged artificially, on the west side of the Kidron, south of the Temple. The stream thence appears to have flowed at first down the Kidron valley; and the periodical overflow (due to a natural siphon in the rock) was a remarkable feature of this supply. Hezekiah is believed to have dammed up the waters, and to have cut the famous Siloam aqueduct through the Ophel hill, southward to the new pool of Siloam (II Chron. xxxii. 30). This channel, which is nearly a third of a mile (1,757 feet) in length, although the air-line between the points of beginning and ending is only 1,104 feet, gives clear evidence of the Hebrew engineering methods of Hezekiah's age; and the ancient rock inscription (see **SILOAM INSCRIPTION**), on the east wall of the tunnel near its mouth, gives us an account of the method of excavation. Its

height is very irregular, being about 16 feet at its southern exit, but only 3½ feet at several points in its interior.

The upper cave pool had, at its farthest recess, a staircase cut in rock leading up within the city near the "water-gate" (Neh. iii. 26). The tunnel was begun at the foot of these steps, and another tunnel was driven northward to meet it from Siloam. The excavators appear to have worked without instru-

The tion straight, or perhaps they followed
Siloam some softer vein of the rock. They
Tunnel- are said, in the text, to have heard the
Aqueduct. sound of the picks of their fellows, and to have worked toward each other until they met, not exactly in a line. The point of junction is still marked by a sharp turn at right angles in the tunnel, the two channels having been about a yard apart—center to center of excavation. The tunnel is much more lofty at its mouth than elsewhere, and is very narrow in the middle, where it is now much silted up, and nearly impassable for a full-grown man. It was probably found that the lower end of the tunnel, when cut through, was not low enough to allow the water to flow into the pool; and the height of the excavation was due probably to subsequent lowering of the floor at this point. There is only one shaft leading from the surface of the hill, and in another part a sort of standing-place is formed by a recess in the roof; but throughout the greater part of the work the excavators must have labored on their knees, or even while lying flat. The whole of the work suggests very primitive methods, and it was probably carried out in a hurry on account of the threatened Assyrian invasion. The Siloam pool was outside the walls (Josephus, "Ant." vii. 14, § 5; "B. J." v. 9, § 4), but lay in a reentering angle, well within bow-shot. The water-supply was thus controlled by the garrison instead of running to waste in the valley. Similar cave springs, with rock stairs to the interior of the fortress, are found at Gibeon and elsewhere in Palestine, but the Siloam tunnel is the most important instance known of Hebrew engineering.

Another short aqueduct, with a system of converging channels, gathered the rain-water north of the city, and brought it to the ditch of ANTONIA, and, through a lofty rock-cut passage, to

Other the interior of the Temple. On the
Aqueducts: south were two other aqueducts, which
Solomon's appear to have been made by Pon-
Pools. tius Pilate, the procurator (Josephus, "Ant." xviii. 3, § 2). One of them led

from Etam ('Ain 'Atân), and from the three Roman reservoirs called "Solomon's Pools" (see Yoma 31a; Josephus, "Ant." viii. 7, § 3), to the city, probably entering near Hippicus. The second channel ran from these reservoirs along the south slopes to the Temple. The direct distance was about seven English miles. The water was conveyed in stone pipes laid in cement in parts where the channel is not rock-cut. The reservoirs were supplied from springs thirteen miles south of the city by another aqueduct; and the windings along the hillsides give a total length of forty-one miles from the head spring, 'Ain Kuci-Ziba.

These instances will suffice to show that, although the art of building aqueducts was introduced into Palestine by the Romans chiefly, yet the rock tunnels, providing water for cities, were, in some cases, constructed in the time of the Hebrew kings.

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G.

C. R. C.

AQUILA (Ἀκίλα, אֲקִילָא): Translator of the canonical Scriptures from Hebrew into Greek. He was by birth a Gentile from Pontus, and is said by Eusebius to have been a connection by marriage of the emperor Hadrian and to have been appointed by him about the year 128 to an office concerned with the rebuilding of Jerusalem as "Elia Capitolina." At some unknown age he joined the Christians, but afterward left them and became a proselyte to Judaism. According to Jerome he was a disciple of Rabbi Akiba. The Talmud states that he finished his translations under the influence of R. Akiba and that his other teachers were Eliezer ben Hyrcanus and Joshua ben Hananiah. It is certain, however, that Aquila's translation had appeared before the publication of Irenaeus' "Adversus Haereses"; i.e., before 177.

The work seems to have been entirely successful as regards the purpose for which it was intended (Jerome speaks of a second edition which embodied corrections by the author), and it was read by the Greek-speaking Jews even in the time of Justinian (Novella, 146). It was used intelligently and respectfully by great Christian scholars like Origen and Jerome, while controversialists of less merit and learning, such as the author of the "Dialogue of Timothy and Aquila" (published in 1898 by F. C. Conybeare), found it worth their while to accuse Aquila of anti-Christian bias, and to remind their Jewish adversaries of the superior antiquity of the Septuagint. But no manuscript until quite recently was known to have survived, and our acquaintance with the work came from the scattered fragments of Origen's "Hexapla." The reason of this is to be found in the Mohammedan conquests; the need of a Greek version for Jews disappeared when Greek ceased to be the *lingua franca* of Egypt and the Levant.

The "Hexapla"—a colossal undertaking compiled by Origen (died about 254) with the object of correcting the text of the Septuagint—**Fragments** consisted of the Hebrew text of the Old Testament, the Hebrew text in Greek letters, the Septuagint itself as revised by Origen, and the Greek versions of Aquila, Symmachus, and Theodotion, all arranged in six parallel columns. With the exception of two recently discovered fragments of the Psalms, one coming from Milan, the other from Cairo,* the "Hexapla" itself is no longer extant, but a considerable number of extracts, inclu-

ding many readings from Aquila, are preserved in the form of marginal notes to certain manuscripts of the Septuagint. These have been carefully collected and edited in Field's great work ("Origenis Hexaplorum quae Supersunt," Oxford, 1875), which still remains the chief source of information about Aquila's version.

Contrary to expectation, the readings of Aquila derived from the "Hexapla" can now be supplemented by fragmentary manuscripts of the translation itself. These were discovered in 1897, partly by F. C. Burkitt, among the mass of loose documents brought to Cambridge from the *geniza* of the Old Synagogue at Cairo through the enterprise of Dr. S. Schechter and Dr. C. Taylor, master of St. John's College, Cambridge. Three of the six leaves already found came from a codex of Kings (i.e., they probably formed part of a codex of the Former Prophets), and three came from a codex of the Psalms. The portions preserved are I Kings xx. 7-17; II Kings xxiii. 11-27 (edited by F. C. Burkitt, 1897); Ps. xc. 17, ciii. 17 with some breaks (edited by Taylor, 1900). The numbering is that of the Hebrew Bible, not the Greek. The fragments do not bear the name of the translator, but the style of Aquila is too peculiar to be mistaken. The handwriting is a Greek uncial of the sixth century. Dr. Schechter assigns the later Hebrew writing to the eleventh century. All six leaves are palimpsests, and in places are somewhat difficult to decipher.

The special value of the Cairo manuscripts is that they permit a more just conception of the general effect of Aquila's version, where it agrees with the Septuagint as well as where it differs. It is now possible to study the rules of syntax followed by Aquila with far greater precision than before. At the same time the general result has been to confirm what the best authorities had already reported.

The main feature of Aquila's version is its excessive literalness. His chief aim was to render the Hebrew into Greek word for word, without any regard for Greek idiom. The same Greek word is regularly used for the same Hebrew, however incongruous the effect. Thus *kai* stands for *ו* in all its varied significations; and, as *kai* is used for *וְ*, wherever *וְ* (i.e., "and also") occurs, Aquila has *kai kai*. Similarly the preposition *μετὰ* means "with," and is translated by Aquila *σύν*. Now *אִתּ* is also

Character used before the object of the verb when of Aquila's the object is defined, an idiom rendered **Version.** by Aquila, where possible, by the Greek article, so that *ὡς ἐξήμαρτεν τὸν Ἰσραήλ*

stands for *אִתּ הַחֲסִידָא אֶת יִשְׂרָאֵל*. But this can not be done where the Hebrew article and *אִתּ* stand together, or where the object is a detached pronoun. Aquila follows here Nahum of Gimzo and R. Akiba, who insisted on the importance of particles, especially *אִתּ*. In such cases he translates this *אִתּ* also by *σύν*; e.g., *καὶ ἀνέστη οὗ συνέστη σὺν ταύτην* corresponds to *וְכַסִּיל לֹא יָבֵן אֶת זֶה* (Ps. xcii. 7). Apparently *σύν* is here meant for an adverb having the force of "there-with," or some such meaning, as it does not affect the case of the word that follows. Thus Aquila has *Ἐν κελύφῃ ἐκταύτην ὁ θεὸς σὺν τὸν οὐρανὸν καὶ σὺν τῇ γῇ* (Gen. i. 1), but after a verb that naturally governs the dative one finds *καὶ ἐνετείλατο ὁ βασιλεὺς σὺν παντὶ ἰψὺ καὶ* (II Kings xxiii. 21). Other characteristic exam-

* The Milan fragments, discovered by Dr. Mercati, are described by Ceriani in "Rendicenti del Real Istituto Lombardo di Scienze e Letterature," 1896, series ii, vol. xxix. The Cairo fragment (now at Cambridge) was edited by Charles Taylor in 1901.



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FRAGMENT OF AQUILA'S GREEK TRANSLATION OF II KINGS (xxiii 15-19).

A Palimpsest with Hebrew written over the Greek; the Tetragrammaton is written in archaic Hebrew script.

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ples of Aquila's methods are *לֹא־מֵיֶיךָ* for *לֹא־מֵיֶיךָ*, and *עַל־פְּרוֹשָׁא* for *לִפְנֵים* (Ps. cii. 26).*

The general effect of this pedantry may be seen from the following specimen (II Kings xxiii. 25):

Masoretic Text.	Aquila.
וּבְמָה לֹא הָיָה לִפְנֵי מֶלֶךְ	{ <i>καὶ οὕτως αὐτῷ οὐκ ἐξετίθη</i> <i>εἰς πρῶτον αὐτοῦ βασιλῆως</i>
אִשָּׁר יָשָׁב אֶל יְהוָה בְּכָל לִבּוֹ	{ <i>ὅς ἐπίστρεψεν πρὸς 3333</i> <i>ἐν πάσῃ καρδίᾳ αὐτοῦ</i>
וּבְכָל נַפְשׁוֹ וּבְכָל מַאֲדוֹ	{ <i>καὶ ἐν πάσῃ ψυχῇ αὐτοῦ καὶ</i> <i>ἐν πάσῃ σφύρῳ αὐτοῦ</i>
כָּל תּוֹרַת מֹשֶׁה	<i>κατὰ πάντα νόμον Μωσῆ</i>
וְאַחֲרָיו לֹא קָם כְּמֹה:	{ <i>καὶ μετ' αὐτὸν οὐκ ἀνέστη</i> <i>ὁμοῦς αὐτῷ.</i>

In both the Cairo manuscripts the Tetragrammaton is not translated, but is transcribed in letters similar to those used in the Siloam inscription and on Jewish coins.† This quite unexpected feature is in full accord with the express statement of Origen, who says in his comments on Ps. ii. 2 (Benedictine ed; ii. 539 = Lommatzsch, xi. 36): "There is a certain word of four letters which is not pronounced by them [the Jews], which also was written on the gold breastplate of the high priest; but it is read as *Adonai*, not as it is really written in the four letters, while among Greeks it is pronounced *Kipos* [the Lord]. And in the more accurate copies this Name stands written in Hebrew characters—not the modern Hebrew, but the ancient." There can be little doubt that by "the more accurate copies" Origen here refers to manuscripts of Aquila's translation.

It would be a mistake to put down the harshness of Aquila's translation to ignorance of Greek. He re-

sorted to mere transliteration less than any other ancient translator, and had command of a large Greek vocabulary. **Literal Transmitter.** Field (introduction, xxiii. *et seq.*) has collected a number of expressions that show Aquila's acquaintance with Homer and Herodotus. It was no doubt from classical Greek literature that Aquila borrowed the use of the enclitic *de* to express the toneless *ה* of locality; for instance, *ὅπουδε* for *הֵנָּה* (Gen. xii. 9), *ὅπουδε* for *אופירה* (I Kings xxii. 49). The depth of his Hebrew knowledge is more open to question, if judged by modern standards. But it is the special merit of Aquila's renderings that they represent with great fidelity the state of Hebrew learning in his own day. "Aquila in a sense was not the sole and independent author of his version, its uncompromising literalism being the necessary outcome of his Jewish teacher's system of exegesis" (C. Taylor, in Burkitt's "Fragments of Aquila," p. vi.).

Illustrations of Aquila's dependence on Jewish tradition are to be found in the *Qeri* readings adopted by him; e.g., *נָר* for *נֶר*, Gen. xxx. 11, and the euphemism in Isa. xxxvi. 12. The scrupulous exactness with which Aquila translates the particles is to be explained by his having been a disciple of Akiba, whose

* It will be noted that Aquila uses the Greek article somewhat freely to express *in* cases where *eis* can not stand.

† A derivative of *σφόδρα*, "much," the regular rendering of the adverb *בְּרַב*.

‡ See plate, left-hand column, three lines from bottom. It will be noticed that the same corrupt form is used both for *וּנָר* and for *וּנָר*, just as in the Hexaplar form *IIIHI*, i.e., *וּנָר*, written in the square character.

methods of exegesis was to lay great stress upon the meanings hidden in the lesser parts of speech. Instances are *ὡς κατέφατι αὐτοῦ* for *וַיִּנְי*, Gen. ii. 18; and *ἀπὸ ἐκείνων σου* for *בְּיָרֵךְ*, Deut. iv. 3. This scrupulosity may be contrasted with the Targumic freedom of Aquila's *ἡγαγεσάτω μοι* for *אֶלֶיךָ*, Jer. ii. 34, where the metaphor that Nebuchadnezzar had "eaten" Jerusalem has been turned into prose.

Aquila as a Witness: 1. Consonantal Text.—The extreme literalness of Aquila's methods enables the reader to restore with confidence the Hebrew from which he translated. There are a few instances where he preserves old readings found also in the Septuagint; e.g., *ἄδω* for *אדם* (Symmachus and Masoretic Text) in Ezek. xxvii. 16, and *הוּ* for *הוּ* (Masoretic Text) in Zeph. iii. 18. But as a rule he supports the ordinary Masoretic Text; e.g., *ἡ προσβολὴς σόματα* in I Sam. xiii. 21 implies *פִּים* as in the Masoretic Text, and *κατέφατο καὶ ἄρην καὶ ἰππος* in Ps. lxxvi. 7 agrees with the Masoretic Text against the better reading *נִרְמָו* in the Hebrew against the Greek; in this article, therefore, Aquila is uniformly quoted by the Hebrew reckonings.

2. Aquila represents a period in Jewish exegesis anterior to the Masoretic vocalization. Here priority

Vocalization and Interpretation. in time does not invariably mean superiority of reading; where it is a question of knowledge of Hebrew rather than of purity of transmitted text, the later scholars often do better than their predecessors. Thus Aquila can hardly

have been right in connecting *יִתְקַלֵּם* in Hab. i. 10 with *κλέος*, or in taking *וַיִּרַן* in II Kings xxiii. 12 as the Hiphil of *רָנַן* ("to run"). Aquila also has an unfortunate habit of dividing rare Hebrew words into their real or imagined component parts; e.g., in Isa. xviii. 1 he renders *עַלְעַל* ("a rustling") by *σκαῖα σκαῖα*, and in I Sam. vi. 8 for *בָּאֲרֹנִי* of the Masoretic Text he has *ἐν ὄφει κορυφῆς*, as if he had read *בָּאֲרֹנִי*. On the other hand, there is much to be said for his division of *לִשְׁמָעָה* (Ex. xxxii. 25) into two words. *לִשְׁמָעָה* ("for a name of filth") is read or implied by the Targum, by the Peshitta, and by Symmachus, as well as by Aquila (compare Isa. xxviii. 8, 13; xxx. 22). The Samaritan has *לִשְׁמָעָה*. In Deut. xxxiii. 2 Aquila has *πῆρ δόγμα* for *אֵשׁ דָּת*.

It is interesting to note that Aquila does not agree with the Masoretic punctuation in pointing the names of heathen gods (e.g., *כִּיֹּן* and *סִכּוֹת*, Amos v. 26) with the vowels of *שִׁקְרִין* ("abomination").

Aquila's renderings of the Hebrew tenses are often most inadequate. It is only on grounds of imperfect knowledge that the arists can be defended in passages like *καὶ ἐπὶ ἐλπίσιν ἀνέβη ἐκ τῆς γῆς καὶ ἐπὶ τοῖς πᾶσι τῷ πρῶτῳ τῆς ἑσθλῆς* for *וְאֵלֶּה נָא יַעֲלֶה וְאֵלֶּה מִן הָאֲרָמָה וְהִשְׁקָה אֶת כָּל פְּנֵי הָאֲרָמָה* in Gen. ii. 6. Examples of pedantic mistranslation such as this suggest that Old Hebrew was very imperfectly understood when Akiba revived philological study by his allegorizing exegesis of the particles.

The transliterations of Hebrew words into Greek letters are of some interest as showing the pronunciation current in Palestine about the middle of the second century. The most noticeable points are the complete disappearance of all four gutturals and the

representation of **ץ** (in the Cairo fragment of the Psalms) by **ץ**; e.g., *ṣeibē* for **צֵיבֵי**. This feature reappears in the names of the Hebrew letters attached to the Book of Lamentations by the original scribe of "Cod. Vaticanus (B)." It may be conjectured that the scribe of the Vatican MS. took them through the "Hexapla" from Aquila's version. In some points Aquila agrees rather with the New Testament than with the older forms found in the Septuagint; e.g., for **בֵּית** he has *Bethēz*, not *Bathēz*.

Transliterations. In the New Testament. In Ezek. xxx. 17, where the Septuagint has *ἡζὺν πᾶντων*, Aquila has *hēz* for **חַז**, but Symmachus and Theodotion have *Arr*.

Aquila's translation occupied one of the columns of Origen's "Hexapla," and so was accessible to Christian scholars. Very considerable use of it was made by Jerome in preparing the Latin version now known as the Vulgate, though (as we might expect) the more pedantic features are dropped in borrowing. Thus in Ex. xxxii. 25 Jerome's *propter ignominiam sordis* comes from Aquila's *ἕνεκα πίπτον* (לְשִׁמְזוּת), and for "Selah" in the Psalms his *semper* follows Aquila's *aei*.

More important for modern scholars is the use made of Aquila's version in Origen's revision of the Septuagint. The literary sources of the Latin Vulgate are merely a point of Biblical archeology, but the recovery of the original text of

Original Text of the Septuagint. the task which now lies before the textual critic of the Old Testament. Recent investigation has made it clear that

Origen's efforts to emend the Greek from the Hebrew were only too successful, and that every known text and recension of the Septuagint except the scanty fragments of the Old Latin have been influenced by the Hexaplar revision. One must learn how to detect Origen's hand and to collect and restore the original readings, before the Septuagint is in a fit state to be critically used in emending the Hebrew. The discussion of this subject belongs rather to the criticism of the "Hexapla" than to a separate article on Aquila. It will suffice here to point out that Aquila's version is one of the three sources by the aid of which the current texts of the Septuagint have been irregularly revised into conformity with a Hebrew text like that of our printed Bibles. For the association of the Targum of the Pentateuch with his name see **ONKELOS**. See also **SEPTUAGINT**.

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T.

F. C. B.

—**In Rabbinical Literature:** "Aquila the Proselyte" (אקילס הנגר) and his work are familiar to the Talmudic-Midrashic literature. While "the Seventy" and their production are almost completely ignored by rabbinical sources, Aquila is a favorite personage in Jewish tradition and legend. As his-

torical, the following may be considered. "Aquila the Proselyte translated the Torah (that is, the whole of Scripture; compare Blau, "Zur Einleitung in die Heilige Schrift," pp. 16, 17) in the presence of R. Eliezer and R. Joshua, who praised him and said, in the words of Ps. xlv. 3 [A. V. 2], 'Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.' " This contains a play upon the Hebrew word "Yafyafita" (Thou art fairer) and the common designation of Greek as "the language of Japhet" (Yer. Meg. i. 71c). In another place similar mention is made that Aquila announced his translation of the word נחמדת in Lev. xix. 20 in the presence of R. Akiba (Yer. Kid. i. 59a). The parallel passage in the Babylonian Talmud to the first-cited passage (Meg. 3a) shows that by "translated in the presence of" is to be understood "under the guidance of"; consequently, Eliezer, Joshua, and Akiba must be regarded as the three authorities by whom Aquila governed himself. This agrees with what Jerome says (in his commentary on Isa. viii. 11); viz., that, according to Jewish tradition, Akiba was Aquila's teacher—a statement which was also borne out by the fact that Aquila carefully rendered the particle **אֲשֶׁר** every time by the Greek *ὅτι*, the hermeneutical system first closely carried out by Akiba, although not original with him (B. K. 41b). This would place Aquila's period at about 100-130, when the three tannaim in question flourished.

This accords with the date which Epiphanius ("De Ponderibus et Mensuris," chap. xiii.-xvi.; ed. Migne, ii. 259-264) gives when he places the composition of Aquila's translation in the twelfth year of Hadrian (129). A certain Aquila of Pontus is mentioned in a tannaite source (Sifra, Behar I. 1 [ed. Weiss, 106b; ed. Warsaw, 102r]). And, seeing that Irenæus (*l.c.* iii. 21) and Epiphanius (*l.c.*) agree that Aquila came from that place, it is quite probable that the reference is to the celebrated Aquila, although the usual epithet, "the Proselyte," is missing. Aquila of Pontus is mentioned three times in the New Testament (Acts xviii. 2; Rom. xvi. 3; II Tim. iv. 19), which is only a mere coincidence, as the name "Aquila" was no doubt quite common among the Jews, and a haggadist bearing it is mentioned in Gen. R. i. 12. Zunz, however, identifies the latter with the Bible translator. Friedmann's suggestion that in the Sifra passage a place in the Lebanon called "Pontus" is intended has been completely refuted by Rosenthal ("Monatsschrift," xli. 93).

A more difficult question to answer is the relationship of Aquila to the "proselyte Onkelos," of whom the Babylonian Talmud and the Tosefta have much to relate. There is, of course, no doubt that these names have been repeatedly interchanged. The large majority of modern scholars consider

Relation to the appellation "Targum of Onkelos," as applied to the Targum of the Pentateuch, as a confusion (originating among the Babylonians) of the current Aramaic version (attributed by them to Onkelos) with the Greek one of Aquila. But it will not do simply to transfer everything that is narrated of Onkelos to Aquila, seeing that in the Tosefta (see index to Zuckermann's edition) mention is made of the relation of Onkelos

to Gamaliel, who (if Gamaliel II. is meant) died shortly after the accession of Hadrian, while it is particularly with the relations between the pious proselyte and the emperor Hadrian that the Haggadah delights to deal. It is said that the emperor once asked the former to prove that the world depends, as the Jews maintain, upon spirit. In demonstration Aquila caused several camels to be brought and made them kneel and rise repeatedly before the emperor. He then had them choked, when, of course, they could not rise. "How can they rise?" the emperor asked. "They are choked." "But they only need a little air, a little spirit," was Aquila's reply, proving that life is not material (Yer. Hag. ii. V. beginning 77a; Tan., Bereshit, ed. Vienna, 36).

Concerning Aquila's conversion to Judaism, legend has the following to say: Aquila was the son of Hadrian's sister. Always strongly inclined to Judaism, he yet feared to embrace it openly in the emperor's proximity. He, therefore, obtained permission from his uncle to undertake commercial journeys abroad, not so much for the sake of profit as in order to see men and countries, receiving from him the parting advice to invest in anything the value of which was temporarily depreciated, as in all probability it would rise again. Aquila went to Palestine, and devoted himself so strenuously to the study of the Torah that both R. Eliezer and R. Joshua noticed his worn appearance, and were surprised at the evident earnestness of the questions he put to them concerning Jewish law. On returning to Hadrian he confessed his zealous study of Israel's Torah and his adoption of the faith, surprising the emperor, however, by stating that this step had been taken upon his, the emperor's, advice. "For," said he, "I have found nothing so deeply neglected and held in such depreciation as the Law and Israel; but both, no doubt, will rise again as Isaiah has predicted" (Isa. xlix. 7, "Kings shall see and arise, princes also shall worship"). Upon Hadrian's inquiry why he embraced Judaism, Aquila replied that he desired very much to learn the Torah, and that he could not do this without entering the Abrahamic covenant: just as no soldier could draw his pay without bearing arms, no one could study the Torah thoroughly without obeying the Jewish laws (Tan., Mishpatim, V. ed. Buber, with a few variations, ii. 81, 82; Ex. R. xxx. 12). The last point of this legend is no doubt directed against Christianity, which acknowledges the Law, but refuses obedience to it, and is of all the more interest if taken in connection with Christian legends concerning Aquila. Epiphanius, for instance, relates that Aquila was by birth a Greek from Sinope in Pontus, and a relation (*πρωτεπιδος*) of Hadrian, who sent him, forty-seven years after the destruction of the Temple (that is 117, the year of Hadrian's accession) to Jerusalem to superintend the rebuilding of that city under the name of "Ælia Capitolina," where he became first a Christian and then a Jew (see AQUILA).

A reflection of the alleged adoption of Christianity by Aquila, as related by Epiphanius, may be discerned in the following legend of the Babylonian Talmud in reference to the proselyte Onkelos, nephew of Titus on his sister's side. According to

this, Onkelos called up the shade of his uncle, then that of the prophet Balaam, and asked their counsel as to whether he should become a Jew. The former advised against it, as the Jews had so many laws and ceremonies; the latter, with characteristic spitefulness, replied in the words of Scripture, "Thou shalt not seek their peace nor their prosperity" (Deut. xxiii. 7 [A. V. 6]). He then conjured up the founder of the Church, who replied, "Seek their peace, seek not their harm; he who assails them touches the apple of God's eye." These words induced him to become a Jew (Git. 56b, 57a). The founder of the Church (according to the Jewish legend) and the mother-church in Jerusalem (according to the Christian version) were the means of Aquila's becoming a Jew.

The traces of the legend concerning Flavius Clemens, current alike among Jews and Christians, seem to have exerted some influence upon this Onkelos-Aquila tradition; but Lagarde goes so far as to explain Sinope in Pontus as being "Sinuessæ in Pontia," where Dimitilla, the wife of Flavius Clemens, lived in exile. Irenæus, who wrote before 177, states that Pontus was Aquila's home. It is very questionable whether the account of Aquila in the Clementine writings ("Recognitiones," vii. 32, 33)—an imperial prince who first embraced Judaism, and then, after all manner of vagaries, Christianity—was merely a Christian form of the Aquila legend, although Lagarde supports the assumption. The following Midrash deserves notice: Aquila is said to have asked R. Eliezer why, if circumcision were so important, it had not been included in the Ten Commandments (Pesik. R. xxiii. 116b *et seq.*; Tan., Lek Leka, end; ed. Vienna, 20b, reads quite erroneously "Agrippa" in place of "Aquila"), a question frequently encountered in Christian polemic literature. That Aquila's conversion to Judaism was a gradual one appears from the question he addressed to Rabbi Eliezer: "Is the whole reward of a proselyte to consist in receiving food and raiment?" (see Deut. x. 18). The latter angrily answered that what had been sufficient for the patriarch Jacob (Gen. xxviii. 20) should be sufficient for Aquila. When Aquila put the same question to Rabbi Joshua, the latter reassured him by expounding "food and raiment" as meaning metaphorically "Torah and tallit." Had not Joshua been so gentle, the Midrash adds, Aquila would have forsaken Judaism (Ecc. R. to vii. 8; Gen. R. lxx. 5; Ex. R. xix. 4, abbreviated). The purport of this legend is to show that at the time Aquila had not been firmly convinced.

His work is less familiar in Rabbinical Literature than his personality; for not more than a dozen quotations from his translation are mentioned. The

following are interesting evidences of **His Work.** its general character. He translates **אלהים**, the name of God, by *θεός καὶ ἰσχυρός*, "worthy and competent," a haggadic etymology (see Gen. R. xlvi. 3; compare Hag. 12a). The Hebrew word **מים** in Lev. xxiii. 40 he translates by *ὕδωρ* ("water"), thus securing a resemblance to the Hebrew original, and at the same time supporting the Halakah (Yer. Sukkah iii. 53d; for parallel passages, see Friedmann, p. 45; Krauss, p. 153). A haggadic interpretation, it seems, is at the bottom of his trans-

lation of רקמה in Ezek. xvi. 10 by פליקטא, probably corrupted from *φλυκτῖσται* (phylacteries).

The Midrash expounds the words אולביתך רקמה as meaning the heavenly adornments which Israel received from the angels at Mount Sinai, and which were designed as amulets (*φλυκτῖσται*) against all evils (Pesik. R. xxx. 154a, ed. Friedmann, who gives many parallel passages).

Aquila's theology is illustrated by his translation of פלמתי (Dan. viii. 13) as "the inward spirit," agreeing herewith partially with Polychronius, who also takes the word for the name of an angel (Theodoretus on the passage). But that this spirit meant Adam, as the Midrash further interprets Aquila (Gen. R. xxi. 1; rightly explained by Jastrow, "Dictionary," s. v. פלמי), is highly improbable; the reference is rather to Michael or Metatron, who stands in God's presence (compare Tan., ed. Buber, i. 17), like the later Hebrew שר הפנים.

Whether Greek words found in Talmud and Midrash, other than those specifically stated to have been introduced by Aquila, really originated with him, as Krauss maintains, is more than doubtful. In Palestine there was little demand for a Greek Bible, in Babylonia absolutely none at all. Therefore all Greek expressions found in Jewish writings must have emanated from popular usage and not from literary sources. See FLAVIUS CLEMENS; CLEMENTINE WRITINGS; ONKELOS; TARGUM.

BIBLIOGRAPHY: Anger, *De Onkelo Chaldaico*, 1845; Brüll, *Aquila's Bibeldrucksatzung*, in *Ben Chanania*, vi. 23 et seq., 29 et seq.; Friedmann, *Onkelos und Aquila*, passim; S. Krauss, *Aquila*, in *Festschrift zum 80. Geburtsstage Steinschneider's*, pp. 148-163; Azariah dei Rossi, *Me'or 'Enayim*, ed. Ben-Jacob, xiv. 112-121; Schürer, *Geschichte des Jüdischen Volkes*, 3d ed., iii. 317-321 (the list of literature given by Schürer may be supplemented from Friedmann's book); P. de Lagarde, *Mittheilungen*, i. 36-40.

L. G.

AQUILINO, RAFFAELE: Italian apostate who renounced his religion in 1545—eight years before the public burning of the Talmud in Rome (1553)—and who was one of those that denounced Hebrew books, as Steinschneider deduces from a dedicatory passage in Aquilino's "Trattato Pio." The historian Joseph ha-Kohen, in his "Emek ha-Baka" (transl. Wiener, p. 89), says that there were three of these apostates: Ananel di Foligno, Joseph Moro, and Solomon Romano. Joseph Moro was called Filippo, and Solomon Romano took the name of Giovanni Battista Romano Eliano. It may be conjectured that Aquilino was identical with the most wicked of the three, Ananel di Foligno. There has been ascribed to Aquilino a work (referred to above) entitled "Trattato Pio, nel quale si contengono Cinque Articoli pertinenti alla Fede Christiana, contro l'Hebraica Ostinazione, estratti dalle Sacrosante Antiche Scritture." This was twice printed at Pesaro—in 1571 and in 1581.

Aquilino seems also to have written a second anti-Jewish work, called "Magen David" (MS. Urbin. No. 1138 in the Vatican Library), which some have supposed to be identical with the book of Angelo Gabriele Anguisciola, entitled "Della Hebraica Medaglia detta Maghen David et Abraham." Pesaro, 1621. By a decree of the Roman Catholic Church, dated March 16, 1621, this book was placed in the Index. Steinschneider doubts the identity of the two works.

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G.

G. J.

AQUIN (called also **Aquinas** and **Aquino**), **LOUIS-HENRI D'**: Writer and translator of the seventeenth century; son of PHILIPPE D'AQUIN. He was converted to Christianity at Aquino in the kingdom of Naples. He left many works relating to the Hebrew language and literature, among which were a translation into Latin of the commentary on the Book of Esther by R. Solomon ben Isaac, with extracts relating thereto from the Talmud and Yalkut (Paris, 1622), and a Latin translation of the first four chapters of Levi ben Gerson's commentary on the Book of Job (Paris, 1623).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 738.

G.

S. K.

AQUIN, PHILIPPE D': Hebraist; born at Carpentras about 1578; died at Paris in 1650. Early in life he left his native town and went to Aquino, where he became converted to Christianity and changed his name Mordecai or Mardochee to Philippe d'Aquin. In 1610 he went to Paris, and was appointed by Louis XIII. professor of the Hebrew language. He is mentioned among the accusers in the proceedings for "the crime of Judaism," instituted in 1617 against Concini, Marquis d'Ancre, and his wife Leonora Galigai, in whose household he had occupied some subordinate position (Léon Kahn, "Les Juifs à Paris," p. 40). The following is a list of his works: (1) "Primigenae Voces, seu Radices Breves Linguae Sanctae" (Paris, 1620). (2) "Pirke Aboth, Sententiae Rabbinorum, Hebraice cum Latina Versione" (Paris, 1620); a Hebrew-Italian edition, under the title "Sentenze: Parabole di Rabbini. Tradotti da Philippo Daquin," appeared in the same year in Paris (see Steinschneider, "Monatschrift," lxiii. 417), and was reprinted in Paris in 1629. (3) "Dissertation du Tabernacle et du Camp des Israélites" (Paris, 1623; 2d ed., 1624). (4) "Interpretatio Arboris Cabbalisticæ" (Paris, 1625). (5) "Behinat 'Olam (L'Examen du Monde)" of Yedaiah Bedersi, Hebrew and French (Paris, 1629). (6) "Ma'arik ha-Ma'areket, Dictionarium Hebraicum, Chaldaicum, Talmudico-Rabbinicum" (Paris, 1629). (7) "Kina, Lacrimae in Obitum Cardinalis de Berulli," Hebrew and Latin (Paris, 1629). (8) "יג מרות, Veterum Rabbinorum in exponendo Pentateucho Modi tredecim" (Paris, 1620).

BIBLIOGRAPHY: Zunz, *Z. G.* p. 448; Léon Kahn, as above; Steinschneider, *Cat. Bodl.* col. 739; idem, *Bibliographisches Handbuch*, No. 129.

G.

S. K.

AQUINAS, THOMAS: Most eminent of the Christian theological philosophers of the Middle Ages; born 1227 at Aquino, kingdom of Naples; died 1274. Like his teacher Albertus Magnus, Thomas made philosophy his favorite study, and sought to harmonize it with religion. "All knowledge of principles, naturally possessed by us," he said, "comes from God, since God is the author of our nature. The divine wisdom possesses these principles in itself; therefore all that contradicts them is in

contradiction to the divine wisdom and can not proceed from God" ("Contra Gentiles," i. 7).

Although, as a Dominican friar, Aquinas was not animated by kindly feelings toward the Jews (see Guttman, "Das Verhältniss des Thomas von Aquino zum Judenthum und zur Jüdischen Literatur," pp. 3 *et seq.*; Geyraud, "L'Antisémitisme et St. Thomas d'Aquin," pp. 40 *et seq.*), he did not disdain to draw upon Jewish philosophical sources. His main work, "Summa Theologie," betrays a profound knowledge not only of the writings of Avicbron (Ibn Gabirol), whose name he mentions, but of all Jewish philosophical works then existing. His theodicy is modeled after that of the Jewish philosophers, and his arguments can easily be referred to Jewish sources. Thus he gives five proofs of the existence of God, three of which are directly taken from Jewish philosophers. The first runs as follows: "It is clear that there are in this world things which are moved. Now, every object which is moved receives that movement from another. If the motor is itself

moved, there must be another motor moving it, and after that yet another, and so on. But it is impossible to go on indefinitely, for then there would be no first motor at all, and consequently no movement" ("Contra Gentiles," ii. 33). This proof is evidently taken from Maimonides, whose seventeenth proposition reads: "All that which is moved has necessarily a motor" ("Moreh," ii. 16).

Second proof: "We discern in all sensible things a certain chain of efficient causes. We find, however, nothing which is its own efficient cause, for that cause would then be anterior to itself. On the other side, it is impossible to ascend from cause to cause indefinitely in the series of efficient causes. . . . There must therefore exist one self-sufficient, efficient cause, and that is God" ("Contra Gent." i. 22). To this proof two Jewish sources seem to have contributed: Bahya's "Duties of the Heart" (chapter on "Unity," 5) and Maimonides' "Moreh" (6th proposition, "Moreh," ii. 16).

The third proof runs: "We find in nature things which may be and may not be, since there are some who are born and others who die; they consequently can exist or not exist. But it is impossible that such things should live for ever, for there is nothing which may be as well as not be at one time. Thus if all beings need not have existed, there must have been a time in which nothing existed. But, in that case, nothing would exist now; for that which does not exist can not receive life but from one who exists; . . . there must therefore be in nature a necessarily existent being." This proof is based on Avicenna's doctrine of a necessary and possible being, and is expounded by Maimonides, from whom it is probably taken (see "Moreh," ii. 19).

In order to demonstrate God's creative power, Thomas says: "If a being participates, to a certain degree, in an 'accident,' this accidental property must have been communicated to it by a cause which possesses it essentially. Thus iron becomes incandescent by the action of fire. Now, God is His own power which subsists by itself. The being which subsists by itself is necessarily one" ("Summa Theol." i. 44, art. 1). The idea is expounded more

clearly by Bahya in his "Duties of the Heart." He says: "It is evident that all which exists in a thing as an accident must be received by the thing which has the accidental property only from one which already possesses it essentially, just as we see that the heat of the boiling water is communicated to it by the fire, of which this heat is an essential. . . . And in the same way we may prove the unity of God. Since the unity which occurs in every creature is accidental (not essential), as we have demonstrated, it must be derived from the essence of the efficient cause of all creatures" ("Duties of the Heart," on "Unity," 9).

Thomas pronounces himself energetically against the hypothesis of the eternity of the world. But as this theory is attributed to Aristotle, he seeks to demonstrate that the latter did not express himself categorically on this subject. "The argument," said he, "which Aristotle presents to support this thesis is not properly called a demonstration, but is only a reply to the theories of those ancients who supposed that this world had a beginning and who gave only impossible proofs. There are three reasons for believing that Aristotle himself attached only a relative value to this reasoning. . . ." ("Summa Theologie," i. 45, art. 1). In this Thomas copies word for word Maimonides' "Moreh," where those reasons are given (i. 2, 15).

Thomas, as a Christian, thinks it necessary to admit certain attributes which Maimonides and other Jewish peripatetics reject; but in all his reasoning on this subject the potent influence of Jewish theological philosophy predominates. His theories on Providence, God's omniscience, and the angels can be referred to Maimonides, and even his so-called original principle of individuation can easily be found in Jewish theological philosophy.

Aquinas' doctrines, because of their close relation with those of Jewish philosophy, found great favor among Jews. Judah Romano (born 1286) translated Aquinas' ideas from Latin into Hebrew under the title "Ma'amar ha-Mamschalim," together with other small treatises extracted from the "Contra Gentiles" ("Neged ha-Umot"). Eli Hobbilo (1470) translated, without Hebrew title, the "Questiones Disputatae," "Quaestio de Anima," his "De Animae Facultatibus," under the title "Ma'amar be-Kohot ha-Nefesh," (edited by Jellinek); his "De Universalibus" as "Be-Inyan ha-Kolel"; "Shalot Ma'amar beNimza we-biMehut." Abraham Nehemiah b. Joseph (1490) translated Thomas' "Commentarii in Metaphysicam." According to Moses Almosnino, Isaac Abravanel desired to translate the "Quaestio de Spiritualibus Creaturis." Abravanel indeed seems to have been well acquainted with the philosophy of Thomas Aquinas, whom he mentions in his work "Mifalot Elohim" (vi. 3). The physician Jacob Zahalen (d. 1693) translated some extracts from the "Summa Theologie Contra Gentiles."

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Prophetic des Joels; Haubach, *Die Stellung des Thomas v. Aquina zu Martinus*, in *Theol. Quartalschrift*, lxxx. 531. The first three books of the *Summa* were translated into Hebrew by Bishop Joseph Ciantes, Rome, 1657.

T.

I. Br.

AR, or AR MOAB: Occurs as follows in the Old Testament: Num. xxi. 15, 28; Deut. ii. 9, 18, 29; Isa. xv. 1. It is generally identified with the Hebrew "*ir*" (city), so that "Ar Moab" would be "city of Moab," a supposed ancient capital of the Moabites. But even if this interpretation be admissible in certain of the passages cited above, it would not be very appropriate in Deut. ii. 9, which reads: "Distress not the Moabites, for I will not give thee of their land for a possession, because I have given Ar to the children of Lot for a possession"; or again, verse 18, "Thou art to pass over through Ar, the coast (or the border) of Moab"; or, finally, verse 29: "The children of Esau which dwell in Seir, and

the capital of Moab (Rabbat Moab) derives the name of Arcopolis ("Onomastica Sacra," edited by Lagarde, p. 277).

BIBLIOGRAPHY: Buhl, *Geographie der Alten Palästina*, pp. 239, 270.

J. JR.

F. Bu.

ARABAH: The Hebrew word Arabah (עֲרָבָה) denotes desert, steppe. With the article, it refers especially to that extensive depression the center of which is marked by the Dead Sea. In some passages it is applied to the southern portion of this depression, namely, that between the Dead Sea and the Gulf of Akabah (Deut. i. 1, ii. 8); in others to the northern part (Deut. iii. 17; Josh. xi. 2, 16; II Sam. iv. 7; II Kings xxv. 4; Ezek. xlvii. 8); again, to the district east of the Jordan (Josh. xii. 1, 3), and also to the west (II Sam. ii. 29). The breadth varies from 3 to 14 miles. The whole formation of this depression is one of the remarkable phenomena of the earth's surface. At the northern end, north of the Sea of Galilee, the ground rises 500 feet above sea-level, then falls, within a distance of 118 miles, to 2,600 feet below it (the greatest depth of the Dead Sea bed); then rises south of that sea to an altitude of 800 feet, and falls away gradually to the Gulf of Akabah. On both banks of the Jordan and in the neighborhood of springs (as, for instance, near Jericho) the Arabah is covered with a luxuriant vegetation, otherwise it consists of blinding white desert without a leaf. South of the Dead Sea, the Arabah is covered with sand, gravel, and boulders, and is traversed by ridges of sand-hills. The intense heat common to the whole depression, and which gives to the vegetation its tropical character, reaches in this section a degree that makes sojourn almost impossible. The old name El-Arabah is still applied to the southern portion between the Gulf of Akabah and the watershed south of the Dead Sea; the northern portion is now called El-Ghor.

BIBLIOGRAPHY: G. A. Smith, *Historical Geography of the Holy Land*, pp. 782-784; Buhl, *Geographie der Alten Palästina*, passim.

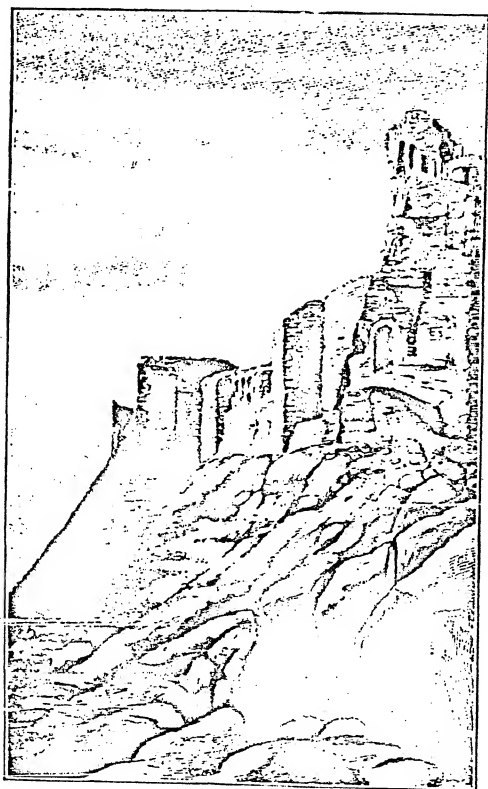
J. JR.

F. Bu.

ARABAH. See BETH-ARABAH.

ARABARCH, THE. See ALABARCH.

ARABIA: Peninsula lying between the main-lands of Africa and Asia. It is separated from Africa on the south by the Red Sea and on the north by the Sinaitic peninsula and the strip of land which in modern times has been cut through for the Suez canal. On the south and southeast its shores are washed by the Indian Ocean, which has been constantly receding and allowing more of the land to emerge. On the east it is separated from Persia by the Persian Gulf, and on the north is bounded by the Syrian desert, which is but a continuation of the great desert lying in the heart of Arabia itself. This desert is relieved by a number of oases, on which grow palms and tamarisks in abundance, providing food and shade for the Bedouins. Arabia has no rivers, but is artificially irrigated. The land outside the desert is very fertile, especially on the western side; it is known on this account as Arabia Felix. Arabia has an average width of 600 miles and a



Ruins of Ar Moab.

(After Luyken, "Voyage d'Exploration à la Mer Morte.")

the Moabites which dwell in Ar." It is obvious that "Ar" here must stand either for the land of Moab, or for the principal part of it; if, therefore, "Ar" were a city, it must here be used as representing the country. It would be simpler, however, to regard "Ar" as the actual name of a country, and this is appropriate also in Isa. xv. 1, 2; Num. xxi. 15, 28. Note also that the Septuagint translates Isa. xv. 1. "*ἡ Μωαβίτις*." It is perhaps from this country that

length of about 1,200. Egress from the country is possible by the two land routes to the east and west; the eastern road leads into Babylonia and thence northward into Syria, the western into Egypt and thence southward, or directly north along the coast plain, which at some places furnishes an entrance into the interior of Palestine.

—**Biblical Data:** Arabia is mentioned in the Bible in the following passages: Ezek. xxvii. 21; Jer. xxv. 24a; Isa. xlii. 20, xxi. 13; Jer. iii. 2; Neh. ii. 19, iv. 1, vi. 1; II Chron. ix. 14, xvii. 11, xxi. 16, xxii. 1, xxvi. 7. To these might be added the doubtful passages: Jer. i. 37; I Kings x. 15; Ezek. xxx. 5; Jer. xxv. 24b. An examination of these, however, proves that

In Biblical Passages. the terms "Arabia" and "Arabians" are used in a number of senses. (1)

In Jer. iii. 2 ("In the ways hast thou sat for them, as the Arabian in the wilderness") and in Isa. xlii. 20 ("Neither shall the Arabian pitch his tent there") reference is made to the wandering marauding Bedouin who looks for opportunities to plunder, or stops here and there to eat the fat of the land. In neither case is this "Arabian," strictly speaking, an inhabitant of Arabia. The passage in Isaiah presupposes frequent incursions into Babylonia of the tent-dwelling Bedouins referred to in the Assyrian inscriptions. Sometimes, however, the Bedouins traveled in companies large enough to do serious injury. To such is reference made in II Chron. xvii. 11, of whom Jehoshaphat exacts tribute, which they pay in rams and goats—the gold and silver of a nomadic people. The home of these marauding bands is vaguely indicated by the phrase, "which were near the Ethiopians" (II Chron. xxi. 16). They appear again in Jehoram's reign, when, owing to the weakness of the kingdom, they are able to make an incursion and, after plundering the land, escape with their booty. In Uzziah's reign they make a similar attempt, but with no success (II Chron. xxvi. 7). It would seem that these attacks were directed from the west, because the Arabians are named with the Philistines.

Conflicts with Arabs. (2) In the strict sense of the word, Arabia is mentioned in Jer. xxv. 24a; but the addition, "All the kings of mingled multitude" ("Ereb"), to the phrase, "all the kings of Arabia," appears to be a ditto-graphy. From Arabia, gold and silver were sent to Solomon (II Chron. ix. 4), and, in accordance with this passage, in its parallel (I Kings x. 5) "Ereb" must be changed to "Arab." A similar change, suggested by Cornill, following Aquila, Symmachus, and the Peshitta, must be made in Ezek. xxx. 5 (Smend, on the passage), where Arabia is mentioned in connection with Lud, Put, and Egypt. The classic passage is Ezek. xxvii. 21, where Arabia is referred to as one of the contributors to the wealth of Tyre. As in the other citations, "Arabia" here means only the northern part. It contributed lambs, rams, and goats; other districts in Arabia sent their share.

Trade with Arabia. Kedar, Sheba, and Eden sending lambs, spices, gold, and precious stones. There is evidence that after and perhaps even during the Exile, Arabians made their fixed abode in Palestine. At the rebuilding of the walls

they gave Nehemiah much annoyance (Neh. iv.), particularly Geshem, the Arabian (Neh. ii. 1, 19). Jer. i. 37 is a doubtful passage, but it can hardly refer to the Arabians. One other might be mentioned. In the Elijah story (I Kings xvii. 4), ravens ("orebim") bring food to the prophet. The Talmud (Hul. 5a) reports an interesting discussion, wherein it is suggested that "orebim" might be the name of men (Judges vii. 25), or perhaps men of a certain locality, this of course implying the reading "Arabians." And despite the fact that all the ancient versions read "ravens," the reading "Arabians" or "Bedouins" is still a possibility. The hiding-place of Elijah lay directly in the path of the bands who, in the period of drought, would have reason to remain near a brook (I Kings x. vii. 6).

(3) In later times "Arabian" signifies the more restricted Nabataean. II Macc. v. 8 mentions Aretas, prince of the Arabians, who is known from other sources to have been a Nabataean. The same restriction applies to the New Testament (Gal. i. 17, iv. 25; II Cor. xi. 32).

The Arabians are mentioned also on the Assyrian inscriptions with the same ambiguity (Bedouins or Arabians) as in the Hebrew sources, being variously given as "Aribu," "Assyrian" "Arubu," "Arabi," or even "Arbi."

In- scriptions. They are first found in the days of Shalmaneser II. In a battle fought in 854 at Karkar, Gindibi the Arabian, with his 1,000 camels, took part. Tiglath-pileser III. makes an invasion into Arabia, and among others who pay homage and tribute are found the two queens, Zabibe and Samsi. In Sennacherib's reign the "tent-dwelling" Arabs have moved northward and, in conjunction with the Arami and the Kaldi, make trouble for the king. His son and successor, Esarhaddon, defeats them at Bazu. They are by no means destroyed, however, for they are still found in the empire in the reign of Assurbanipal.

The constant migration of the hordes from central Arabia into Babylonia, and thence along the Euphrates into Palestine, has been going on at all times, as appears from the Bible and the inscriptions. The episode of Abraham's journey is but one stage. From Arabia the wanderers poured into Babylonia and settled there. Pressure from Arabia dispersed them and they wandered north. On the west the Arabs entered Egypt and went south into Yemen and Abyssinia. It is quite probable that Semitic customs, mythology, and national traits were carried in successive stages from central Arabia to the other parts where Semites were found. Hommel, von Kremer, and Guidi assume

Arabia as Home of the Semites. that Mesopotamia was the original home of the Semite; but, as has been pointed out by De G6jce, agriculturists and inhabitants of mountains never become nomads. The reverse is often true. Sayce, Sprenger, and Schrader favor Arabia. Schrader points out that on mythological, historical, geographical, and linguistic grounds Arabia must be the starting-point of Semitic culture. N6ldeke suggests Africa as the original home of the Semites—a view adopted by Brinton, Jastrow, and Barton; but this in nowise conflicts with Arabia as the Semitic center

in Asia (see SEMITES, and Barton, "Semitic Origins," ch. i., New York, 1901).

J. JR.

G. B. L.

—**Settlement of the Jews:** In the history of the Jews of Arabia three epochs may be noticed: (1) The pre-Islamic period; (2) Mohammed's lifetime; and (3) the period from Mohammed's death to the expulsion of Jews from the peninsula.

Pre-Islamic Period: Nothing certain is known as to the time of Jewish immigration into Arabia; but from various passages in the Mishnah (Shab. vi. 6; Ohalot xviii. 10) may be inferred the existence of Jewish settlements in northern Arabia (Hijaz) shortly after the destruction of the Second Temple. There is no doubt that whatever civilization existed in these parts in the first six centuries of the present era was fostered by the Jews. They evidently brought some knowledge of the Bible, the Talmud, and the prayer-book with them; but it does not appear that regular study had found a home among them, nor did they produce any rabbinic authority beyond those so considered by Mohammedan authors. Yet this sufficed to give them a much higher moral standing than that of their Arab neighbors.

The Jews not only tilled the soil and reared palm-groves, but were also skilled armorers and jewelers. Outwardly they hardly differed from the Arabs, whose customs they adopted, not only in the matter of tribal life, but also in other respects. From extensive lists of names it is seen that typically Jewish or Biblical names were in the minority. Even the names of the tribes are purely Arabic, and offer hardly any clue to their origin.

Although the settlement of the Jews did not extend further south than the town of Medina, the spread of their religion was not confined to that district. The accounts of this are rather fantastic and include the following: When Abu Ka-

rib, the last of the Tobba kings of Yemen, besieged Yathrib (the ancient name of Medina), he was persuaded by two rabbis (to whom later sources give the names of Ka'ab and Asad) not only to raise the siege, but also to adopt the Jewish creed. Taking the two rabbis with him, he converted his army and subsequently his people; but it was not till the time of Du Nuwas (sixth century) that Judaism was more widely spread in Yemen.

Jewish colonies were probably to be found in the whole northwestern coast-line; but only a few are known to history. These were at Taima, Fadak, Khaibar, Wadi al-Kura, and in the immediate vicinity of Medina. It was in the last-named place that Jews lived in large numbers, forming three tribes, viz., the powerful Banu Kainuka, in the north of the town, where they possessed a market named after them; the Banu al-Nadhir, who were their neighbors, and the Banu Kuraiza, who occupied the eastern suburbs. The last two tribes

claimed their descent from the family of Aaron, and therefore styled themselves Al-Kahiman (the two Priests). Besides building villages, all three tribes constructed a number of forts, which afforded them protection during the numerous feuds of the

Arab tribes. Through recent discoveries of inscriptions the names of several "kings" of tribes have been unearthed, and Glaser has arranged them chronologically in the following order: Talmay, Hanaus (Al-Aus), Talmay, Lawdan, Talmay.

Such was the position of the Jews in North Arabia, when, about the year 300, two Arab tribes, the Banu al-Khazraj and Al-Aus, moving northward with the stream of immigrants from the southern shores, found habitations in the environs of Medina. Like the Jews, the intruders built a number of castles for themselves and sought to insure their own safety by making allies of the former. Peaceful times had, however, gone forever. The Arab historians—the sole source regarding these events—consider the acts of violence committed by one of the Jewish tribes to be the cause of the outbreak of hostilities; but this is only natural. Following their report it is learned that part of the Banu al-Khazraj had settled in Syria under the sovereignty of the Ghassanide prince Abu Jubbaila. Malik, chief of the Medinian Khazrajites, invoked his aid against the Jewish oppressors. Glad of the opportunity, he marched with an army toward Medina, whereupon the Jews retired to their castles. Pretending to be engaged in an expedition against Yemen, he assured them of his peaceful intentions, and invited them to a banquet in his camp. Those who availed themselves of the invitation were assassinated, and the murderers seized their wives and children. The fate of the unhappy victims was bewailed in elegies by the Jewess Sarah and by another poet, whose name is not known.

The only revenge taken by the Jews was to manufacture an uncouth effigy of the traitor, which they are said to have placed in their synagogue—a most unlikely place—where they showered blows and curses on it. This, if true, would enable one to form some idea of their intellectual status, and would seem to show that, in spite of their religious views, they shared their neighbors' belief in magic. That Arabs regarded such punishment as effective can be proved by occurrences which took place even in Islamic times; but compare HAMAN IN RABB. LIT.

After this event, which considerably weakened the power of the Jewish tribes, nothing is heard of their affairs for about a century, except that they took part in the quarrels of the two Arab clans with whom they intermarried, and that they fought occasionally on both sides.

In the middle of the sixth century there flourished the Jew Samau'al b. Adiya, who lived in his castle Al-Ablak in Taima, eight days' jour-

Samau'al b. Adiya. ney north of Medina. "More faithful than Al-Samau'al" became a proverbial saying. The following is the circumstance which gave rise to it: When the famous poet Imr al-Kais fled from the King Al-Mundhir of Hira, he confided his daughter and his treasures to the care of his friend Samau'al. Al-Mundhir besieged Al-Ablak, and having captured a son of Samau'al, threatened to kill him unless his father gave up the treasures of his friend. This Samau'al refused to do, allowing his son to be slaughtered before his eyes in preference. Samau'al alluded to the incident in verse, thus securing for himself a

'place among the ancient Arab poets. Of other Jewish contemporaneous poets the best known is AL RABI BEN ABU AL-HUKAÏK, who competed in poetic improvisation with another prominent Arab minstrel.

Mohammed's Lifetime: The second period in the history of the Jews in Arabia, viz., the rise of Islam and its effect on their fate, may now be considered. When the news spread that a Meccan prophet had arisen who endeavored to replace paganism by a monotheistic belief, the curiosity of the Jews was naturally aroused. Their own political prestige had by that time declined to such an extent that they were daily exposed to acts of violence from their pagan neighbors. They looked forward to the advent of a Messiah; and Moslem historians, chronicling these hopes, point vaguely to Mohammed. About this time, ambassadors from Mecca arrived in order to learn the Medianian Jews' opinion of the new prophet. The report which they are supposed to have brought throws very little light on this subject. On the other hand, the curiosity of the Jews was so great that they could not rest, but sent one of their chiefs to Mecca to ascertain what they had to hope for or to fear. Mohammed was plied, directly or through an intermediary, with questions; but with no satisfactory results. Probably, as long as he lived in Mecca, the Jews thought but little of the whole movement; indeed, there was little prospect of Islam ever assuming large proportions in Medina.

Notwithstanding all that is related about Mohammed's having used the Medianian Jews as a source of information, their share in the actual building-up of Islam was but small. When Mohammed came to live among them, the essential portions of the faith had already been created. Such learning as he owed to Jews he had acquired at a much earlier period, probably in Syria. It was only natural, however, that Mohammed should be anxious to win the Jews over; but, being afraid of their intellectual superiority, he wished to accomplish this by intimidation rather than by persuasion. His first step was to advise the Medianians, who invited him to take up his abode with them, and dissolve their alliances with the Jews. The seemingly friendly attitude toward the Jews, that he at first assumed, and to which he gave expression in the treaty that he concluded with the Medianians, was but a stratagem. As soon as he perceived that they did not feel inclined to make advances, he covered them with abuse; this can be seen in the Medianian portions of the Koran. Observing that they remained obstinate, he

Mohammed proceeded to crush them as soon as **Crushes** his political power had become strong **the Jews.** enough to enable him to do so with impunity. He commenced by expelling the Banu Kainuka, who retired to Adraat in the north. Subsequently he ordered the assassination of the poet, Ka'ab b. al-Ashraf, chief of the Banu al-Nadhir, who, by his verses, had incited the Meccans to revenge the defeat they had suffered at Badr. In the following year, to retrieve the disaster of the Moslem arms at Uhud, the whole tribe Al-Nadhir was expelled. Their expulsion formed the burden of an elegy by the Jewish poet Al-Sam-

mak. Finally, the Banu Kuraiza were besieged, and on their surrender were put to death by Mohammed. They numbered upward of seven hundred, and included the chiefs Ka'ab b. Asad and Hukaik; their women and children were distributed among the Moslems.

Mohammedan authors have much to say about the Jewish apostate, Abd Allah ben Salam, who is supposed to have become a follower of the prophet soon after the entry of the latter into Medina; but from more reliable sources it is gathered that the apostasy did not take place till shortly before Mohammed's death. Only a little of what Mohammed learned from this man appears in the Koran; but much more is given in the "Hadith," the traditional supplement to this book.

Lastly came the turn of the Jews of Khaibar to be attacked. After an unsuccessful fight they, as well as those of Fadak, Taima, and Wadi-al-Kura, surrendered. Being more skilled agriculturists than the Arabs, Mohammed permitted them to stay on the condition that they hand over one-half of their harvests to the Moslem authorities. But they lived in dread of ultimate expulsion; and this state lasted till Mohammed's death. His successor, Abu Bakr, also found it well to continue the same policy, from which the Moslem commonwealth derived considerable benefit. Omar, however, fearing that the danger Islam might undergo through continual contact with Jews would be greater than their material usefulness, drove them out of the country, and they left for Syria. For the history of the Jews in Arabia after Mohammed see ADEX, SAN'AA, YEMEN.

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G.

H. HIR.

—**In Rabbinical Literature:** Both the land and the people of Arabia were familiar to the Jews of Palestine and Babylonia; and the notices of the Arabians, as given in the Talmuds and the Midrashim, are among the most valuable and reliable data extant concerning the pre-Islamic Arabians.

The Arabians are designated by the Jews עַרְבִי, and more rarely שִׁמְעוֹנִי, the latter name being used principally to indicate the inhabitants of the desert (M. K. 24a) to emphasize their kinship to the Jews (Shab. 11a). In Babylonia the Arabians were also known by the name of טַיִטָּע ("Tayite"), after the great Arabian tribe of the Tayites; and the Hebrew transliteration with *y* is based upon a popular etymology which connected this Arabic name with טָעָה and תָּעָה ("to wander," "to wander about"). By the term "Arabians" the Jewish sources sometimes also indicate the Nabateans, the Aramaized Arabians, although the word "Nabatean" is also found.

It is impossible to tell to what extent the Arabian peninsula was known to the Jews during the first five centuries of the common era. With the exception of a passage in 'Erubin 19a, the Talmud and the Midrash speak of Arabia in a general way,

without mentioning any particular locality. As regards the passage Lam. R. iii. 7, it is doubtful whether "Sugar" (thus in Buber's

The Land. edition) is the name of a place at all, although Arabia has towns bearing the names of "Sajur" and "Sawajir." It is evident, from a remark in the Tosefta (Ber. iv. 16) and the Midrash (Gen. R. lxxxiv. 16), that the Arabs traded only in skins and naphtha, and not in spices and sweet-scented stuffs, and that southern Arabia must therefore have been altogether unknown to the Jews of Palestine.

The Arabs are spoken of as typical nomads. A very ancient source (Ohalot xviii. 10) speaks of their tents as unstable abodes, because the occupants wandered about from one place to another. Thus the settled Arameans looked down with contempt upon the Arabs, to whom, about the year 70, the phrase "contemptible nation" (אַרָבִי שֶׁפֶּלֶה) came to be applied (Ket. 66b); and even in later times it was regarded as most humiliating for a woman to marry an Arab (Yer. Ned., end). Concerning the gods of the Arabs, mention is made ('Ab. Zarah 11b) of the idol Nashra (or Nishra), a deity revered by the tribes of both the south and the north (see Wellhausen, "Reste Arabischen Heidenthums," 2d ed., p. 23, and the literature cited there). The passage states that this god's temple was open the year round; and it is further recorded that the "hajj [annual pilgrimage] of the Tayites" (הַיָּיִט דֵּי תַיִיט) was not always held upon the same date, or (according to Rashi) not regularly every year. A peculiar religious custom is mentioned (Yer. Ta'an. ii. 65b; Midrash Jonah, in Jellinek, "B. H." i. 100, and Ta'anit 16a). The tribes are also especially characterized as being given to immoral excesses; and the proverb runs that "the Arabs are guilty of nine-tenths of all the immorality in the world" (Kid. 49b; Esther R. [i. 3], however, has "Alexandria" in place of "Arabia," and assigns to the Ishmaelites nine measures of "stupidity" [טִיפִּיזָם]).

In a passage badly mutilated by censors (Shab. 11a) Abba Arika (Rab), who lived about the first half of the third century, remarks that he would rather be ruled by an Ishmaelite than by a Roman, and by a Roman rather than by a Parsee. A century later, however, conditions seem

Habits and Customs of the People. to have changed for the worse. It is known that in the first half of the fourth century the Arabs seized the

lands of both Jewish and non-Jewish inhabitants of Pumbedita, and compelled the rich proprietors to make out deeds of sale to them (B. B. 168b). Similar conditions at that time prevailed at Nehardea, where it was unsafe to leave cattle unguarded in the fields because the Arabs (Bedonins) that frequented the district stole whatever was within their reach (ib. 36a). Interesting, also, as bearing upon the life of the Arabs, are the allusions in the Mishnah to "the caldron of the Arabs," by which is meant an improvised fireplace for baking, and which consisted of a cavity, lined with clay, in the ground (Men. v. 9; Kelim v. 10). At a much later period, the chief food of the Arabs seems to have consisted of meat (Hul. 39b).

As to the garb of the Arabs, the Mishnah states

(Shab. vi. 6; see Rashi's reference to the passage, p. 65a) that it was already then the custom for women—even for Jewesses living in Arabia—when they went out-of-doors, to cover the entire face, except the eyes, with a veil. In their journeys in the desert the men, too, used a face-cloth, about an ell square, as a protection from the flying sand (M. K. 24a; Mishnah Kelim xxix. 1; compare commentary of Hui Gaon). Among the Jews, however, this covering of the face was customary only as a sign of mourning (M. K. l.c.). There was, furthermore, a difference between the sandals of the Arabians and those of the Arameans, the latter being provided with an easy lacing arrangement, whereas the former were bound firmly to the feet with leather thongs (Shab. 112a; Yeb. 162a; compare Hananel on the passage in Shab., which is also cited in Aruk, s.v. חֲמִיר, ed. Kohut, iii. 436a). Of the

Weapons. arms of the Arabs little is said in rabbinical literature. Their usual weapon on their travels through the desert was the spear (B. B. 74a); and a small shield is mentioned as having been also used in mock combats (Kelim xxiv. 1). Another Arabian custom noted in the Talmud is that of wrapping meat in the skin of the animal and carrying it home on the shoulders from the slaughter houses (Pes. 65b). Mention is also made of the wonderful faculty the Arabs were held to possess, of ascertaining, by merely smelling the ground, how far removed they were from a spring or other source of water (B. B. 73b).

The Arabs are represented in Jewish sources as magicians and idolaters of the lowest type. An authority of the third century relates that he himself witnessed an Arab slaughter a sheep in order to make predictions from its liver (Lam. R., introduction, xxiii.). Another source of about the same period notes that the Arabs worshiped the dust that remained clinging to their feet (B. M. 86b).

Religion and Language. In regard to the language of the Arabs, Jewish sources contain more than twelve "Arabic" words, expressly designated as such, which

have been collected by Brüll, not all of which, however, are really Arabic. Thus, for instance, for 'arila, "boy" (Gen. R. xxxvi., beginning), is given the Arabic 'aiyil; for patia, "youth" (ib. lxxxvii.), = Arabic, fatan; while the other words adita, "robbery," sakkaia, "prophet," and others, are originally Aramaic words used by the Nabataeans. Other words, again, like yubla, "ram," kabaa, "to rob," can not be found either in the Arabic or in any dialect of the Aramaic, and can only refer to the dialect of Arabian Jews. See ISHMAEL and RABBA BAR BAR HANA.

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J. SR.

L. G.

ARABIAN NIGHTS: Popular name of a collection of tales written in Arabic under the title "Alf Lailat wa Lailah" (One Thousand and One Nights), and rendered familiar to all Europe by Galland's French adaptation of 1703-1717. The constituent

elements of the collection vary in different editions; Burton's edition, which is the completest, contains more than 230 stories, many of which include other stories, making the total not far short of 400. Joseph Jacobs, in an introduction to a reprint of Lane's edition (London, 1896), suggested that these stories may be divided into four successive strata: (1) a Persic-Indian nucleus consisting of Indian tales translated into Pahlavi at the same time as similar collections of tales—*BARLAAM* and *BRUHAI* and *SINDBAD*—was adapted during the reign of Chosroes I. (531-79); this is set in a framework of local Persian origin; (2) an Arabic adaptation made at the court of Harun-al-Rashid in the ninth century, under the patronage of the Barmecides, by Abu Abdallah Mohammed al-Jahshiyari; (3) additions made in Cairo between the twelfth century and the fifteenth, and final redaction there which gave the whole collection an Egyptian tone; (4) additions found only in Galland's translation, including "Ali Baba," "Aladdin," and "Prince Ahmad," which have been traced to the recital of a native Christian of Aleppo, named Hanna, who visited Paris in 1709. The Jewish interest in the "Arabian Nights" connects itself with the first and third of these sections.

De Goeje has suggested that the framework story of the whole collection, in which the queen Shahrazad averts execution by telling tales for one thousand and one nights, is the same story as that of the Biblical book of Esther. **Based on Book of Esther.** In the Persian tradition, is the mother-in-law of Ahasuerus, who in the Biblical story also beguiles his nights by having tales read to him; his wives also hold office only for one night, until Esther obtains a more secure tenure. M. de Goeje thinks that the "Arabian Nights" preserves a more original form of the story, as the writer of the Bible narrative has modified the fate of Esther's co-wives.

F. Perles, in a series of papers contributed to "Monatsschrift" (xxii.), has pointed out that several of the stories of the "Arabian Nights"—mainly those taken from the Cairene additions—deal with Jewish topics or are derived from Jewish sources. V. Chauvin, in a special treatise on the Egyptian recension of "One Thousand and One Nights" (Brussels, 1899), has suggested that these Jewish tales and others were introduced by one of the last redactors, a converted Jew, probably the author of the "Story of a Man of Jerusalem," sometimes attributed to Abraham, son of Maimonides. The Jewish tales themselves are probably extracted from a work of a Jewish convert to Islam, *WAHH IBN MU'ABBIBH* (638-738), entitled "Jewish Matters."

The following are the tales of the "Arabian Nights" that appear from several investigations to be from Jewish sources. The numbers

Tales from Jewish Sources. are those in W. F. Kirby's comparative list given in all forms of Burton's edition; the letters in parentheses refer to the identifications by Perles:

- 22. Ala Al-Din Abu Al-Shamat.
- 41. Ali Shah and Zunnurud.
- 52. Devout Israelite (F.).
- 114. Angel of Death and the Proud King.
- 115. Angel of Death and the Rich King.

116. Angel of Death and the King of the Children of Israel.

117. Izkander (Alexander the Great) and the Poor Folk.

119. Jewish Kadhi (Kadi) and His Pious Wife (A.).

122. Devout Tray-Maker and His Wife (J.).

126. The Moslem Champion.

127. The Christian King's Daughter.

128. Prophet and Providence (C.).

130. Island King and Pious Israelite.

132. Queen of Serpents: (a) Adventures of Bulukia; (b) Story of Jamsbahi.

133 gg. The Seventh Voyage of Sindbad.

136. Judar and His Brethren.

137. Ajib and Gharib.

155. Hassan of Bassorah.

161 k. The Blind Man and the Cripple (G.).

163. Abdallah the Fisherman.

168. Abdallah ibn Fazil and His Brothers.

183 a. Harun al-Raschid and Tichfat al-Culoub.

196. Story of Ali Cogia (K.—one of Galland's additions).

203. Sultan of Yemen and His Three Sons.

256. Story of Abdallah (E.).

Besides these stories, there are several others obviously inserted by the same hand. Thus, the whole collection from 114 to 132 appears to be by the hand of Wahb ibn Munabbih, while "The Blind Man and the Cripple" (161 k.) is part of a section of eighteen stories which are all told together under the title of "King Jali'ad of Hind." Altogether some forty-five stories—nearly one-ninth of the whole—can be traced to this Jewish editor of the Cairene edition, and Chauvin suggests that fifteen others were inserted, though not written, by him.

One of the tales can be traced to the Cairene redaction by a reference to Jewish customs. In the "Ensorcelled Prince" (2 b) the Peri transforms the fish of different colors into the former inhabitants of the city, the yellow fish being turned into Jews because the Jews of Egypt wore yellow badges, owing to the pact of Omar (see *BADGE*).

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G.

J.

ARABIC-JEWISH PHILOSOPHY, General

View of: So thoroughly were the writings of Arabic-speaking Jews influenced by what may be termed Mosaism, that it is necessary to bear this constantly in mind when considering the peculiar contribution of these Jews to the history of philosophy. Mosaism from its outset could scarcely claim to be called a philosophy. It was, in the most pointed sense of the word, a religion of law. If, as is quite reasonable, the Decalogue be accepted as the oldest portion of the Biblical canon—as the religious backbone, so to speak, of Mosaism—it becomes evident at once that a moral Will speaks therein with the "categorical imperative." The Mosaic religious system was therefore neither the product of cold intellect like the Greek religious

philosophy, nor an ardent emotional evolution like Brahmanism or Buddhism; nor was it the result of over-subtle cogitation like the teachings of Confucius and Zoroaster. It consisted of the imperative commands of an Omnipotent Will speaking in mandatory accents. The religions of intellect addressed their followers in the subjunctive; emotional religions in the optative; Mosaism, a Will- or Law religion, admonished its believers in terse, unconditional imperatives.

The sacred writings of no other of the great religions contain so little speculative reflection as the Old Testament; and if it be true that all religion is but imperfect philosophy—that is, philosophy in the guise of sentiment (Schleiermacher), and never in the form of the concept (Hegel)—then Mosaism affords a most imperfect system of metaphysics. History (Genesis as an attempt at the history of the world; Exodus as a national history, etc.), poetry (Deborah's Song, the Psalms, and the Prophetic writings), together with jurisprudence (Leviticus)—these are the vital elements in Mosaism. There is no room for philosophy. The philosophical tinge in the two books of the canon, Job and Ecclesiastes, is distinctly due to foreign influences: the former plunges immediately into the angelology and demonology of Parseism, and the latter is dyed in the somber hues of the Hellenism of Alexandria.

Still more practical evidence of the aversion of Mosaism to philosophy is afforded by the fact that, when Jewish Hellenism in Alexandria evolved not only such fitful stars of small magnitude as Aristæus and Aristobolus, but also a great and enduring luminary like Philo, it was rudimentary Christianity that blossomed forth in response to the Jewish-Hellenic doctrine of the Logos; Judaism remained entirely uninfluenced by the Philonic philosophy.

Position of Philo. This accounts for the fact that Maimonides—the sole Jewish philosopher of the Middle Ages with a full appreciation of the historical sequence

of his faith—knew as little of the existence of Philo as of the works of Josephus. Indeed, all medieval Judaism may be said to have remained in ignorance of Philo, the only philosopher produced by ancient Judaism, and the greatest one down to the present time. Spinoza alone excepted—a circumstance all the more significant when contrasted with the assiduous development of the historical sense in other fields. Even with Philo himself philosophy was not indigenous; it was a product imported from other climes; for Philo was absolutely dependent upon Plato, just as Maimonides and all Arabic-Jewish philosophers, with the exception of Ibn Gabirol, were upon Aristotle.

The explanation of this remarkable phenomenon—the cold and almost hostile attitude of Judaism, as a religion, toward philosophy—may perhaps be found in the fact that every religion based upon law is thereby necessarily authoritative in its utterances.

Authoritative Nature of Mosaism. The Jews did not need to speculate upon the origin of all things. The Babylonian legend of the creation was presented to them in Genesis as a dogma, as an unquestionable article

of faith. All other religious systems had to think out for themselves a foundation for the world; in Judaism one was ready to hand. Thus, what elsewhere was the aim and object of all speculative philosophy—the account of the origin of the universe—was in Judaism posited at the very beginning of the Bible.

One other fact remains to be mentioned; namely, that of all ancient religions Mosaism was the only optimistic one. All the others glorified death; Mosaism was alone in extolling life; **וּבַחַרְתָּ חַיִּים** (Deut. xxx. 19); “Choose life” (Deut. xxx. 19); “keep my statutes . . . which if a man do, he shall live in them” (Lev. xviii. 5). While pessimistic religions proclaimed as their watchword, “Choose death, choose non-existence” (Nirvana), Mosaism, on the contrary, never ceased to enjoin, “Choose life.” “Serve the Lord with gladness, come before His presence with singing,” joyously exhorts the Psalmist (Ps. c. 2); “I shall not die, but live,” he exults in the delirium of happy existence (Ps. cxviii. 17). Buddhism was a religion of commiseration; Mosaism, one that shared the happiness and joy of all living creatures. Such a religion, whose God surveyed all creation with satisfaction, and emphasized each successive stage with the exclamation “It is good,” “It is very good,” needed no philosophy, and therefore produced none. All philosophy originates either in a puzzled incomprehensibility of things (*ἡ δὲ τὰ θανάσιμα*, as Aristotle says) or in a deep dissatisfaction with the existing arrangement of the world. Neither of these motives

obtained with the Jews; for them there was neither theoretical impulse nor practical inducement. For them, acknowledging revelation as they did, there existed no mystery as to the origin of the universe; nor was there

anything in its government crying out for improvement. Their faith, on the one hand, and their exemplary fortitude in life, on the other—in short, their native optimism—sealed for them all the sources of philosophy. Thus there was never an original Jewish philosophy, but only, as with Philo, a Helleno-Jewish, or, as in the Middle Ages, an Arabic-Jewish, philosophical system.

In the Arabic-Jewish philosophy four distinct types or tendencies may be discerned, all, however, dependent upon Greek models.

(1) The first of these is the rabbinical Kalâm (theology or science of the word), appearing first with Saadia, attaining its highest point with Maimonides in literary development, and with Hasdai Crescas in speculative attainment, and sinking with Joseph Albo to the level of mere pulpit-rhetoric. The scientific models for this school were, among Arabian philosophers, the Motazilites (who denied all limiting attributes of the Deity, and were champions, therefore, of His unity and justice); and, among Greeks, Porphyry and the so-called Aristotelian theology, that is, Plotinus' “Enneads.” But as soon as Aristotle's actual writings became known, first through the medium of Arabic versions, and later through Hebrew translations, this Neoplatonic dilution of true Aristotelianism began gradually to give way, and approach was made to a purer form of it. As Boethius among Christian scholastic philosophers was alluded to as “the author,” so Aristotle came to be termed

הפילוסוף, the philosopher *par excellence* among Arabic and Jewish thinkers. This tendency toward Aristotle was no less marked in the Byzantine and Latin-Christian scholasticism than in the Arabian and Jewish systems, the last of which conformed to the Arabic. Among the Arabs there was a

continual and gradual ascent through **Tendencies** Al-Kindi, Al-Farabi, Ibn Sina, and Ibn of the Roshd toward an ever purer and ex- **Phi-** acter presentation of the genuine Ar- **losophy.** istotle; in the last the ascent was

through Saadia, Bahya ben Joseph Ibn Pakuda, Judah ha-Levi, Abraham ibn Daud, Maimonides, Gersonides, and Crescas. Throughout this school Aristotle remained the model and arbiter.

(2) The second school was that of the Karaite disciples of the Kalām. An analogous development is discernible with them. While David ben Merwan al-Mokammez (about 900), and especially Joseph al-Basri, found their system exclusively upon the Motazilite Kalām, the latest straggler of them all, the philosophizing Karaite, Aaron ben Elijah of Nicosia (fourteenth century), reverts, in his "Ez Hayyim," to Aristotle.

(3) A place by himself must be assigned to Avicbron (Avicbrol), long venerated as an authority by Christian scholasticism, but proved by Munk to be identical with the Jewish poet-philosopher Solomon ibn Gabirol (died about 1070). Gabirol was influenced by Plato exactly as Maimonides was by Aristotle. In Gabirol's work Plato is the only philosopher referred to by name; while in Maimonides' "Moreh Nebukim," Plato is quoted only four times in the whole course of the book—once from the "Timæus" (II. ch. xiii.; Munk, II. ch. cix.), probably the only Platonic work with which Maimonides was acquainted. Aristotle, on the contrary, whom Maimonides knows so thoroughly, is named at the outset (I. ch. v.) as ראש הפילוסופים ("The Chief of Philosophers"), and in II. ch. xvii. (Munk, II. ch. xxii. 179) occurs the unqualified declaration that "everything that Aristotle teaches of sublunary matters is the unconditioned truth" (see also book II. ch. xix. and xxiv.).

Ibn Gabirol's relation to Plato is similar to that of Philo, and that without his suspecting even the existence of the Alexandrian thinker. Characteristic of the philosophy of both is the conception of a Middle Being between God and the world, between species and individual. Aristotle had already formulated the objection to the Platonic theory of Ideas,

that it lacked an intermediary or third being (τρίτος ἀνθρώπος) between God **Gabirol's** and the universe, between form and **Conception** of Inter- matter. This "third man," this link **mediary** between incorporeal substances (ideas) **Beings.** and idealless bodies (matter, the *μή ὄν*),

is, with Philo, the "Logos"; with Gabirol it is the divine will. Philo gives the problem an intellectual aspect; while Gabirol conceives it as a matter of volition, approximating thus to such modern thinkers as Schopenhauer and Wundt. For the rest, Gabirol suffered precisely the same fate as his predecessor, Philo; his philosophy made not the slightest impression on Judaism. Among Jews he is esteemed as a poet; while Christian scholasticism, in

the persons of its two chief representatives, Albertus Magnus and his pupil, Thomas Aquinas, defers to him quite as frequently and gratefully as in their time the Gnostics and the Church Fathers—particularly Clement of Alexandria, Origen, and Ambrose—did to the Logos doctrine of Philo.

(4) Cabala, or the Jewish mysticism. This "secret lore" has always claimed descent from ages of hoary antiquity. There is some slight warrant for this assertion, since faint traces of cabalistic modes of

thought have been detected by Frankel and by Munk among the Essenes.

Jewish Nor may it be denied that the work **Mysticism** and the that is at the foundation of the Zohar, **Cabala.** namely "Sefer Yezirah," the so-called

"Book of Creation" (see article), contains material reaching back to an older tradition.

In sequence of thought, the Cabala is as completely dominated by Pythagoras—or rather by the Neopythagorean school—as Jewish Hellenism was by Plato, or the Arabic-Jewish Philosophy by the sage of Stagira. It matters really little whether the rise of the Jewish Cabala and of Christian mysticism, the *Μετακρίθωσις* of Dionysius the Areopagite, be dated a few centuries back or forward; its vital elements are always the Pythagorean number-symbolism on the one hand, and the Neoplatonic emanation-theory on the other. Its distinguishing feature is the combination of both elements. The Cabala also looks for "middle beings," exactly as Philo and Gabirol do, upon whom it may be dependent. But while Philo

found these intermediaries in the **The Cabala** vine Logos, and Gabirol in the divine **and Num-** will, the Cabala sought them in fan- **ber-Sym-** tastic arithmetic. The Unlimited ("En- **bolism.** Sof"), or God, is the originally undifferentiated unity of the cosmos, en- tirely identical with the Indian Nirvana and the *Πάντα ὅντων* of the Greeks. Differentiation began with the archetypal Man (ADAM QADMON) compounded of ten light-circles, spheres, or intelligences (Sefirot: to wit, Keter, Hokhmah, Binah, Hesed, Din, Tiferet, Netzah, Hod, Yesod, Malkut). God dissolves Him- self into attributes. This feature is peculiar to the whole of the Middle Ages. Natural forces are transformed into attributes of God; and attributive thought takes the place of substantive. While in antiquity every natural force was a divinity, and while Monotheism condensed all these divinities into one personality, recourse was now had to the expedient of degrading the forces of nature into attributes of God. Trinity, Tritheism, Logos-doctrine, and Sefirot are the stammering utterances of ancient and mediæval thought, endeavoring to explain the relation of multiplicity to unity, of natural forces to nature itself, of the attributes of God to God Himself.

The cabalists, however, occupied a proportionately small space in the history of Arabic-Jewish Philosophy. They were far more numerous in southern France or Languedoc than in Moorish Spain. There are no independent cabalistic works written in Arabic, though the philosophical works of the Arabic-Jewish philosophers were written in Arabic, the vernacular of every-day life in Moorish Spain. There seems to have been a certain system in the employ-

ment of Hebrew and Arabic. For halakic decisions (Saadia Gaon and Maimonides), for religious poetry (Ha-Levi and Gabirol), and especially

Arabic for Biblical exegesis (Ibn Daud, Ger-
Suited to sonides, Ibn Ezra, and Abravanel) the
Philosoph- Hebrew language was used; while for
ical Termi- philosophic writings the Arabic idiom
nology. was currently employed. The vulgar

tongue seemed most appropriate for things profane; possessing as it did the advantage of a finely developed philosophical vocabulary, which the Hebrew acquired only after the school of the Tibbonides had accomplished their labors of translation.

A fundamental difference between the cabalists and the exponents of pure philosophy in the conception of the philosophical problem may be found in the position assigned by either to human Reason. The former rejected the authority of the conclusions of Reason, and relied upon tradition, inspiration, and intuition. Those thinkers, on the other hand, who based upon Reason considered inspiration and "intellectual intuition" as pertaining to prophets only; for themselves and ordinary human beings Reason was the prior requisite for all perception and knowledge.

Saadia (892-942) in his "Emunot we-De'ot" (The Principles of Faith and Knowledge) posits the rationality of the Jewish faith with the restriction that Reason must capitulate wherever it contradicts tradition.

Reason and **Tradition.** Dogma must take precedence of Reason. Thus, for example, in the question concerning the eternity of the world, Reason teaches since Aristotle, that the world is without beginning; that it was not created; Dogma asserts a creation out of nothing. Again, Reason insists—also since the time of Aristotle—upon only a general immortality; Dogma, on the contrary, maintains the immortality of the individual. Reason, therefore, must give way.

While Bahya ben Joseph (eleventh century) in his "Ibot ha-Lebabot" (Duties of the Heart)—a book still popular among Eastern Jews—maintained an almost hostile attitude toward rationalistic thought and was satisfied with mere pulpit-moralizing, the poet-philosopher Judah ha-Levi (twelfth century) in his religio-philosophical work "Cuzari" took the field with strenuous arguments against all philosophizing. He became thus the Jewish Algazali, whose "Destructio Philosophorum" was the model for the "Cuzari." Against Mohammedanism and Christianity his antagonism is somewhat milder than against Peripatetic philosophy; he inclines rather toward Sufi's skeptical mysticism. Human reason does not count for much with him; inward illumination, emotional vision, is everything.

The "Cuzari" is interesting as a literary type. It describes representatives of the different religions and of philosophy disputing before the king of the Khazars concerning the respective merits of the systems they stand for, the palm of course being ultimately awarded to Judaism. Herein is the germ of those comparative studies of religion which the Frenchman, Jean Bodin (1530-96), developed in his "Hep-

taplomeres" (partially translated into German by Gulhrauer, 1841), and which has been still further continued in our age as the science of comparative religion.

But not even a Judah ha-Levi could bar the progress of Aristotelianism among the Arabic-writing Jews. As among the Arabs, Ibn Sina and Ibn Roshd leaned more and more on Aristotle, so among the Jews did Abraham ibn Daud and Moses Maimonides, whose "Moreh Nebukim" has remained the text-book for Arabian-Jewish Aristotelianism. The commentaries on the "Guide for the Perplexed" are always in Hebrew (by Falaquera, Ibn Caspi, Moses Narboni, and Isaac Abravanel), and are beyond the scope of an article dealing with Arabian-Jewish philosophers; these thinkers do not belong to Moorish Spain, but to Provence or Portugal. For similar reasons, the Aristotelian, Levi ben Gerson (RaLBaG) (1288-1345) who wrote "Milhamot Adonai" (Wars of the Lord), can not be discussed here: he was a denizen of Bagnols, in southern France, and wrote in Hebrew. Among all scholastics, Levi b. Gerson (Gersonides) was by far the most advanced; for he, and he only, had the

courage to place reason above tradition, or, to express it differently, to oppose the theory of creation out of nothing. Similarly, Hasdai Crescas (1340-1410), another writer in Hebrew, combated another dogma of Judaism, the freedom of the will, so energetically that he may be considered a *rara avis* among Jews; and so valiantly did he break a lance for fatalism that he enjoyed the honor of being appreciatively quoted by Spinoza. His "Or Adonai" (Light of the Lord) is one of the most original and independent works of scholasticism in general and not of Jewish scholasticism alone. Apart from its hardihood in openly and unreservedly attacking Maimonides' claims of infallibility for Aristotle in all matters pertaining to the sublunary world, it has the merit of projecting the problem of causes into the very foreground of philosophical thought. The mental heights of Crescas were by no means maintained by his pupil Joseph Albo, the last Jewish scholastic in the Spanish peninsula. In his "Ikkarim" (Fundamental Doctrines) he sinks to the level of an ordinary philosophizing rhetorician and moralist. It is difficult perhaps to penetrate the depth of thought and deft language of Crescas; but it is just as difficult to work one's way through the pitiful shallows of Albo's unctuous commonplaces. These last-named philosophers wrote in Hebrew, and therefore can hardly be reckoned among Arabic-Jewish philosophers. The chief representative of Arabic-Jewish scholasticism, Maimonides, must now receive attention.

Maimonides holds tenaciously, as against Aristotle, to the doctrine of creation out of nothing. God is not only the prime mover, the original form, as with Aristotle, but is as well the creator of matter. Herein Maimonides approaches more closely the Platonic "Timæus" than the Stagiritic. Of God, the All-One, no positive attributes can be predicated. The number of His attributes would seem to prejudice the unity of God. In order to preserve this doctrine undiminished, all anthropomorphic attri-

butes, such as existence, life, power, will, knowledge,—the usual positive attributes of God in the Kalām—must be avoided in speaking of Him. Between the attributes of God and those of man there is no other similarity than one of words (homonymy). **Maimonides the Chief Scholastic.** no similarity of essence ("Moreh," i. 35, 56). The negative attributes imply that nothing can be known concerning the true being of God, which is what Maimonides really means. Just as Kant declares the Thing-in-itself to be unknowable, so Maimonides declares that of God it can only be said that He is, not what He is.

Finally, it may be stated that in the question of universals—the chief problem of scholasticism—Maimonides takes strict Aristotelian ground ("Moreh," i. 51, iii. 18; treatise on "Logic," ch. 10), in so far as he denies reality to the human species, but admits its true essence to exist only in the individual (according to the formula "Universalia in re"). In his "Ethics" (as systematized by D. Rosin, 1876) he follows the Stagirate in consistently insisting upon the "fitting mean" (*μεσότης*) as well as in the elevation of the intellectual virtues over the ethical. Thus, the Arabic-Jewish philosophy presents the same endeavor as the contemporary Arabian, Byzantine, and Latin-Christian scholasticism, namely, to bring about from the standpoint of the knowledge of the day a reconciliation between religion and science.

However insignificant, compared with the fund of our present knowledge, this Arabic-Jewish philosophy may appear in its attitude toward the various problems and their solutions, two things must not be overlooked. In the first place, modern pride of culture should not prevent the confession that not a single step taken since the days of Maimonides has brought the solution of such problems any nearer. And, in the second place, it must not be forgotten that the scholastics preserved the continuity of philosophical thought. Without the activity of these Arabic-Jewish philosophers, especially of those Jewish translators of whose work Steinschneider has treated so exhaustively, the mental culture of the Western world could scarcely have taken the direction it has, and certainly not at

Position in the History of Thought. the rapid rate which was made possible through the agency of the Humanists and of the Renaissance. The

Arabic-Jewish philosophers were the Humanists, the agents of culture, of the Middle Ages. They established and maintained the bond of union between the Arabic philosophers, physicians, and poets on the one hand, and the Latin-Christian world on the other. Gabirol, Maimonides, and Crescas are of eminent importance in the continuity of philosophy, for they not only illumined those giants of Christian scholasticism, Albertus Magnus and Thomas Aquinas, but their light has penetrated deeply into the philosophy of modern times. Leibnitz speaks with no little respect of Maimonides, as does Spinoza of Crescas. Moses Mendelssohn and Solomon Maimon, the two Jewish friends of Immanuel Kant, took their point of departure from the Arabic-Jewish philosophy, as Baruch Spinoza had done. Sufficiently indicative of the bond of intellectual con-

tinuity is the fact that the same Solomon Maimon, who assumed the name Maimon simply out of reverence for Maimonides, was gratefully described by Kant in a letter to Marcus Herz as the critic who understood him best, and who had penetrated most deeply into his "Critique of Pure Reason."

Jews play merely a secondary rôle in the history of philosophy: they are transmitters of thought, apostles of culture, typical representatives of the intellectual continuity of the human race. The first Jew who was a real philosopher of prime magnitude, Spinoza, evolved his system not as a Jew; no more than Descartes framed his as a Frenchman and Catholic, or Leibnitz his as a Protestant and German. Philosophy has divested itself, more and more decisively, of all narrowing restraints of sectarianism and nationalism, and, like science itself, has become more and more cosmopolitan. The Arabic-Jewish philosophy was the last that could be designated Jewish. To-day there are still Jews who philosophize; but there are no Jewish philosophers.

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K.

L. S.

ARABIC LANGUAGE AMONG JEWS, USE OF: The precise period of the first settlement of Jews in Arabia is unknown, and it is therefore impossible to say when the Arabic language was first employed by them. Historical data concerning the Jews of Arabia do not reach further back than the first century of the common era; but, judging by the important positions which they occupied then in parts of Arabia (compare Yakut, "Geog. Wörterbuch," ed. Wüstenfeld, iv. 461 et seq.) and by the purely Arabic names which they bore, Jews must have already been settled in the country for several centuries.

Among the ante-Islamic poets there were a number of Jews; and a certain Sarah, a Jewess, wrote some Arabic verses, in which she poured forth her grief at the massacre of her tribe of Koraiza (Nöldeke, "Beiträge zur Kenntniss der Poesie der Alten Araber," p. 54). A Jew, named Al-Samau'al, made himself as famous by his loyalty as by his poetry, and

the Arabs to-day still use the phrase, "as loyal as Al-Saman'al," to express unswerving fidelity (Freytag, "Proverbia Arabum," ii. 828). The son of Al-Saman'al, Shoreikh, also occupied an honorable place among ante-Islamic poets.

In adopting the Arabic language, the Jews introduced into it a number of Hebrew words and expressions which, in certain portions of Arabia, where Jews were numerous and influential—as in the Yemen district, for example—have entered into the native vocabulary. It is owing to this that the Himyaritic inscriptions abound in Hebraisms and words which are altogether unintelligible to Arabs of other localities.

With the conquests that began immediately after the death of Mohammed, the Arabic language crossed the frontiers of Arabia and spread rapidly among the Jews of other countries. In Egypt, Syria, Palestine, and Persia, which were conquered by the second calif, Omar, the Jews soon learned to use the language of the conquerors.

Adopted and adopted it as their mother-tongue.

Adopted and adopted it as their mother-tongue.
by Eastern As early as the beginning of the eighth
Jews. century, scarcely fifty years after the
conquest, a Babylonian Jew, Jawah
de Bassora, translated a medical work from Syriac
into Arabic; it is thus evident that at that period
the Babylonian Jews were already familiar with the
Arabic language. As Babylonia then exercised a
religious hegemony over the whole Jewish world,
it became necessary for the Jews of other countries
—at least for Jewish scholars—to understand the
official language of Babylonia. Consequently, when
Africa and Spain were conquered under Walid I.,
the Jews found no difficulty whatever in sustaining
intercourse with the Arabs.

The adoption of the Arabic language by the Jews residing in Moslem countries had a salutary effect also upon the Hebrew tongue. The Arabs attached great importance to the correct use of their language; and thus the Jews, who always cherished a deep love for the Hebrew tongue, were led to turn their attention to the deplorable state into which their own language had fallen. They set about polishing it, as it were, and created a grammar for it, modeled after that of the Arabic. Hebrew poetry, which in the seventh century resembled nothing so much as a lyre with broken strings—it was without rime or meter—began, under the influence of the study of Arabic poetry, to assume elegant rhythmic forms, and soon surpassed the latter in sonorousness and polish.

But upon the written or literary Arabic language the Jews likewise exerted a special influence which was not so wholesome. Jewish writers, treating of subjects pertaining to religion and Judaism, were forced in some degree to conform to the culture of the people for whom they wrote, the great mass of whom, though speaking Arabic as their mother tongue, were not able to read it, and were unfamiliar with its niceties of style and complicated grammar. Jewish authors were therefore compelled to transliterate the Arabic into Hebrew characters and to simplify the grammar. The system of transliteration was as

follows: for each Arabic letter the corresponding Hebrew was given. The letters **ט ח ג כ ב**, which have no equivalents in Hebrew, were represented by **ת כ ל ט נ**, with dots above or below the letters. The vowel-points were rendered either by the same signs as used in the Arabic or by the vowel-letters **א ו י**. In regard to grammar, the Jews avoided whatever could embarrass a reader who was not well versed in Arabic literature. Thus, for example, the broken-plural forms, so numerous in literary Arabic, were reduced to a minimum, only such being retained as were familiar to all. The purely orthographic signs, like the *alif* in the third person of the plural, were generally omitted. Contrary to grammatical usage, the second or third radical letter of a weak verb was generally retained in the conditional and imperative moods, to indicate to the reader the three radical letters of which the verb was composed. The rules of syntax were very much relaxed; and the style of what may be conveniently termed "Judeo-Arabic" often presents the same characteristics of disorder and confusion that are met with in the Hebrew vernacular literature of the Middle Ages.

With the overthrow of the dynasty of the Almohades at the close of the thirteenth century, the Arabic language ceased to be spoken by the western Jews; but for many centuries it continued to be cultivated by Jewish scholars of all countries for the sake of the many beautiful literary relics which Jewish authors have left in that language. It is still spoken by the Jews of Algeria, Morocco, Tunis, Egypt, Tripoli, Yemen, and Syria.

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G.

I. Br.

ARABIC LITERATURE OF THE JEWS:

From the time that the Arabs commenced to develop a culture of their own, Jews lived among them and spoke their language. Gradually they also employed the latter in the pursuit of their studies, so that Jewish literature in Arabic extends over all the branches in which Jews took an interest. Indeed, the material is so vast that it is impossible to give a comprehensive survey of it in small compass; and it is owing to this circumstance that there is no work on the subject, although one by Steinschneider has been in preparation for many years (see "Z. D. M. G." liii. 418).

1. Early Literature: The earliest literary productions are not of a specifically Jewish character, but are similar to those of the Arabs. They consist of poems composed in celebration of public or private events, and date from the second half of the fifth century of the present era. The first was composed by a poetess of Medina named Sarah, who bewailed the slaughter of a number of her people by an Arab chief. The same event is alluded to in some other verses by an unknown poet. About the middle of the sixth century there flourished in North Arabia Al-Samau'al (SAMUEL) B. ADIYA, whose name is often mentioned and whose verses are to be found in the most notable compilations of ancient Arabic poetry. At the

time of Mohammed there lived in Medina the poets AL-RABI IBN ABI 'AL-HUKAIRI, Ka'ab ibn Asad, Asma (a woman), Ka'ab ibn al-Ashraf (assassinated by order of Mohammed), Al-Sammak, Aus of Kuraiza, Abu al-Diyal, Shuraih, Jabal ibn Jauwal, and finally Marhab of Khaibar. Toward the end of Mohammed's career the convert Al-Husain, who assumed the name Abd Allah ibn Salam, wrote homilies and sacred legends drawn from Jewish sources, thus furnishing the first elements of the "Hadith" (Moslem tradition). He was followed by Yamin ibn Yamin (Benjamin), Ka'ab ibn Abbar, and Wahl ibn Munabbikh (the last two hailing from Yemen), all of them converts to Islam. Of other literary productions by Arab Jews in this early epoch there is no record, except of the so-called "Kitab al-Ashma'at," mentioned by an anonymous author of the ninth century. This work, which Sprenger ("Leben und Lehre Mohammed," i. 49) believes to have been an ancient book of revelation, was not an Arabic work, but was probably only a compendium of rabbinical discussions, which its author naturally styled "Shema'ata." Abd Allah ibn Saba, who is supposed to have been a Jew, was the first to ascribe divine honors to the calif Ali. He founded the Shi'ite sect of the Sabaiyya. This ends the first period, a special feature of which is that all its literary productions have been transmitted through Mohammedan channels (see Delitzsch, "Jüd. Arabische Poesien aus Mohamm. Zeit," 1874; Nöldeke, "Beiträge zur Kenntniss der Poesie der Alten Araber," pp. 52-86; Hirschfeld, "Essai sur l'Histoire des Juifs de Médine," in "Revue Etudes Juives," vii. 167-193, x. 10-31).

2. Karaites: It was in the second period that Arabic began to be used as a scientific language. The first to employ it for theological works were the Karaites. The founder and oldest teacher of this sect, indeed, still employed the rabbinic dialect; but later on, when the gulf between the Karaites and the Rabbinites widened, the former employed Arabic, not merely on account of the spread of that language, but apparently out of spite to the Rabbinites, whom they wished to prevent from reading their books. It was evidently for the same reason that the Karaites afterward employed Arabic characters for Hebrew quotations and translations.

There is not much variety in the Arabic writings of the Karaites, as they nearly all have the same tendency, and were composed in defense of narrow religious views. The branches chiefly dealt with are Biblical Exegesis, Halakah and Theology, Polemics against Rabbinites, and Linguistics. There is, however, still so much uncertainty as to many details, that final results can not in many cases be obtained till further researches shall have been made among the manuscripts in the various public libraries.

With the beginning of the tenth century Karaite literature enters its fullest period. The struggle was reciprocal, and is no doubt largely responsible for the growth of Arabic works among Rabbinite Jews. There was hardly one prominent Karaite writer of this period who did not attack Saadia. The first claiming mention is Sulaiman ibn Ruhaim (Salomon b. Jeroham), who

wrote commentaries on the Psalms, Lamentations, and Ecclesiastes (MSS. British Museum, 2515-17, 2520; Hirschfeld, "Arab. Chrestom." pp. 103-109). Next to him must be mentioned Yusuf Karkisani, whose "Kitab al-Anwar wa al-Manakib" (ספר האורים) forms an introduction to his commentary on the Pentateuch (Bacher, "Jew. Quart. Rev." vii. 687-710; Harkavy, "Mémoires. Russ. Arch. Soc. Sect. Orient." viii. 247-321; Poznanski, in Steinschneider, "Festschrift," pp. 195-218; *idem*, "Semitic Studies in Memory of A. Kohut," pp. 435-456; Hirschfeld, *ib.* pp. 116-121). The most fertile of all, however, is Jefeth ibn 'Ali ha-Levi (Hasan al-Basri) (Commentary on Daniel, ed. D. S. Margoliouth, Oxford, 1891). Besides his "Sefer ha-Mizwot," he wrote commentaries on all the Biblical books, and paid more attention to linguistic questions than his contemporaries. His son Levi (Abu Sa'id) commented on the Pentateuch and on Joshua, and composed a compendium of the "Agron" (dictionary) by David ben Abraham of Fez. David b. Boaz (993) wrote commentaries on the Pentateuch and on Ecclesiastes, and also a "Kitab al-Uṣul."

The beginning of the eleventh century is marked by Yusuf al-Basir (Ha-Ro'eh), who wrote several works on theology and halakah: for example, "Al Muhtawi" (The Comprehensive One), several responsa, the "Kitab al-Istibṣar," on the law of inheritance, of which some fragments are still extant, and the "Kitab al-Istifāna," of philosophic character (see P. F. Frankl, "Ein Mu'tazilit. Kalām," in "Sitzungsber. der Wiener Acad." 1872, pp. 169 *et seq.*). About 1026 Abu al-Faraj Harun ibn al-Faraj completed his grammatical work "Al-Mushtamil" (Poznanski, "Rev. Et. Juives," xxxiii. 24-39). He was also the author of a commentary on the Pentateuch. Ali b. Sulaiman, of the twelfth century, left, besides an exegetical work on the Pentateuch, an *igron* based on that of the above-named David ben Abraham.

Karaite Literature in Egypt. Karaite literature, after its decay in Asia, found a new home, in the thirteenth century, in Egypt; but its productions were inferior to those of the preceding epoch. Israel b. Samuel ha-Dayyan of Maghreb composed a treatise on "Six Articles of Creed," another on the ritual slaughter of animals, and, finally, a "Sefer ha-Mizwot." A work similar to the last-named was written by his pupil, the physician Jefeth ibn Saghir (Al-Hakim al-Safi); and another is known as the "Siddur of Al-Fadhil" (Isaiah Cohen ben Uzziyah) (Steinschneider, "Cat. Berlin," ii. 48; other ritual works, MSS. Brit. Mus. Or., 2531-32, 2536). Judah ben Meir (also called Al-Hakim al-Thafi) wrote a commentary on Esther. Among commentators on the Pentateuch mention should be made of Al-Mu'allim Abu Ali (Sahl ben Maghiah al-Imam), Abu al Sari, Abu al-Faraj Furṣan, and Al-Mukaddasi.

The most important author of the fourteenth century is the physician Samuel of Maghreb, whose chief work was "Al-Murshid" (The Guide). Besides this, he wrote prolegomena to the Pentateuch. In 1415 Elijah ha-Dayyan wrote a work on the calendar rules, of which a Hebrew translation exists in St. Petersburg. An important "Chronicle of Kara-

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ite Doctors" was compiled at the beginning of the fifteenth century by Ibn al-Hiti (G. Margolionth, "Jew. Quart. Rev.," ix, 429-443). As late as the seventeenth century David b. Moses Feiruz composed a treatise in imitation of Bahyah ibn Pakudah's "Guide to the Duties of the Heart." Even at the present day, Arabic is used, although not largely, by Karaites in Egypt; in that language they read the Passover Haggadah (ed. Presburg, 1868).

3. Saadia: The development of Arabic literature among Rabbinites is indirectly due to the Karaites. Saadia of Fayum (see SAADIA GAON) was the first to enter the lists against the latter with various polemical treatises, of which various fragments have lately come to light. His works not only extend over every branch of Jewish learning then in existence, but he even created a new one; namely, religious philosophy. It was evidently his intention to prevent Rabbinite Jews from making use of Karaite writings of any kind. His translation and commentaries on nearly the whole Bible earned for him the name of "The Commentator"; and his version of the Pentateuch in particular obtained such popularity that it was looked upon in the light of a Targum, and is still so considered in Arabic-speaking countries. It is found in Yemen MSS. side by side with the Targum Onkelos. Under the title "Agaron," he also produced a philological work, the only existing fragment of which has recently been published by Harkavy, together with the remains of his "Sefer ha-Galuy" ("Studien und Mittheilungen aus der Kaiserl. Bibl. zu St. Petersburg," v.). He also wrote a treatise on "Ninety [seventy] Unique or Rare Words in the Bible" (the original is lost, but the Hebrew version has been edited by A. Jellinek) and a large grammatical work. For liturgical purposes he provided a prayer-book, which he enriched with many compositions of his own, whilst the directions were written in Arabic. He also wrote a chronological treatise, and another on the law of inheritance (H. Derenbourg and Mayer Lambert, ix., "Traité des Successions," etc., Paris, 1897). (For Saadia's philosophical writings see below.) To the number of pseudonymous writings under his name, belong a Midrash on the Decalogue (ed. Eisenstädter, Vienna, 1868; Joseph Shabbethai Farkhi, 1849)—which is, however, nothing but a paraphrase made for liturgical purposes—and a description of man (Steinschneider, "Cat. Berlin," i, 48).

4. Bible: Having thus briefly sketched the manner in which Jewish-Arabic literature was brought into existence among Rabbinites, it will be best to outline its further development according to subject-matter. Next to Saadia, Gaon Samuel b. Hofni of Bagdad (died 1034) wrote commentaries on various Biblical books, but only part of them survive (Samuel b. Hofni, "Trium Sectionum Posteriorum Libri Genesis Versio Arabica," 1886). The decline of Jewish learning in Irak was followed by its rise in Spain; and Arabic appears as the favorite language for Jewish writings. Hafz al-Kufi, the Goth (1000-1050), composed a metrical paraphrase of the Psalms (A. Neubauer, "Revue Etudes Juives," xxx, 65-69). Moses ha-Kohen Gikatilla of Cordova (1050-1080), stimulated by Abu al-Walid's grammatical and lexical writings, composed com-

mentaries on the Pentateuch, the Prophets, Psalms, Job, Canticles, and Daniel; but only fragments of them have been preserved, in the form of quotations in the works of later authors (S. Poznanski, "Ibn Jiqatilla Nebst den Fragmenten Seiner Schriften," Leipzig, 1895). To the same period probably belong two anonymous translations of Ruth. Isaac ben Judah ben Ghayat (1039) left a version of Ecclesiastes (ed. J. Loewy, Leyden, 1884). A younger contemporary but very bitter opponent of Moses Gikatilla was Judah b. Balaam of Toledo (1070-1090). His commentaries on the Bible have likewise been but incompletely handed down (see Neubauer, "The Fifty-third Chapter of Isaiah," pp. 384-385; Bacher, *Stade's "Zeitschrift,"* xiii, 129-155). Fragments of an anonymous commentary on the Psalms, dating from the twelfth century, are preserved in the library of St. Petersburg. In 1142 the physician Hibat Allah (Nathanael) commented on Ecclesiastes. He subsequently embraced Islam. At the beginning of the thirteenth century Joseph b. Aknin, Maimonides' renowned pupil, is supposed to have written a commentary on Canticles and a treatise on Biblical measures (Munk, "Notice sur Joseph b. Jehondah," in "Journal Asiatique," 1842, xiv.; Steinschneider and Neubauer, in "Magazin," 1888). A commentary of his on the Pentateuch is mentioned by Al-Mwakkkit (MS. Brit. Mus. Add. 27294, p. 166). Somewhat later Tan-

Com-mentaries. mentaries on the Pentateuch and on many other parts of the Bible ("Commentary on Joshua," ed. Th. Haarbrücker, Berlin, 1862; "Comm. on Judges," ed. Goldziher). Isaac b. Samuel ha-Sefardi (end of the fourteenth century), who commented on the Prophets, likewise lived in Palestine (Steinschneider, "Hebr. Bibl.," xix, 135, xx, 10). A commentary on the second book of Samuel was written by Isaac b. Samuel (Margolionth, "Jew. Quart. Rev.," x, 385-403). Part of this commentary is to be found in the Bodleian Library, Oxford. In the fifteenth century there flourished in Yemen Abraham b. Solomon, who compiled notes on the Prophets (Poznanski, *loc. cit.* p. 68). A commentary on Esther, regarded as a pseudonymous work of Maimonides, was edited (Leghorn, 1759) by Abraham b. Daniel Lombroso. It probably dates from the sixteenth century, and is written in the dialect of Maghreb. The last century has witnessed a new awakening of literary interest among the Jews of Asia and Africa; and the printing-presses of Leghorn, Cairo, Algiers, Oran, Jerusalem, Bombay, Poona, and Calcutta are busy with translations, chiefly of those books of the Bible that are used in the liturgy, viz., Pentateuch, Haftarat, Psalms, the Five Scrolls, and Job ("Hebr. Bibl.," xiii, 49). A translation of the whole Bible by Ezekiel Shem-Tob David was printed in Bombay in 1889, and one of the Apocrypha by Joseph David in 1895.

Following in the wake of exegesis there sprang up a literature of Midrashic and homiletic explanation of the Bible. The British Museum possesses manuscripts (Or. 66-70) of discourses on the Pentateuch, which are attributed to David b. Abraham, Maimonides' grandson. The bulk of the homiletic

literature belongs to Yemen. In the middle of the fourteenth century Nathanael ben Isaiah compiled a kind of Midrash under the title "Nur al-Thulm," specimens of which are

Mid-rashim and still extant (*idem*, xii, 59; Alexander Kohut, "Light of Shade and Lamp of Wisdom," New York, 1894; Hirschfeld, "Arab. Chrestom." pp. 11-14). The physician Yahya b. Sulaiman (Zakariyya, about 1430) was the author of the Midrash Hefez, written in a mixture of Hebrew and Arabic (Steinschneider, "Cat. Berlin," i, 64, 71); a commentary on which exists under the title "Al-Durrah al-Muntakhaba" (MS. Brit. Mus. Or. 2746). A few decades later Sa'id b. Da'ud al-Adani wrote homilies on the Pentateuch under the title "Kitab najat al-gharikin" (*ib.* 2785). Abu Mansur al-Dhamari was the author of the "Siraj al-Ukul" (see Kohut, "Aboo Manzur al-Dhamari," New York, 1892); and, finally, David al-Lawani composed a Midrashic work, "Al-Wajiz al-Mughni." Glosses on the Decalogue were written by Moses b. Joseph al-Balidah (MS. Brit. Mus. Or. 2746). Various anonymous compilations, belonging to the same class and written in vulgar dialect, also exist (Hirschfeld, *loc. cit.* pp. 14-19).

5. Linguistics: Jewish philologists modeled their works on those of the Arabs. It is, therefore, not surprising that many of them were written in Arabic. The earliest Jewish grammarian is Judah b. Koraish, of Tahort, in North Africa (ed. Bargès, Paris, 1859). His "Risalah" (Epistle), exhorting the community of Fez not to neglect the study of the Targum, embodies the first attempt at a comparative study of Semitic languages. He is, however, far outranked by Saadia, who was the first to make philological studies a special science. Saadia's first work, styled "Agron," of which only

Philology. some fragments have been preserved, was partly lexicographical, partly grammatical. More details on the latter subject were to be found in his chief work, "Book on the [Hebrew] Language," in twelve parts; but unfortunately this is not now in existence. The only two works of his that have been preserved are his etymological essay on "Ninety [seventy] Unique or Rare Words in the Bible," and his commentary on the "Sefer Yezirah," which contains grammatical paragraphs. In the middle of the tenth century there flourished in Kairwan Dunash ben Tamim. Soon after Saadia, Abu al-Faraj Harun of Jerusalem, the Karaite, composed a work on grammar and lexicography under the title "Al-Mushtamil" (Poznanski, "Rev. Et. Juives," xxx, 24-39, 197-218).

The oldest linguistic studies in Spain were not written in Arabic, but in Hebrew; and there is none of real importance till Judah Hayyuj (of Fez), who, at the beginning of the eleventh century, witnessed the famous struggle between the pupils of Menahem and Dunash ben Labrat. Hayyuj was followed by Abu al-Walid Merwan (Jonah) b. Janah, whose writings are of a more comprehensive nature. The latter not only criticized and supplemented Hayyuj, but wrote important grammatical works and a dictionary ("The Book of Hebrew Roots," ed. A. Neubauer, Oxford, 1875; Hebrew version, ed. W. Bacher, Berlin, 1894). Judah b.

Balam wrote on the accents of the first three books of the Hagiographa, on homonyms ("Kitab al-Tajnis"), and several smaller treatises. Prominent alike as commentator of the Bible and grammarian was Moses Gikatilla, who wrote on the "Masculine and Feminine"; but this work is lost. To the same century belongs Isaac b. Jashushi, who was the author of a work on Inflections ("Kitab al-Tasrif"). The twelfth century shows further development. Abu Ibrahim b. Barim wrote "Kitab al-Muwazana," a treatise on comparative Hebrew and Arabic philosophy (ed. with a Russian introduction and annotations, by P. v. Kokovzow, St. Petersburg, 1893). Judah ha-Levi's "Alkhashari" has a grammatical chapter with interesting features (ed. Hirschfeld, pp. 128-138). After this period Hebrew preponderated over Arabic for philological pursuits. In the fourteenth century there is only Tanhum of Jerusalem, who wrote a dictionary on the Mishnah ("Al-Murshid") in connection with Maimonides' commentary on the same. In the fifteenth century the African, Saadia ben Dapan, composed a grammatical work and a Hebrew-Arabic dictionary. Another glossary on Maimonides' Mishnah commentary was compiled by David ben Yesha ha-Levi of Aden (Steinschneider, "Cat. Berlin," No. 113). Of anonymous writings mention may be made of a grammatical compendium attached to a Karaite prayer-book (MS. Brit. Mus. Or. 25-36), an Arabic-Persian vocabulary (MS. Brit. Mus. Add. 7701), a treatise on difficult words in Bible and Mishnah (Hirschfeld, "Arab. Chrestom.," pp. 31-34), and a chapter on Biblical Aramaic (*ib.* pp. 54-60).

6. Talmud and Halakah: It was but natural that in the Talmud and Halakah Arabic did not become so popular as in other branches of Jewish literature. The rabbinic dialect for discussions on Halakah was too firmly established to suffer the intrusion of Arabic; and much that has been written on such subjects in Arabic has either perished, or has been chiefly studied in Hebrew versions. There is no sufficient evidence to prove that an Arabic version of the Mishnah by Saadia was ever written, since the short notice given by Pethahiah of Regensburg is too scant to admit of any definite conclusions. Some of his Arabic responsa have been preserved. The translation made by Saadia's Spanish contemporary, Joseph ben Abi Thaur, was not made to supply a want felt by Jews, but at the request of a bibliophile ruler. It is therefore not surprising that it should have been lost, as probably not more than one copy of it ever existed.

Joseph b. Abraham b. Sheth and Isaac al-Faz wrote responsa in Arabic. Maimonides, while writing his commentary on the Mishnah in Arabic, left the text untranslated; and it was the Hebrew version of this commentary which became popular, although the original was also frequently copied. Many portions of the same exist in print; and its study is of the utmost importance in the verification of the version attached to present-day editions of the Talmud. Maimonides also wrote a "Sefer ha-Mizwot" in Arabic, to serve as a kind of introduction to his Mishnah Torah (introduction and the first three paragraphs edited, with German trans-

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lation, by M. Peritz, Breslau, 1882; the whole edited, with French translation, by M. Bloch, Paris, 1888). Lastly, he used Arabic for numerous responsa; and the autographs of a few of these are fortunately still in existence (Margoliouth, "Responsa of Maimonides in the Original Arabic," in "Jew. Quart. Rev." xi, 553; Simonsen, "Arabic Responsa," *ib.* xii, 134-137; "Hebr. Bibl." xix, 113). His son Abraham, though not inheriting his father's genius, possessed much Talmudic learning, and endeavored to supplement the latter's writings by a work wherein religious observance was discussed in a semi-philosophical manner ("Kitab al-Kifayah"). In a correspondence with David b. Hisdai of Bagdad ("Maasē Nissim," edited by B. Goldberg, Paris, 1867), he defends the theories of his father. There also exists a collection of Arabic responsa by him under the title "Megillat Setarim" (MS. Montefiore [Halberstam], p. 56). Among the fragments brought from the Genizah in Egypt, there are a host of smaller Arabic essays and letters on matters of Halakah. Ritual commentaries in Arabic are attached to many prayer-books now in use in Asiatic and African communities. Samuel b. Jam' wrote on the slaughter of animals ("Karmel," iii, 215; Geiger's "Jüd. Zeit." 1862). A volume on the laws to be observed by women was published by Jacob Ankawa (Algiers, 1855), who translated the "Sefer Dat Yehudit" (published Leghorn, 1827) from Spanish into Arabic.

7. Liturgy: The employment of Arabic for liturgical purposes commenced with the translation of such portions of the Bible as held a place in public worship. It has been stated above that Saadia supplemented his prayer-book with an Arabic text containing ritual regulations—a practise imitated in the Yemen prayer-books, the oldest of which date from the fifteenth century ("Hebr. Bibl." xxi, 54; "Cat. Berlin," i, 69, 117-130; W. H. Greenburg, "The Haggadah According to the Rite of Yemen," London, 1896). Although in the prayer itself Hebrew was adhered to, Arabic began to encroach upon the piyyutim in the sixteenth century, and was subsequently very largely employed. Some of these piyyutim enjoy great popularity, as, for example, the Haddalah "Song of Elijah" (Hirschfeld, "Journal Royal Asiatic Society," 1891, pp. 293-310), the

Ritual. tale of Hannah (*idem*, "Jewish-Arabic Liturgies," in "Jew. Quart. Rev." vi,

119-135, vii, 418-427), other "kinot," the Arabic version of Bar Yohai, etc. The prayer-books printed for use in Oriental and African communities have many Arabic piyyutim appended; and a survey of this neglected field of Jewish literature would well reward the labor bestowed on it, because it offers interesting linguistic problems besides. A special feature of these prayer-books is the (vulgar) Arabic version of the Aramaic Targums of some portions of the Pentateuch, such as the blessing of Jacob, the Song of Moses, and the Decalogue; also prominent Haftarah, as that of the last day of Passover and the Ninth Day of Ab; finally, of the Five Scrolls, and the Megillat Antiochus (*idem*, "Arab. Chrestom." pp. 1-6). Favorite subjects for translation are Ibn Gabirol's "Azharot," Judah ha-Levi's famous piyyut, **מִי כִמְךָ** (Alexandria, 1879), for the

Sabbath before Purim, and a legendary paraphrase of Abot, v, 9 (**יִשְׂרָאֵל שְׂבַחָהּ**, Leghorn, 1846). Besides the last-named, the whole of the Pirke Abot (**רִבְכָּב עֵרֻבֹת**, ed. Joseph Shabbethai Farhi, Leghorn, 1849) has in many prayer-books its Arabic version side by side with the original. The Passover Haggadah has often been edited with Arabic translation and commentaries. Karaite prayer-books show similar features. Arabic directions are already to be found in Fadhl's (Isaiah Cohen b. Uzziyah) "Siddur" (see above, par. 2), not to speak of later compilations. Isaac b. Solomon gave an Arabic version of "Ten Articles of Creed" (**פְּנֵי יִקְרָה**, Eupatoria, 1840).

8. Philosophy and Theology: The employment of Arabic for philosophical discussion grew out of conditions that differed from those which affected most of the preceding branches. Jews would probably never have written on philosophy, had they not been impelled to do so by the Arabs, whose works formed their sole sources of information on this subject. These latter provided them with a terminology, for which the Hebrew language offered no facilities; and their influence is so apparent that the Hebrew translations from Arabic, as well as works written originally in Hebrew, bear a thoroughly Arabic stamp. All Jewish philosophical works that were epoch-making are written in Arabic, and most of them are evidently meant for Arab readers also.

Although not exactly the oldest philosophical author, Saadia was the first to form his ideas on Jewish theology into a system. He was therefore the father of Jewish philosophy. His method is that of the class of Mohammedan philosophers known as Motalites. Somewhat earlier than Saadia was Abu Ya'akub Ishak b. Sulaiman (Isaac Israeli the elder, died about 950), physician to Abu Muhammad 'Ubaid

Develop-ment of Jewish Thought. the author of a "Book of Definitions"—probably the oldest of its kind—preserved in a Hebrew version only (ed. H. Hirschfeld, pp. 233, 234; Steinschneider, "Festschrift," pp. 131-141).

The first period also includes Bahya b. Josef b. Pakodah (lived in Spain 1040), the author of "Duties of the Heart" and "Reflections of the Soul." His contemporary, Solomon b. Gabirol, was the first to introduce Neoplatonic ideas into Jewish philosophy. His Arabic works are "The Source of Life," "Improvement of Morals," and the ethical treatise "Choice of Pearls" (Munk, "Mélanges de Philosophie Juive et Arabe," Paris, 1859). Judah ha-Levi (1140) treats Jewish theology from quite a different point of view. In his famous "Kitab Alkharazi" (ed. H. Hirschfeld, with the revised Hebrew version, Leipsic, 1887) he discards the method of the Kalām as well as Aristotelianism in general, and takes his stand on tradition. He also vigorously attacks the doctrines of the Karaites. Joseph b. Zaddik of Cordova (died 1149), in his "Microcosm," discussed ideas fostered by Ibn Gabirol. Abraham ibn Daud (died 1180) paved the way toward absolute Aristotelianism in his "Emunah Ramah."

Jewish philosophy reached its apogee in Moses Maimonides. Maimon (the father) himself was the author of the "Letter of Consolation" (ed. L. M.

Simmons, "Jew. Quart. Rev." ii. 335), in which he warned Jews not to forget their belief, although compelled to appear outwardly as Moslems. His son Moses, the greatest of Jewish thinkers, composed, when still young, a compendium of logic, and a treatise on the "Unity [of God]." in Arabic. The introduction to his commentary on Abot is also of philosophical character, and is known under the separate title, "Eight Chapters" (Pocock, "Porta Mosis," pp. 181 *et seq.*, ed. M. Wolff, with German translation, Leipsic, 1863). The commentary on

Maimonides. "Thirteen Articles of Creed" formulated by him. A system of his theology is laid down in his chief work, "Guide of the Perplexed" (ed. S. Munk, with French translation, Paris, 1856-66; compare H. Hirschfeld, "Kritische Bemerkungen zu Munk's Ausgabe des *Dalalat al-Hairin*," in "Monatsschrift," xxxix. 404-413, 460-473). Another work of his is the "Consolatory Epistle," sent to the Jews of Yemen. Maimonides was so exhaustive that after him not much was composed that could claim originality. Of those who followed in his steps, mention must first be made of his son Abraham, whose chief theological work has already been mentioned. His co-disciple, Joseph b. Judah b. Akin (Abu al-Hajjaj Joseph b. Yahyah al Sabti al Maghrabi), to whom the "Guide" was dedicated, was himself the author of a work "Medicine of the Soul," and of another discovered by Munk. A kind of imitation of the "Moreh" is to be found in the anonymous work "Pearls of the Secrets." An abstract of Aristotelian philosophy in the style of Maimonides is given by Musa b. Tubi in his poem "Al-Sab'iniyyah," consisting of seventy verses (the original, with the Hebrew version and a commentary by Solomon b. Immanuel da Piera, edited and translated by H. Hirschfeld, Ramsgate, 1894).

With the decline of Jewish philosophy the employment of Arabic also diminishes. A commentary on Maimonides' "Sefer ha-Madda" was written by 'Ala al-Din al-Muwakkkit (MS. Brit. Mus. Add. 27294). There still remains to be mentioned Judah b. Nissim b. Malka, whose work "Anas al-Gharib" contains a commentary on the "Sefer Yezirah" and the "Chapters on R. Eliezer" (Hirschfeld, "Arab. Chrestom." pp. 19-31), and several anonymous treatises on "Macrocosm and Microcosm" ("Cat. Berlin," ii. 105), which Steinschneider believes to be an abstract from Joseph Kirkisani's work mentioned above. An ethical treatise exists in manuscript in the Bodleian Library, Oxford (Neubauer, "Cat. Bodl. Hebr. MSS.," No. 1422).

9. Polemics: Here may be recorded some works of a polemical character, because they are theological as well. These comprise not only the conflicts between Rabbinites and Karaites, but also treatises written to repel the encroachments of philosophy and the dogmas of other creeds. Among these writers is David al-Mekammez, to whom is attributed a work entitled "Twenty Treatises" (Steinschneider, "Cat. Bodl." col. 880). The writings of Suhaiman b. Ruhaim and Jefeth (see above) abound in attacks upon the Rabbinites; but these were com-

pletely defeated by Saadia. Further attacks were made by Samuel b. Hofni (*ib.* col. 1034; "Z. D. M. G." viii. 531, ix. 838), by Samuel ha-Nagid (who also criticized the Koran), and especially by Judah ha-Levi. Affiliated to the "Alkazar" of the last-named, and written in defense of Judaism, was Sa'ad b. Mansur's (1280) "Tankih al-Abhath" (L. Hirschfeld, "Sa'ad b. Mansur ibn Kammuna," Leipsic, 1893; Goldziher, in "Steinschneider Festschrift," pp. 110-114). Pseudonymously attributed to Sa'ad is a work dealing with the "Differences Between the Rabbinites and the Karaites" (H. Hirschfeld, "Arab. Chrestom." pp. 69-103). Another anonymous work is the "Report of the Discussion with a Bishop." Finally, mention must not be omitted of two Jewish renegades, viz., Ibn Kusin, a physician in Mosul, and an anonymous writer who pretended to prove the truth of Mohammed's prophethood.

10. Cabala: Arabic commentaries on the "Sefer Yezirah" were written by Isaac Israeli (Steinschneider, "Cat. Berlin," i. 55), Saadia (ed. with French translation by M. Lambert, Paris, 1891), and Judah b. Nissim b. Malkah (see above). Greater activity has been displayed in the present age. An Arabic translation of the "Sefer Yezirah" was made by Abraham David Ezekiel, in Bombay (Poona, 1888). He also translated into Arabic portions of the Zohar ("Idra Zutta") (*ib.* 1887; Algiers, 1853), "Joseph Ergas" (Bombay, 1888), "Shomer Emunim," and the sermons of Isaac Lopez of Aleppo (Bombay, 1888).

11. Poetry and Tales: Many productions that come under this heading have already been noticed at the commencement of this article and in the paragraph on Liturgy. Several poems by Karaite authors have been published by Pinsker. Single Arabic verses are to be found in many of Ibn Ezra's Hebrew poems (Rosin, "Reine und Gedichte des Abraham ben Ezra," Breslau, 1888); and in one of Al-Harizi's Makamas (No. xi.) a poem is inserted in which each verse is divided into Hebrew, Aramaic, and Arabic portions. The Makamas are preceded by an Arabic preface (Steinschneider, "La Prefazione Arabica delle Makamat di Giuda Al-Harizi," etc., Florence, 1879). Abraham b. Sahl, although born a Jew, ranks among Mohammedan poets. The philosophical poem of Musa ben Tubi has already been mentioned. In the eighteenth century there flourished in Aden, Shalom b. Joseph Shabbezi (דפער עין חיים, MS. Brit. Mus. Or. 4114), who compiled a diwan of Arabic poems, many of which are of his own composition. Of more recent works mention may be made of the interesting collection of epigrams, quatrains, and ditties, styled "Safinah Ma'luf," by Solomon b. Hayyim Bunan (Leghorn, 1877). For prose works on the subject of belles-lettres the chief place belongs to Moses ibn Ezra's "Kitab al-Muhadharah wal-Mudahahrah" (Schreiner, "Rev. Et. Juives," xxxi. 98-117, xxxii. 62-81, 236-249; R. K. Kokowzow, "Kitab al-Muhadharah," St. Petersburg, 1895; portions of Arabic text with Russian introduction; H. Hirschfeld, "Arab. Chrestom." pp. 61-63). A collection of proverbs was printed in Bombay in 1889. Isaac Crispin's ethical treatise was translated by Joseph b. Hasan. A translation of מוסר מלכים by Abu Yusuf Habib, was printed at Oran in 1889. There also

exists a rich literature of tales, mostly of sacred character, both originals and translations, namely, legendary biographies of the Patriarchs, of Joseph, of Moses, and of Solomon (Bombay, 1886). Of more secular character is a volume entitled *מעשה יעקב* (Leghorn, 1868), which contains a version of Sindabad's travels. An anonymous historical work was edited by Ad. Neubauer ("Medieval Jewish Chronicles," ii. 89 *et seq.*).

12. Medicine: Jews distinguished themselves early in medicine, partly by translating from Greek and Syriac, partly by independent works. The oldest is Meserjawaih (883), to whom Steinschneider has devoted a special article ("Z. D. M. G." liii. 428-434). The most prominent Jewish physician of the tenth century was Isaac Israeli (Wüstenfeld, "Gesch. d. Arab. Aerzte," p. 51; Steinschneider, "Hebr. Uebers." p. 761) of Kairwan, mentioned above, who made himself famous by his treatise on "Fever." Moses b. Eleazar al Israeli ("Ibn Abi Oscibia," ed. A. Müller, ii. 87), as well as his sons Isaac and Ishmael, and Jacob the son of the last-named, were physicians to the Vizier Muizz al-Din (end of the century). At the beginning of the twelfth century Jewish physicians in Spain also began to write in Arabic. Abu Ja'far Joseph Ahmad b. Hisdai (a friend of the philosopher Ibn Baja) (*ib.* p. 51) translated the works of Hippocrates for Al-Ma'mun, vizier to the Egyptian calif, Amir bi ahkam Allah. Likewise in Cairo flourished (1161) the Karaite, Sadi b. Abi al-Bayyan (Steinschneider, "Hebr. Bibl." xiii. 61-63). Maimonides was distinguished as a medical author; among other works on medicine he wrote a commentary on the Aphorisms of Hippocrates (*idem*, "Z. D. M. G." xlviii. 218-224; *idem*, "Hebr. Uebers." p. 769). His son Abraham (Wüstenfeld, *ib.* p. 111), also, was a medical authority, and so was Joseph b. Judah (Munk, "Notice sur Joseph b. Jehouda," p. 58). In the middle of the twelfth century flourished Amran al-Israeli ("Ibn Abi Oscibia," p. 213; Steinschneider, "Zwei Jüd. Aerzte Imran b. Sadaga und Muwaffak b. Sebua," in "Z. D. M. G." 1871), born in 1165 at Damascus; died 1239 at Emesa (Hims). Samuel b. Judah b. Abbas (see Abbas) wrote a work styled "Kitab al-Mufid" (*ib.* p. 31). Abu al-Hayyaj Jusuf of Fez (*ib.* p. 213) studied under Maimonides. He lived later on in Aleppo and composed a commentary on Hippocrates, as well as a work on pharmacy. To the twelfth century belongs also Al-Asad al-Mahalli (b. Jacob ben Isaac), who lived in Egypt and afterward in Damascus (*ib.* p. 118). In the thirteenth century Ibn Abi al-Hasan al-Barkamani wrote on hygiene. A medical encyclopedia was compiled by Abu Mansur al-Haruni (end of the fourteenth century; Steinschneider, "Cat. Berlin," ii. 98, 102; see "Z. D. M. G." xlvii. 374) under the title "Al-Muntakib."

13. Mathematics: The oldest Jewish mathematician was Masballah (Steinschneider, "Z. D. M. G." xlviii. 434-440), who was a prolific writer. An anonymous work on astronomy by a Yemen Jew is described by Steinschneider ("Cat. Berlin," p. 80).

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6.

H. HIR.

ARABIC PHILOSOPHY — ITS INFLUENCE ON JUDAISM:

Arabic philosophy dates from the appearance of dissenting sects in Islam. A century had hardly elapsed after Mohammed revealed the Koran, when numerous germs of religious schism began to arise. Independent minds sought to investigate the doctrines of the Koran, which until then had been accepted in blind faith on the authority of divine revelation. The first independent protest was that of the Kadar (from the Arabic *kadara*, to have power), whose partisans affirmed the freedom of the will, in contrast with the Jabarites (*jabar*, force, constraint), who maintained the belief in fatalism.

In the second century of the Hegira, a schism arose in the theological schools of Bassora, over which Hasan al-Basri presided. A pupil, Wasil ibn Atha, who was expelled from the school because his answers were contrary to tradition, proclaimed himself leader of a new school, and systematized all the radical opinions of preceding sects, particularly those of the Kadarites. This new school or sect was called Motazilite (from *itazala*, to separate oneself, to dissent). Its principal dogmas were three: (1) God is an absolute unity, and no attribute can be ascribed to Him. (2) Man is a free agent. It is on account of these two principles that the Motazilites designate themselves the "Ashab al-Adl w'al Tauhid" (The Partisans of Justice and Unity). (3)

<p>Rise of First Radical School.</p>	<p>All knowledge necessary for the salvation of man emanates from his reason; he could acquire knowledge before as well as after Revelation, by the sole light of reason—a fact which, therefore, makes knowledge obligatory upon all men, at all times, and in all places. The Motazilites, compelled to defend their principles against the orthodox religious party, looked for support to the doctrines of philosophy, and thus founded a rational theology, which they designated "Ilm-al-Kalam" (Science of the Word); and those professing it were called Motekallamin. This appellation, originally designating the Motazilites, soon became the common name for all seeking philosophical demonstration in confirmation of religious principles. The first Motekallamin had to combat both the orthodox and the infidel parties, between whom they occupied the middle ground; but the efforts of subsequent generations were entirely concentrated against the philosophers.</p>
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From the ninth century onward, owing to Calif al-Ma'mun and his successor, Greek philosophy was introduced among the Arabs, and the Peripatetic school began to find able representatives among them; such were Al-Kindi, Al-Farabi, Ibn Sina, and Ibn Roslid, all of whose fundamental principles were considered as heresies by the Motekallamin.

Aristotle, the prince of the philosophers, demonstrated the unity of God; but from the view which he maintained, that matter was eternal, it followed that God could not be the Creator of the world. Again, to assert, as the Peripatetics did, that God's knowledge extends only to the general laws of the universe, and not to individual and accidental things, is tantamount to giving denial to prophecy. One other point shocked the faith of the Motekallamin—

the theory of the intellect. The Peripatetics taught that the human soul was only an aptitude—a faculty capable of attaining every variety of passive perfection—and that through information and virtue it became qualified for union with the active intellect, which latter emanates from God. To admit this theory would be to deny the immortality of the soul (see ALEXANDER OF APHRODISIAS). Wherefore the Motekallamin had, before anything else, to establish a system of philosophy to demonstrate the creation of matter, and they adopted to that end the theory of atoms as enunciated by Democritus. They taught that atoms possess neither quantity nor extension. Originally atoms were created by God, and are

Argument for Creation. Bodies come into existence or die, through the aggregation or the sunderance of these atoms. But this theory did not remove the objections

of philosophy to a creation of matter. For, indeed, if it be supposed that God commenced His work at a certain definite time by His "will," and for a certain definite object, it must be admitted that He was imperfect before accomplishing His will, or before attaining His object. In order to obviate this difficulty, the Motekallamin extended their theory of the atoms to Time, and claimed that just as Space is constituted of atoms and vacuum, Time, likewise, is constituted of small indivisible moments. The creation of the world once established, it was an easy matter for them to demonstrate the existence of a Creator, and that He is unique, omnipotent, and omniscient.

Toward the middle of the eighth century a dissenting sect—still in existence to-day—called Karaites, arose in Judaism. In order to give a philosophical tinge to their polemics with their opponents, they borrowed the dialectic forms of the Motekallamin, and even adopted their name (Mas'udi, in "Notices et Extraits des Manuscrits de la Bibliothèque Royale," viii. 349-351), and thus transplanted the Kalam gradually to Jewish soil, to undergo the same transformations there as among the Arabs.

The oldest religio-philosophical work preserved is that of Saadia (892-942), "Emunot we-De'ot"

(Book of Beliefs and Opinions). In

Saadia. this work Saadia treats of the questions that interested the Motekallamin so deeply—such as the creation of matter, the unity of God, the divine attributes, the soul, etc.—and he criticizes the philosophers severely. For to Saadia there is no problem as to creation: God created the world *ex nihilo*, just as Scripture attests; and he contests the theory of the Motekallamin in reference to atoms, which theory, he declares, is just as contrary to reason and religion as the theory of the philosophers professing the eternity of matter. To prove the unity of God, Saadia uses the demonstrations of the Motekallamin. Only the attributes of essence (*sifat-al-dhatiyyat*) can be ascribed to God, but not the attributes of action (*sifat-al-af'aliyyat*). The soul is a substance more delicate even than that of the celestial spheres. Here Saadia controverts the Motekallamin, who considered the soul an "accident" (compare "Moreh," i. 74), and employs the following one of their premises to justify his position: "Only a substance can be the substratum of an accident"

(that is, of a non-essential property of things). Saadia argues: "If the soul be an accident only, it can itself have no such accidents as wisdom, joy, love," etc. Saadia was thus in every way a supporter of the Kalam; and if at times he deviated from its doctrines, it was owing to his religious views; just as the Jewish and Moslem Peripatetics stopped short in their respective Aristotelianism whenever there was danger of wounding orthodox religion.

Jewish philosophy entered upon a new period in the eleventh century. The works of the Peripatetics—Al-Farabi and Ibn Sina (Avicenna)—on the one side, and the "Encyclopedia of the Brethren of Purity"—a transformed Kalam founded on Neoplatonic theories—on the other side, exercised considerable influence upon Jewish thinkers of that age. The

The Neoplatonic Philosophy.

two leading philosophers of the period are Ibn Gabirol (Avicbron) and Bahya ben Joseph ibn Paknda—the former standing upon a purely philosophical platform, the latter upon a religio-philosophical one; and both attaining similar results. Both believe in a universal matter as the substratum of all (except God) that exists; but Bahya goes further and determines what that matter is: it is Darkness ("Ma'ani al-Nafs," translated by Broydé, p. 17). But this matter did not exist from all eternity, as the Peripatetics claimed. It is easy to perceive here the growth of the Peripatetic ideas as to substance and form; but influenced by religion, these ideas are so shaped as to admit the non-eternity of matter. In all that pertains to the soul and its action, Gabirol and Bahya are undoubtedly influenced by the "Brethren of Purity." Man (the microcosm) is in every way like the celestial spheres (the macrocosm). Just as the heavenly spheres receive their motion from the universal soul—which is a simple substance emanating from God—so man receives his motion from the rational soul—another simple substance emanating from Him (*l.c.*, p. 60; Munk, "Mélanges de Philosophie," p. 266). In fact, creation came through emanation, and in the following sequence: (1) The active intellect; (2) the universal soul—which moves the heavenly sphere; (3) nature; (4) darkness—which at the beginning was but a capacity to receive form; (5) the celestial spheres; (6) the heavenly bodies; (7) fire; (8) air; (9) water; (10) earth ("Ma'ani al-Nafs," 72; compare Munk, *l.c.*, p. 201). But as regards the question of the attributes which occupy the Jewish and Moslem theologians so much, Bahya, in his work on ethics, "Hobot ha-Lebabot," written in Arabic under the title of "Kitab al-Hidayat fi faraidh al-Kulub" (The Duties of the Heart), is of the same opinion as the Motazilites, that the attributes by which one attempts to describe God should be taken in a negative sense, as excluding the opposite attributes. With reference to Gabirol, a positive opinion can not be given on this point, as his "Fons Vite" does not deal with the question; but there is reason to believe that he felt the influence of the Asharites, who admitted attributes. In fact, in his poetical philosophy, entitled "Keter Malkut" (The Crown of Royalty), Gabirol uses numerous attributes in describing God.

By way of a general statement, one may say that the Neoplatonic philosophy among the Jews of the eleventh century marks a transitional epoch, leading either to the pure philosophy of the Peripatetics or to the mysticism of the Cabala.

The twelfth century saw the apotheosis of pure philosophy and the decline of the Kalam, which latter, being attacked by both the philosophers and the orthodox, perished for lack of champions. This supreme exaltation of philosophy was due, in great measure, to Gazzali (1005-1111) among the Arabs, and to Judah ha-Levi (1140) among the Jews. In fact, the attacks directed against the philosophers by Gazzali in his work, "Tuhfat al-Falasafa" (The

**The
Apotheosis
of
Phi-
losophy.**

Destruction of the Philosophers), not only produced, by reaction, a current favorable to philosophy, but induced the philosophers themselves to profit by his criticism, they thereafter making their theories clearer and their logic closer. The influence of this reac-

tion brought forth the two greatest philosophers that the Arabic Peripatetic school ever produced, namely, Ibn Baja (Aven Pace) and Ibn Roshd (Averroes), both of whom undertook the defense of philosophy.

Since no idea and no literary or philosophical movement ever germinated on Arabian soil without leaving its impress on the Jews, Gazzali found an imitator in the person of Judah ha-Levi. This illustrious poet took upon himself to free religion from the shackles of speculative philosophy, and to this end wrote the "Cuzari," in which he sought to discredit all schools of philosophy alike. He passes severe censure upon the Motekallamin for seeking to support religion by philosophy. He says, "I consider him to have attained the highest degree of perfection who is convinced of religious truths without having scrutinized them and reasoned over them" ("Cuzari," v.). Then he reduced the chief propositions of the Motekallamin, to prove the unity of God, to ten in number, describing them at length, and concluding in these terms: "Does the Kalam give us more information concerning God and His attributes than the prophet did?" (*Ib.* iii. and iv.) Aristotelianism finds no favor in his eyes, for it is no less given to details and criticism; Neoplatonism alone suited him somewhat, owing to its appeal to his poetic temperament.

But the Hebrew Gazzali was no more successful than his Arabian prototype; and his attacks, although they certainly helped to discredit the Kalam—for which no one cared any longer—were altogether powerless against Peripatetic philosophy, which soon found numerous defenders. In fact, soon after the "Cuzari" made its appearance, Abraham ibn Daud published his "Emunah Ramah" (The Sublime Faith), wherein he recapitulated the teachings of the Peripatetics, Al-Farabi and Ibn Sina, upon the physics and metaphysics of Aristotle, and sought to demonstrate that these theories were in perfect harmony with the doctrines of Judaism. "It is an error generally current," says Ibn Daud in the preface of his book, "that the study of speculative philosophy is dangerous to religion. True philosophy not only does not harm religion, it confirms and strengthens it."

The authority of Ibn Daud, however, did not suffice to give permanence to Aristotelianism in Judaism. This accomplishment was reserved for Maimonides, who endeavored to harmonize the philosophy of Aristotle with Judaism; and to this end the author of the "Yad ha-Hazakah" composed his immortal work, "Dalalat al-Hairin"

**Maimon-
ides.** (Guide of the Perplexed)—known better under its Hebrew title "Moreh Nebukim"—which served for many

centuries as the subject of discussion and comment by Jewish thinkers. In this work, Maimonides, after refuting the propositions of the Motekallamin, considers Creation, the Unity of God, the Attributes of God, the Soul, etc., and treats them in accordance with the theories of Aristotle to the extent in which these latter do not conflict with religion. For example, while accepting the teachings of Aristotle upon matter and form, he pronounces against the eternity of matter. Nor does he accept Aristotle's theory that God can have a knowledge of universals only, and not of particulars. If He had no knowledge of particulars, He would be subject to constant change. Maimonides argues: "God perceives future events before they happen, and this perception never fails Him. Therefore there are no new ideas to present themselves to Him. He knows that such and such an individual does not yet exist, but that he will be born at such a time, exist for such a period, and then return into non-existence. When then this individual comes into being, God does not learn any new fact; nothing has happened that He knew not of, for He knew this individual, such as he is now, before his birth" ("Moreh," i. 20). While seeking thus to avoid the troublesome consequences certain Aristotelian theories would entail upon religion, Maimonides could not altogether escape those involved in Aristotle's idea of the unity of souls; and herein he laid himself open to the attacks of the orthodox.

Ibn Roshd (Averroes), the contemporary of Maimonides, closes the philosophical era of the Arabs.

The boldness of this great commentator of Aristotle aroused the full fury of the orthodox, who, in their zeal, attacked all philosophers indiscriminately, and had all philosophical writings committed to the flames. The theories of Ibn Roshd do not differ fundamentally from those of Ibn Baja and Ibn Tufail, who only follow the teachings of Ibn Sina and Al-Farabi. Like all Arabic Peripatetics, Ibn Roshd admits the hypothesis of the intelligence of the spheres and the hypothesis of universal emanation, through which motion is communicated from place to place to all parts of the universe as far as the supreme world—hypotheses which, in the mind of the Arabic philosophers, did away with the dualism involved in Aristotle's doctrine of pure energy and eternal matter. But while Al-Farabi, Ibn Sina, and other Arab philosophers hurried, so to speak, over subjects that trenced on religious dogmas, Ibn Roshd delighted in dwelling upon them with full particularity and stress. Thus he says, "Not only is matter eternal, but form is potentially inherent in matter; otherwise, it were a creation *ex nihilo* (Munk, "Mélanges," p. 444). According to this theory,

therefore, the existence of this world is not only a *possibility*, as Ibn Sina declared—in order to make concessions to the orthodox—but also a *necessity*. Driven from the Arabian schools, Arabic philosophy found a refuge with the Jews, to whom belongs the honor of having transmitted it to the Christian world. A series of eminent men—such as the Tibbons, Narboni, Gersonides—joined in translating the Arabic philosophical works into Hebrew and commenting upon them. The works of Ibn Roshd especially became the subject of their study, due in great measure to Maimonides, who, in a letter addressed to his pupil Joseph ibn Aknin, spoke in the highest terms of Ibn Roshd's commentary.

The influence which the Arabic intellect exercised over Jewish thought was not confined to philosophy; it left an indelible impress on the field of Biblical exegesis also. Saadia's commentary

Influence on Exegesis. on the Bible bears the stamp of the Motazilites; and its author, while not admitting any positive attributes of

God, except those of essence, endeavors to interpret Biblical passages in such a way as to rid them of anthropomorphism. The celebrated commentator, Abraham ibn Ezra, explains the Biblical account of Creation and other Scriptural passages in a philosophical sense. Nahmanides, too, and other commentators, show the influence of the philosophical ideas current in their respective epochs. This salutary inspiration, which lasted for five consecutive centuries, yielded to that other influence alone that came from the neglected depths of Jewish and of Neoplatonic mysticism, and which took the name of CABALA.

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K.

I. Br.

ARABIC POETRY: The poetic literature of the Arab Jews, to judge from the specimens handed down, must be about as old as Arabic Poetry in general, and in the main is of the same form and stamp. Two epochs may be distinguished: viz.: (1) The pre-Islamic or lyrical, and (2) that which is coeval with Mohammed and entirely polemical. Of the first epoch the oldest verses known are by the poetess SARAH, of the tribe of the Banu Kuraiza, who, in a short dirge, bewailed the treacherous slaughter by an Arab chief of many of her compatriots. This incident, which took place toward the end of the fifth century, is also alluded to in a verse of an unknown Jewish poet. The Jewish poetry of this epoch culminates in the songs of the famous Al-Samau'al (SAMUEL) B. ADIYA, who inhabited the

castle Al-Ablak in Taima (middle of sixth century). Among Arab authors of all ages he is the prototype

Pre-Islamic Poetry.

of fidelity; having sacrificed his son's life in order to keep a pledge given to a friend, who was no other than Imr al-Kais, the most eminent of the old Arab poets. The poem composed by

Samau'al on the incident has often been printed, both in the original and in different translations, although various recensions obscure the true text. Another poem attributed to him is of doubtful authenticity. Samau'al's son Jarid is also said to have been a poet.

At the time of the birth of Mohammed there flourished in Medina the poet AL-RABI' IBN ABU AL-HUKAYM, of the Banu al-Nadhir, of whose poems several are still extant. In one of them the sentence occurs: "There is a remedy for every illness; but folly is incurable."

The poet Shuraih, whose epoch is uncertain, is the author of a fine distich of which the following is a translation:

"Associate thyself to the noble, if thou find a way to their brotherhood;
And drink from their cup, though thou shouldst drink twofold poison."

To the pre-Islamic period belongs also a poet named Abu al-Diyal, who was not, however, a Jew by birth.

A great change is noticeable in Jewish poetry in the second period, when Mohammed had settled in Medina. After the expulsion of the Banu Kainuka, the poet Ka'ab ibn al-Ashraf, of the Banu al-Nadhir, recognized the danger which now threatened all the Median Jews. He traveled to Mecca and incited the Kuraish in poems to revenge themselves for the defeat suffered at Badr. It appears that Mohammed alluded to Ka'ab's polemic poetry in

Poetry of Moham-med's Time. the simile of "a dog which, if thou drive him away, putteth forth his tongue, or, if thou let him alone, putteth forth his tongue also" (Koran, vii. 174). The points of the simile are not only the alliteration of "Ka'ab" and "kalb" (dog), but also the putting forth of the tongue, which was regarded as a symbol of poetic satire. Ka'ab was soon afterward assassinated at the instigation of Mohammed. His poems have been preserved by Moslem biographers of Mohammed; and his death was bewailed in verse by another Jewish poet, Al-Sammak, whose effusions are also still in existence.

Shortly before Mohammed attacked the Banu Kuraiza—the last remaining Jewish tribe in Medina—a woman of this tribe embraced Islam. Her husband, named Aus, tried to entice her to return, and addressed a few lines of entreaty to her which are still extant. The murder of Hujaij, rabbi of the Banu al-Nadhir, was lamented in a poem by JABAL IBN JAWAL, who also bewailed the fate of the expelled and massacred tribes. The last poet of this class was MARJAB. He was a native of Yemen who had adopted Judaism, and fought against the Moslems when they attacked Khaibar, the last Jewish stronghold. In a poem of three verses he challenged one of Mohammed's heroes to single combat, and fell in the contest. This closes the list of Arabic-Jewish poets of ancient times. The next centuries

did not develop Jewish poetry in Arabia, save a few lines in one of Hariri's makamas (xi.) and Ibn Ezra's poems. At the beginning of the fourteenth century there lived in Seville Musa b. Turi, who wrote a philosophic poem styled "Al-Sab'iniyya" (poem of seventy verses), following the lines of Maimonidean argumentation.

A number of Jewish poets writing in Arabic lived in Spain; but, unfortunately, hardly more than their names have come down. Among them are: Moses ben Samuel ibn Gikatilla (eleventh century; see Poznanski, "Ibn Gikatilla," p. 23, Berlin, 1895); Abraham ibn Sahl (Seville, thirteenth century); Nasim al-Israili (Seville); Abraham Alfakar (thirteenth century, Toledo); Ismail al-Yahudi and his daughter Kasimnah. All of these wrote Muwashshah poetry (Hartmann, "Das Arabische Strophengedicht," pp. 45, 63, 73, 74, 225, 244).

A kind of revival took place in Arabic-speaking countries at the end of the Middle Ages; but the poetry of this epoch is almost entirely of a liturgical character, and the language is not classical, but is modeled on the dialect of the country in which the Jews happened to live. Many of these are printed among the collections of piyyutin for Maghrebine and Eastern rites; but a comprehensive and critical study of them has yet to be undertaken.

Within the last decades have come to light the collections of poems of the Yemenian poet SHALOM R. JOSEPH SHAMBEZI, who largely made use of the later forms of Arabic poetry, notably the "Muwashshah" (girdle rime).

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H. HIR.—G.

ARABIC SCRIPT. See ARABIC LANGUAGE.

ARABIC VERSIONS OF THE BIBLE.

See BIBLE TRANSLATIONS.

ARAD: 1. Son of Beriah in the genealogical list of Benjamin (1 Chron. viii, 15).

2. A Canaanite city in the wilderness of Judah (Judges i, 16), against which the Jews fought successfully (Num. xxi, 1, xxxiii, 40). Later it was inhabited by the Kenites (Judges i, 16). The site has been identified by Robinson with Tell 'Arad, south-east of Hebron.

BIBLIOGRAPHY: Buhl, *Geographie des Alten Palästina*, pp. 96, 123; G. A. Smith, *Historical Geography of the Holy Land*, pp. 271, 273.

J. JR.

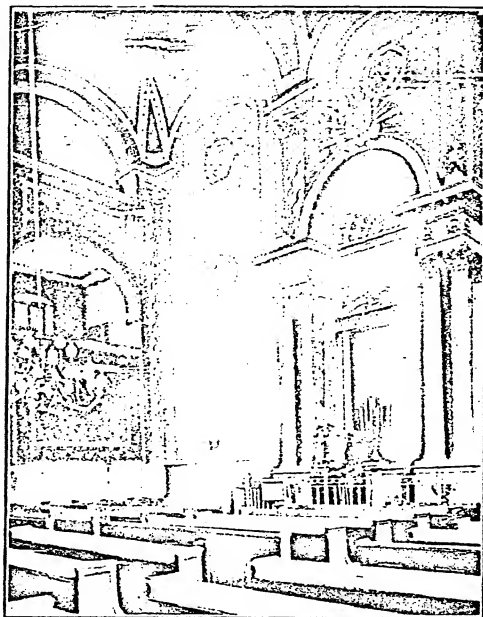
G. B. L.

ARAD (ALT-ARAD): A royal free city and market town of Hungary, on the Maros, 145 miles southeast of Budapest. Among the Jewish communities of Hungary that of Arad holds a prominent place. Its history begins in the first half of the eighteenth century. The passport issued by Lieut.

Field-Marshal Baron Cosa, May 1, 1717, to two Jews residing in the suburbs, is, so far as is known, the oldest historical document containing information concerning the Jewish community there.

Early History. In 1741 there lived in Arad only one Jew, named Mandel, who

purchased the right to sell, at first groceries, and then liquors, under the protection of Colonel Horvath of the boundary guard. Other



Interior of the Synagogue at Arad.
(From a photograph.)

Jews soon settled there. A census taken in 1743 showed that six of them lived in their own houses. The congregation, together with its associated "Hebrah Kaddishah," was organized about this time. In 1754 there were 24 Jewish families residing in Arad; among them Jacob Isaac, rabbi and teacher, with an annual salary of 36 florins. The year 1789 marks the turning-point in the history of the Arad community. In May of that year ARON CHORIN entered upon his duties as rabbi of the congregation.

The whole history of the community and its struggles, its successes, and its renown thenceforth center in him. With touching devotion and patriarchal sentiment he applied himself to its elevation, and organized most of the benevolent institutions that are its pride to-day. Another man who, with the rabbi, deserved well of the congregation was Moses HIRSCHL, who for several decades devoted his attention mainly to its educational interests. Together with the principal, LAZAR SKREINKA, he succeeded in raising the intellectual grade of the school to the satisfaction of the governmental authorities. Of especial importance, however, for the true development of the congregation was the success attending Chorin's efforts to induce the youths in the community to acquire a knowl-

edge of handicrafts. The Arad congregation led those of Hungary, both in the number of its mechanics and in the variety of trades represented. The inspiration of the movement originated with Chorin, who in this matter took his stand upon Talmudic precepts. "From this congregation," he wrote in 1831, "seventy-eight young men have gone forth to follow various handicrafts, and in addition several have devoted themselves to such professions as the law permits. Some of these latter already have large practises as physicians and surgeons." In a letter to Gabriel Ullmann, president of the Pesth

Diversity of Trades.

were followed by the Jews of Arad: there were goldsmiths, tanners, confectioners, furriers, coopers, watchcase-makers, braid-makers, soap-boilers, horseshoe-makers, smiths, locksmiths, gunsmiths, bookbinders, painters, tailors, pipe-mounters, glaziers, shoemakers, saddlers, etc.

Philanthropic interests were taken charge of by the Humanitätsverein, founded in 1830, and enlarged later by a women's society with similar aims; their special charge being the excellent Jewish hospital, a creation of the Hebrah Kaddishah, which was first organized in 1790 by Chorin. After Chorin's death, 1844, the Arad congregation, which in 1839 aggregated 812 souls, called Jacob Steinhardt as their temporary rabbi and school-superintendent. A year and a half later he became chief rabbi, and was followed in 1885 by Alexander Rosenberg, previously rabbi in Kaposvar. During the whole of the last half of the nineteenth century the Arad congregation developed and prospered. All branches of congregational activity kept pace with the numerical growth of the congregation, which in 1860 aggregated 2,700 souls, and which since then has doubled. The affairs of the congregation are conducted according to well-devised rules; schools have been reorganized; additional benevolent institutions have been established, of which the Orphan Home deserves especial mention; and a home for pensioned employees of the congregation has been opened.

BIBLIOGRAPHY: *Jahrbuch für die Israelitischen Kultusgemeinden in Ungarn*, I. 144; *Ben-Chananja*, vi. 133 et seq. D. E. N.

ARADUS (Arados, I Macc. xv. 23): A Phœnician city on the island now called Ruad, eighty miles north of Sidon. It is the Arvad of Ezek. xxvii. 8, 11, the Armad of Tiglath-pileser III., and is also mentioned on the Egyptian monuments. Jews had migrated thither in Maccabean times (I Macc. xv. 23). See ARVAD.

BIBLIOGRAPHY: W. Max Müller, *Asien und Europa*, p. 186; Pietschmann, *Geschichte der Phönizier*, pp. 36 et seq.

J. JR.

G. A. B.

ARAG (ARAK): Village in the district of Kyurin, Daghestan, Transcaucasia, Russia. When the traveler Judah Chorny visited the place in 1868, he found eighty Jewish families there, who lived in a separate part of the village. Their chief occupation was the cultivation of tobacco on land rented from their Mohammedan neighbors. They had a synagogue, and used the Sephardic rite. Fifty school-children were instructed in religion and Hebrew by

two teachers. Their language was a mixed dialect of Tataric and Persian. Under the rule of the Tatar Khans they were burdened with heavy taxes, their position being almost that of slaves. With the annexation of the province by Russia their condition improved somewhat. In 1900 the Jewish population of Arag was 710.

Polygamy is still practised among the inhabitants. Up to 1868 the names of the rabbis (who had succeeded one another) were: Moses, Mattithiah, Bezalel, Hanakah, Johai, Moses of Gursi, and Ezekiel, who was still holding office. Among their names the following are Caucasian: Valbikah, Vanavsha, Gulbahar, Desleyul, Zarungul, Momari, Mammali, Tzaatchair, Kuztaman, Luzergal, Shachataw, Tazagil, Tavriz.

BIBLIOGRAPHY: Judah Chorny, *Sefer ha-Massot*, pp. 256-257; *Buduschnost*, 1900, No. 52.

H. R.

ARAGON: An independent medieval kingdom, later a province of Spain, in the northeastern part of the Iberian peninsula. Its population included Jews as early as the ninth century. In Saragossa (which until 1118 was under the rule of the Moors), in Jaca, Huesca, Barbastro, Daroca, Tarazona, Calatayud, Monzon, Lerida, and other cities of Aragon, the Jews in early times lived under special *fueros* or laws. Aragon passed through the same phases of church development and culture as southern France, until the time of Jaime I.; and the circumstances of the Jews there corresponded exactly with those of their French brethren. Their industry, learning, and wealth secured for them the protection and favor of their rulers. Pedro II. of Aragon, who, owing to his frequent wars, was usually in debt, was often compelled to borrow money of his Jewish subjects,

and to mortgage the greater portion of his possessions and revenues to them. Under Pedro's son and successor, Jaime I., surnamed "el Batallador" (the Fighter) and "el Conquistador" (the Conqueror), the political and legal position of the Jews was an enviable one. Jaime I. issued the following decree: "All Jews and Saracens dwelling in our domains belong to the king and are, with all their possessions, under the king's especial protection. Any one of them who shall place himself under the protection of a nobleman shall lose his head; and all his possessions, wherever they be, shall be forfeited to the king." As a consequence, no Jew or Saracen could become a bondman to any nobleman; nor could Jews or Saracens be called prisoners or serfs (*captivi* or *servi*) even of the king, because, according to the law, they had full liberty of movement.

The Jews of Aragon thus stood in direct relation with the king and under the jurisdiction of the crown, as represented by the *baile-general*, under whose authority stood the *bailes* of all the towns and hamlets of the country. They were permitted to buy and sell among themselves; but for trade with Christians a special permission from the *baile* was necessary. Similarly, Christians were prohibited from buying or taking in pledge the goods of Jews. The Jews lived in the "Juderías," or Jews' quarters, outside of which they could not dwell without royal permission; nor

were they at liberty to change the city of their abode. The permission of the king was also necessary to build synagogues, establish cemeteries, open schools, purchase or export wheat, and even to bake Passover bread. Besides the poll-tax, Jews were required to pay special taxes and to contribute toward the repair of walls and fortifications, as well as to the equipment of the fleet and the general expenses of war. Whenever the king visited a city, the Jews there had to provide beds for him and his retinue. The assessment of individual taxes was made by the representatives of the Jews, chosen by themselves and confirmed by the king. The division of the taxes among the various congregations was determined by the king, upon consultation with these representatives of the synagogue. Sometimes the king remitted these taxes for a time, as in the cases of Uncastillo and Monteluz, to which a respite was given by Jaime I. Some Jews received special privileges from the king. They were permitted to take four denarii per pound as weekly interest (about 86 per cent. per annum). But they were forbidden to lend to students. Frequently the king released all debtors of the Jews from their obligations, and declared the Jewish claims void. There existed for the Jews of Aragon two special forms of oath: one, upon the law of Moses; the other, much more formidable, called "the oath of curses." All such oaths had to be taken in the synagogue or other places of worship.

In their social relations a sharp line of demarcation was drawn between Jews and Christians. Jews were forbidden to keep Christian slaves and servants, or to have Christian women in their houses in any capacity whatever. Christians and Jews were not permitted to dwell together; even Jewish prisoners were separated from Christians. Jaime I., whose

Enforced Social Isolation of Jews. confessor was the zealous missionary Raymundo de Peñaforte, ardently favored the conversion of the Jews to Christianity—conversion to Islam was prohibited—and gave his assistance to the work in every way. In 1249 he

repealed an ordinance, then operative in many provinces, to the effect that Jews embracing Christianity must surrender their property, or most of it, to the treasury. The law protected those who had embraced Christianity from insult at the hands of their former coreligionists; and it was forbidden to call them renegades, turncoats, or any such disparaging names. Whenever a prelate, or a brother of one of the orders, announced a missionary sermon in a place where Jews resided, the latter were compelled by the king's officers to listen to it; and no excuse for absence was accepted, save a special royal dispensation, such as was granted to the Jews of Lerida. Baptized children of Jews could not reside with their parents. In

Religious Disputation at Barcelona. 1263, in order further to facilitate the conversion of the Jews, Jaime I. arranged a public debate at the royal palace in Barcelona, under the presidency of Peñaforte, between the missionary Fra Paolo (or Pablo Christiani), a baptized Jew, and the eminent Spanish rabbi, Moses ben Nahman (Bonastre de Porta).

Aside from these clerical annoyances, the position of the Aragonian Jews under Jaime I. was not an

unhappy one. They owned houses and estates, were permitted to farm the royal grist-mills, and to follow agriculture and trades, and, though they could not occupy judicial positions, other honorable posts were open to them. When Jaime conquered Majorca he was attended by Don BAYVEL as his private secretary; and when he besieged Murcia he employed Don Astruc BOXSEYON as his interpreter of Arabic to negotiate with the inhabitants of the town. Jehudano de Cavalleria, the wealthiest and most influential Jew of Aragon, was head bailiff and royal treasurer; Bondia and a certain Abraham were bailiffs in Saragossa, and Vidal Solomon was bailiff of Barcelona. Maestros David and Solomon were the king's body-physicians; and Maestro Samson was physician to the queen. Pope Clement IV. in vain requested Jaime to remove Jews from all public offices; but his son, Pedro III., yielding to the stormy demands of the Cortes in Saragossa, decreed that no

Jews in High Public Offices. Jew should thenceforth occupy the position of bailiff. Pedro and his successors took the Jews under their protection, possibly for their own interests.

In the wars of Africa and Sicily the material aid of the Jews was indispensable, and large sums were exacted from them for the equipment of the fleet and the conduct of the war.

Although Jaime II., like his grandfather, earnestly desired the conversion of the Jews, he showed himself tolerant toward them. He permitted a certain number of Jewish refugees from France to settle in Barcelona and other places; and, in recognition of their liberal contributions toward the equipment of the fleet, he released the Jewish congregations for several years from all taxes, according at the same time special privileges to the congregations of Barcelona, Saragossa, and Huesca. The king protected them, but the populace, repeatedly aroused by the clergy, continually annoyed them. In Barcelona in 1285, one Berenguer Oller, supported by several other ordinary citizens, instigated a serious riot against the Jews. On a certain day of Passover he announced that he would kill all the barons and the Jews and plunder their houses; but he was prevented from carrying out his plans through the timely intervention of the king.

The Jews of Aragon proved themselves generous and self-sacrificing in every emergency. When in 1323 the Infante Alfonso (afterward Alfonso IV.) embarked upon the conquest of Sardinia, they placed large sums of money at his disposal; and the congregation of Tortosa hired sailors to man the galleys furnished by the city. Alfonso IV. in return showed himself favorably inclined toward his Jewish subjects. He accorded special privileges to the Jews of Fraga, Barcelona, and Gerona, and put down the insurrection of the shepherds, which had extended to parts of Aragon. When a large number of Jews desired to leave the country, he attempted to retain them by reducing their taxes. Under his successor Don Pedro IV., who was devoted to astrology, which he studied under his body-physician Don Rabbi Menahem, the condition of the Jews was a very painful one, owing to the contest between the Aragonian Unionists and the king, and to the war between Aragon and Castile. The congregations of

Murviedro, Gerona, Tarazona, Daroca, and Calatayud were especially ill-treated.

The great persecution of 1391, which began in Seville, affected the Jews of Aragon and Catalonia severely; entire communities, such as those of Valencia, Lerida, and Barcelona, were wiped out; thousands of Jews were slain; and 100,000 professed to embrace Christianity. The resulting large number

Massacre of 1391. later by the exertions of the fanatical preacher Vicente Ferrer. All Jews

who remained faithful to their ancestral religion were ordered by King Martin of Aragon to wear a mark of identification. Another public disputation took place between the rabbis of the more important congregations of Aragon, on the one side, and Joshua ha-Lorki, named after his conversion Jerome de Santa Fé, assisted by the converts, Andres Beltran and Garcia Alvarez de Alarcon, on the other. This discussion, which had the effect of still further increasing the number of pseudo-Christians, was held at Tortosa in 1413 in the presence of Pope Benedict XIII. Severe sufferings were in store for the Jews of Aragon in the last eighty years of their sojourn in the province. After the Tortosan disputation, Pope Benedict issued the bull, "Etsi Doctoribus Gentium" (see De los Rios, ii. 627), which was promulgated throughout Aragon in 1415. It interdicted the study or the reading of the Talmud and similar works, every copy

Persecutions Under Pope Benedict XIII. of which was to be surrendered and destroyed. Jews were not allowed to possess antichristian literature. They were debarred from holding any office or from following the vocations of physician, surgeon, accoucheur, apothecary, broker, marriage-agent, or merchant. Christians were forbidden to live in the same house with Jews, to eat or bathe with them, to render them any services, such as the baking of Passover bread, or to buy from or sell for them meat prescribed by the Jewish law. Each congregation was permitted to have only a small and scantily furnished synagogue, and new synagogues were not allowed to be built or old ones repaired. Finally, all Jews of either sex over the age of twelve years were compelled to listen to three Christian sermons every year.

To all these sufferings were added the terrible epidemics of the plague which scourged Aragon in 1429, 1439, 1448, 1450, 1452, and 1457. Commerce and trade in the formerly flourishing cities of Saragossa, Huesca, and Daroca came to a standstill; the Jewish merchants and their trade became impoverished and could no longer pay taxes. In order to prevent their emigration, however, Queen Maria, consort of Alfonso V., and queen regent in his absence, reduced the royal imposts considerably. For instance, the Jewish congregation of Barbastro had only 400 sueldos jaqueses to pay; Calatayud and Monzon, 350; Saragossa and Huesca, 300; and Fraga and Tarazona, 200. The very wealthy Marano families of Saragossa, Huesca, Calatayud, and Daroca—the Caballerias, Santangels, Villanovas, Paternoys, Cabrerros, Zaportas, Rivas, and others—occupied influential positions in the Cortes, in public life, and at the court of Juan II., and often intermarried with aris-

tocratic families, and even with the Infantas. After Juan's death in 1479, the two kingdoms, Aragon and Castile, were united into one under the rule of Ferdinand and Isabella; and henceforward the history of the Jews of Aragon becomes one with that of all the other Jews of Spain.

The Aragonian Jews possessed a special ritual-liturgy (Mahzor Aragon), which was preserved for a long time in several cities of the Orient by communities of fugitive Jews from Aragon. (See MAHZOR.)

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M. K.

'ARAKIN (עֲרִכִין, "estimations"; the German-Polish Jews use the Aramaic form עֲרִכִין, pronounced by them 'Erchin or 'Erechin): A treatise of the Mishnah, the Tosefta, and the Babylonian Talmud in the order Kodashim.

In the Mishnah the treatise 'Arakin consists of nine chapters (perakim), forming in all fifty paragraphs (mishnayot). It deals chiefly

Analysis of the Mishnah. with an exact determination of the regulations in Lev. xxvii. 2-29, concerning the redemption, according to

fixed rates (עֲרִכִין, "estimation"), of persons or things consecrated to the sanctuary by a vow. It is presupposed by the Halakah that the above-mentioned Bible passage refers to the consecration not only of persons that belong to the one who consecrates them, but of any person; for the consecration of a person signifies nothing more than a vow to dedicate to the sanctuary the value which that person represents. Consequently, the first chapter treats of the persons capable of making such a vow, as well as of the qualifications of those whose value must be paid by the consecrator.

Following exactly the order of the Bible, the second chapter discusses the maximum and the minimum of the amount to be given to the sanctuary, according to the financial condition of the dedicator. The mention of this special case of a maximum and a minimum gives occasion for discussing the maximum and the minimum for various religious precepts. Incidentally, many an interesting item of information is imparted concerning Temple affairs; as, for instance, certain details about the Temple music.

In a similar way, the third chapter, discussing the uniformity of assessment of values of dedicated lands irrespective of their mercantile values, takes occasion to group together all such cases of indemnity for which the Biblical law prescribes a fixed amount to be paid, regardless of attendant conditions.

After this digression, the fourth chapter lays down detailed rules for the various "estimations" mentioned in Lev. xxvii. 2-8, and at the same time intimates wherein these rules differ from those applying to sacrificial vows and gifts.

The fifth chapter treats of particular instances; for example, the consideration of cases wherein the weight or the value of a limb of a person or a portion of his value is dedicated. This brings to an

end the Halakot dealing with estimations put upon persons.

The sixth chapter is to be regarded as an appendix. It gives minute precepts relative to assessments in general, called "shum" (שום), in contradistinction to ערך, and concerning distraint for debts incurred by dedication.

After this exhaustive treatment of the estimation of persons, chapters vii. and viii. give a fuller explanation of the estimation of consecrated land found in Lev. xxvii. 16, and in addition—as in the Bible—the Halakot concerning HEREM ("devoted thing"), that is voted to be the irredeemable property of the sanctuary or of the priests (Lev. xxvii. 28).

The ninth and last chapter consists chiefly of the regulations concerning the redemption in the jubilee year of landed property that has been sold (Lev. xxv. 25-34). These rules are given in this connection because they have points of contact with the valuation of a consecrated piece of ground.

The Tosefta to this treatise, comprising five chapters, is of great value for the comprehension of the single articles of the Mishnah, as well as for their composition. Thus Tosefta i. 1 illustrates the exegetical basis (Midrash) for the proposition in Mish-

The Tosefta. nah i. 2; and, according to the reading of Tosefta iii. 1, the difficulty in Mishnah v. 1, which provides the Gemara 19a with much matter for discussion, is removed. This treatise of the Tosefta contains also a number of explanatory amplifications of the Mishnah, as well as many points not touched in the latter.

The Tosefta also gives to some extent many a valuable intimation for distinguishing the older and the more recent constituent elements or strata of the Mishnah. Beginning with the first chapter, a comparison of the Mishnah 1-4 and the Tosefta 1-4 shows that of these paragraphs only 1 and 4 belong to the older Mishnah compilation, and that 2 and 3 emanate from a school later than Akiba. Similarly, the second chapter betrays the work of two redactors. The compilation of the maxima and the minima in this section is probably to be ascribed to Akiba, who was the first to attempt such an arrangement of the halakic material. To the later redaction, however, is to be attributed the discussion in Mishnah 1, between R. Meïr and the Hakamin (sages). Likewise, Mishnah 4 and the second half of Mishnah 6 must be regarded as later additions.

The whole of the third chapter must be regarded as belonging to the older Mishnah compilation, with the exception, however, of the second half of Mishnah 2, where "Eleazar [ben Shammua]" should be read instead of "Eliezer [ben Hyrcanus]."

Mishnah in the Light of Tosefta. It is noteworthy that in this chapter (Mishnah 2) the gardens of Sebaste (Samaria) are represented as very fruitful, a characteristic which could apply only to the time previous to Bar Kokba. For this reason R. Judah in the Tosefta (ii. 8) speaks of the gardens of Jericho instead of those of Sebaste.

The fourth chapter of the Mishnah seems to belong wholly to the more recent redaction. In the fifth chapter it is difficult to distinguish old and new. Here the beginning is derived from the time

before Akiba, possibly even from the period during the existence of the Temple, or, at all events, not long after; but the second half of the very same Mishnah is of a much later date, whereas the Tosefta (iii. 2) preserves the old form of the Halakah, to which the Mishnah bears the relation of an explanation and discussion. Chapters vi.-ix. also contain various compilations of Halakot, which were so much altered by the redactor that attempts to trace them back to their sources have been unsuccessful.

In the present article an analysis of the Gemara, which comprises thirty-four pages, can be given only in brief outline. Starting from

The Gemara. the word הכל ("all"), with which the treatise begins, the discussion brings into array nearly all tannaitic Halakot,

commencing with that word, to prove that this word is used to intimate that the tanna desires to include in the rule a class of subjects that otherwise would have been excluded.

This introduction to the treatise 'Arakin (pp. 2-4a) probably comes from the time of the Saboraim. Of importance are the elaborations of the Gemara on Mishnah i. 2, in regard to the sacrifices and gifts of the heathen (עכר'ם) (pp. 5b-6b).

In regard to the second chapter, special reference must be made to pp. 8b-13b, in which, along with explanations of the Mishnah, many details are given in regard to the construction of the calendar and to customs in the Temple service.

The third chapter of the Gemara is the only one in the treatise in which haggadic material is treated at length. Pages 15a to 17a contain admonitions and precepts concerning "the evil tongue," in which it is urged that man must be careful of speech.

Chapters iv. and v. contain chiefly elucidations and explanations of the corresponding Mishnayot.

Basing itself on the Mishnah, chapter vi. gives many important regulations concerning compulsory auctions and the legal procedure in regard to them, and with regard to legal attachments (pp. 21b-24a).

Chapter vii. is devoted to the regulations regarding the year of jubilee at a time when this Biblical institution is enforced (24a-27a).

Chapter viii. treats of the regulations governing landed estate devoted to the sanctuary, when the law of the jubilee year is no longer in force (27a-29a).

The last chapter deals mainly with the laws for the sale and redemption of land and houses that have been sold, on which subject the Mishnah in the corresponding chapter contains only a few particulars.

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ARĀM.—**Biblical Data:** The name of a group of kindred tribes scattered over portions of Syria, Mesopotamia, and Arabia. It is not the name of a country or of a politically independent people; for the Aramaic peoples were never all independent at the same period; neither did they

Location. form a large independent state. They are mentioned by Tiglath-pileser I., about 1110 B.C. (Schrader "K. B." i. 33), as dwelling east of the Euphrates; also by Shalmaneser II.

(ib. i. 165). Tiglath-pileser III. describes them as extending from the Tigris, the Euphrates, and the Surappi to the River Uki at the shore of the Persian Gulf (ib. ii. 11). Sargon and Sennacherib attest this in part by stating that on their return from Babylon to Assyria they conquered various Aramaic tribes (compare Schrader, "K. G. F." pp. 109 *et seq.*); and the presence of Aramaic inscriptions in Assyria and Babylonia from the eighth to the third century B.C. confirms these statements (compare "C. I. S." ii.). The inscriptions found at Zenjirli and Nerab prove that Aramaic was spoken in the northern part of Syria as early as the seventh century B.C., though this region was largely occupied by Hittites. Aramaic tribes appear to have extended as far as the Taurus valleys, including Armenia and Cilicia (compare Dillmann, on Gen. x. 22). Aramaic inscriptions have been found in Arabia as far south as Teima, which date from about 500 B.C. These tribes had therefore penetrated Arabia at that date.

The part of this territory known in the Old Testament as Aram is the portion west of the Euphrates, to various parts of which were given different names, as described below (ARAM-ZOBAB, ARAM-MAACHAH, etc.). Greek writers applied to the people of this region the term "Syrians"—perhaps a corruption of Assyrians; hence the name "Syria."

In Gen. x. 22 Aram is described as a son of Shem. Gen. xxii. 21 makes him a grandson of Nahor, Abraham's brother. The Aramaic dialects form a well-defined group of the languages classed as Semitic, and thus attest the fact, for which these traditions stand, that the Arameans were akin to the Hebrews. From II Kings xviii. 26 and Isa. xxxvi. 11 it would seem that by the end of the eighth century B.C. Aramaic had become the language of international communication between the nations of western Asia. Its influence on Hebrew diction may be detected in some of the books composed before the Exile, while in Esther, Ecclesiastes, and some of the Psalms the form of expression is largely Aramaic. Parts of Daniel and Ezra are extant only in this tongue, which before the beginning of the common era had quite displaced Hebrew in popular usage. The Aramaic peoples of northern Arabia introduced writing into that country some centuries before the Arabs of the region had their own system of writing; and the Aramaic inscriptions found by Euting in the Sinaitic peninsula, and shown to have been the work of Arabs, prove that for a time it was the language used for written communication in north Arabia. The Nabateans, who were in reality Arabians, have also left in the neighborhood of Palmyra many Aramaic inscriptions dating back to about the beginning of the common era.

Josephus calls Aram the grandson of Nahor, Abraham's brother (Gen. xxii. 21), and afterward defines his locality as Aram Naharaim (Gen. xxiv. 10). Gen. xxviii. 10 says that Jacob fled to Haran, where he went to his mother's kindred, thus making Aram Naharaim a region beyond the Euphrates. In the Pentateuch the country about Haran is no doubt the region designated. That Abraham resided in Haran is definitely stated in the Pen-

tateuch (Gen. xii. 4, 5). The place to which Jacob fled is called Padan-Aram (Gen. xxviii. 6, R. V.). "Padana" in Aramaic signifies "yoke," or "plow," and may also have meant, as in some other tongues, "cultivated land." Some find in this meaning the origin of the name "Padan" in Genesis, and have supposed that "the field of Aram" (Hosea xii. 13 [A. V. 12]) is a Hebrew translation. It is tempting to identify it with the Aramaic "Paddānā" (Wright, "Catalogue Syriac Manuscripts," 1127*a*), called in Greek *παδανᾶ* (Sozomen, vi. 33), and in Arabic "Faddain" (Yakut); but this town was situated in the Hauran, and can not have been the Padan of the Bible, unless it was there intended to say that Laban, like Abraham, had migrated far from Haran. It may be, as Nöldeke suggests, that this name arose from a localization of the patriarchal tradition by the early Christians. That a place in the neighborhood of Haran, or in that region, was intended, there can be little doubt. All the sources place the Aram of the patriarchs in the direction of Haran. Deuteronomy mentions Aram only when Jacob is called an Aramean (Deut. xxvi. 5).

By far the most important part of Aram, so far as the Hebrews were concerned, was Damascus. Amos (i. 5) and Isaiah (vii. 8) indicate this;

Damascus. the one by equating Aram with Damascus, the other by declaring that Damascus is the head of Aram. The name occurs in a list of cities conquered by Thothmes III. (W. Max Müller, "Asien und Europa," p. 227), and in two of the El-Amarna letters (139, 63 and 142, 21) of the fifteenth century B.C. David, some centuries later, made it tributary to himself (II Sam. viii. 6), and its kings, Rezin, Ben-hadad I., Ben-hadad II., Hazael, and Ben-hadad III., were at various times in conflict with the kings of Israel and Judah. Compare DAMASCUS, DAVID, BEN-HADAD, HAZAEL, and REZIN. See also ARAM-GESHUR, ARAM-MAACHAH, ARAM-NAHARAIM, ARAM-REHOB, and ARAM-ZOBAB.

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J. JR.

G. A. B.

—In Rabbinical Literature: "Aramean" was from the earliest times the equivalent of "heathen" in the Jewish vernacular, because the heathen neighbors of the Jews used the Aramean tongue. An old Targum, mentioned by the Mishnah (Meg. iv. 9), employs the word "Aramiya-uta," in the sense of heathendom; as does also R. Ishmael in the first half of the second century (Yer. Meg. iv. 75c). In Palestine the word "Aramean" was so tabooed that the Jews preferred to use the Greek word "Syriac" to designate their mother-tongue, rather than call it "Aramean." This usage also passed over to the Arabian-Jewish authors, as, for instance, Judah b. Koreish, who calls the Arameans of the Bible and of the Targum "Syrians." But to avoid misconception, in translating the Bible into Aramean, the word *Arama* (after the Hebrew "Arumi") was employed for the national sense and *Armau* for the religious sense of the word.

It is of historical interest to note that after the conversion of the Arameans to Christianity, the former Jewish significance attached to the word

"Aramean" was also given to it by Christians. With the Syrians, even in the Peshitta, "Armaia" means "heathen," while "Aramia" means "one of the people of Aram." In Palestinian sources the terms "Aram" and "Arameans" are used to designate Rome and the Romans; the Palestinian pronunciation of the word "Aromi" may have served to screen what they dared not say against the Romans. In most cases, however, ארם, for Rome, is a mistake of the copyist; it should read ארם, Edom.

BIBLIOGRAPHY: Nöldeke, *Z. D. M. G.* xxv, 115-120; Dictionaries of Levy, Kohut, and Jastrow.

J. SR.

L. G.

ARAM-GESHUR: An Aramean district and a small kingdom near Maachah (II Sam. xv, 8) (see ARAM-MAACHAH), and associated with it in Josh. xiii, 13. David married the daughter of its king (II Sam. iii, 3). She became the mother of Absalom, who fled thither after killing his brother Amnon (II Sam. xiii, 38).

J. JR.

G. A. B.

ARAM-MAACHAH (I Chron. xix, 6): A district south of Damascus, bordering on the trans-Jordanic territory of Manasseh. Maachah is said in Gen. xxii, 24 to have been a descendant of Nahor, Abraham's brother, and the territory called after him is declared in Josh. xiii, 13 not to have been conquered in the first Israelitish settlement of Canaan. David made its petty king tributary (II Sam. x, 6-8), and by the time of the chronicler, Maachah was regarded as an ancestress of a Manassite clan (I Chron. vii, 16). Strangely enough, II Sam. x, 6 has "king Maachah," which makes it doubtful if Aram-Maachah is the correct form.

J. JR.

G. A. B.

ARAM-NAHARAIM (translated as "Mesopotamia" in A. V.): A region somewhat ill-defined, mentioned six times in the Bible. In the title of Ps. lx., and in I Chron. xix, 6, it is used for the region beyond the Euphrates (compare II Sam. x, 16). It is stated in Judges iii, 8, 10, that the king of Aram-Naharaim invaded Palestine. Gen. xxiv, 10 calls the region of Haran, Aram-Naharaim (compare Gen. xxviii, 10); while Deut. xxiii, 5 calls Pethor, the home of Balaam, a city of Aram-Naharaim. Pethor appears as a city of the region near the Euphrates in a list of Thothmes III. in the fifteenth century B.C. (compare Müller, "Asien und Europa," p. 267), and in an inscription of Shalmaneser II. of the ninth century B.C. (compare Schrader, "K. B." ii, 163) as a city west of that river.

Aram-Naharaim, literally, "Aram of the two rivers," suggested to the ancients the region between the Euphrates and the Tigris; to some moderns, that between the Euphrates and Chaboras (Habur) (see Kiepert, "Lehrbuch der Alten Geographie," p. 154); to others, the Euphrates and Orontes (Howorth, in "Academy," Jan. 17, 1891, p. 65); while still others select different rivers. Meyer ("Gesch. Ägyptens," p. 227), Müller ("Asien und Europa," pp. 249 *et seq.*), and Moore (Commentary on Judges, pp. 87, 89) are probably right in regarding the Hebrew dual as fictitious. If plural, it was no doubt the country called by the Egyptians "Naharin," an Aramaic name, meaning "the land of the rivers." It embraced a

considerable extent on both sides of the Euphrates, extending east as far as the Tigris and west to the Orontes, running south not only to Hamath, but to Kadesh (compare Müller, *ib.* pp. 249-267). All the Biblical references are to places in this region. The name is not found in Babylonian or Assyrian inscriptions, but occurs as Nahrina in three of the El-Amarna letters. Nahrina is associated with the Hittites—a fact which confirms the view taken above.

J. JR.

G. A. B.

ARAM-REHOB (II Sam. x, 6, 8): A district of Syria, of which the chief city was Rehob or Beth-Rehob, associated with ARAM-ZOBAB as hostile to David: Num. xiii, 21 and Judges xviii, 28 place a Beth-Rehob in the Lebanon region near Dan. Moore (Commentary on Judges, p. 399) conjecturally identifies it with PANEAS.

J. JR.

G. A. B.

ARAM-ZOBAB (Ps. lx., title): The capital of an Aramean state, at one time of considerable importance. The statement in I Sam. xiv, 47, that its king fought with Saul, has hitherto been unconfirmed. No such doubt, however, attaches to the account of the war of its king Hadadezer with David, who made the kingdom tributary to Israel (II Sam. x.). In this war Hadadezer brought to his help Arameans from beyond the Euphrates (II Sam. x, 16). Upon the accession of Solomon, Zobah became independent of Israel (compare I Kings xi, 23 *et seq.*). Berothai, a city belonging to Hadadezer (II Sam. viii, 8) is identified by many with Berothah (Ezek. xlvii, 16), which was between Hamath and Damascus. Zobah was probably located near this city, though Halévy claims to have identified Zobah with Chalkis.

After the tenth century, Zobah is not mentioned in the Bible, but the city of Sabiti, which is mentioned in the annals of Assurbanipal as having been conquered by him in the seventh century, is probably identical with it (compare Schrader, "K. B." ii, 217). The same city is mentioned in some broken cuneiform lists of towns in connection with Hamath and Damascus.

BIBLIOGRAPHY: Schrader, *K. B.* ii, 121 *et seq.*; Delitzsch, *Wo lag das Paradies?* pp. 279 *et seq.*

J. JR.

G. A. B.

ARAMA, DAVID BEN ABRAHAM: Rabbinical author, born in Turkey, 1525; lived in Salonica. When barely twenty years old, he published "Perush 'al Sefer Mishneh Torah," a commentary on Maimonides' *Yad ha-Hazakah* (Salonica, 1546-1572; second edition, Amsterdam, 1706). He also is the author of "Teshubot," consisting of a commentary on difficult Talmudic passages (Constantinople, 1579), which seems to be entirely lost.

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L. G.

G. A. D.

ARAMA, ISAAC BEN MOSES: Spanish rabbi and author; born about 1420; died in Naples 1494. He was at first principal of a rabbinical academy at Zamora (probably his birthplace); then he received a call as rabbi and preacher from the community at

Tarragona, and later from that of Traga in Aragon. He officiated finally in Calatayud as rabbi and head of the Talmudical academy. Upon the expulsion of the Jews in 1492, Arama settled in Naples, where he died.

Arama is the author of "Akedat Yizhak" (Offering of Isaac), a lengthy philosophical commentary on the Pentateuch, homiletic in style. From this work he is frequently spoken of as the "Ba'al 'Akedah" (author of the "Akedah"). He also wrote a commentary upon the Five Rolls, and a work called "Hazut Kashah" (A Burdensome Vision), upon the relation of philosophy to theology; also "Yad Abshalom" (The Hand of Absalom), a commentary on Proverbs, written in memory of his son-in-law, Absalom, who died shortly after his marriage.

Arama was the very type of the Spanish-Jewish scholar of the second half of the fifteenth century. First of all he was a Talmudist. The study of the Talmud was of the utmost importance to him; so that he lamented deeply when his rabbinical pupils could not follow him from Zamora to Tarragona, because the latter community was unable to support them. In the next place, he was a philosopher. The study of philosophy was so universal in Spain at that period that no one could assume

As Talmudist and Philosopher. a public position who had not devoted himself to it. Arama had paid particular attention to Maimonides; but independent philosophical thought is hardly to be found in his work. His

remarks concerning the nature of the soul ("Akedah," chap. vi.) are noteworthy. After a detailed account of the various theories about the soul which had prevailed, he comes to the conclusion that the first germ of the soul, common to the whole human race, has its origin with and in the body. His theory is that of Alexander of Aphrodisias—that the soul is the "form" of the organic body—but Arama is able to adduce support for it from Talmud and Cabala. The third element in Arama's mental composition was Cabala as expounded in the Zohar, which he believed to have been written by Simon ben Yohai. He did not, however, occupy himself so much with the mystical side of Cabala as with its philosophy.

His earliest work, the "Hazut Kashah," presenting in a certain sense an enunciation of Arama's religious philosophy, includes also much that is interesting pertaining to the history of the Jews in Spain prior to their expulsion. The aim of the work was to furnish a rejoinder to the missionary sermons of the Church, to which, under the laws then prevalent, the Jews were compelled to listen. Hence his polemic against the Christian dogma of Grace is the *résumé* of an oral disputation between Arama and a Christian scholar. In support of his attack upon this Christian dogma, Arama adduces the doctrine of the freedom of the will as formulated by Aristotle, and the consideration of God's transcendent justice, which would make Grace to consist of nothing but the exercise of the will of a despot. Besides this instance of his polemics, his treatment of the Deluge contains several attacks upon Christianity. The greater portion of the work, however, is devoted to the confutation of that philosophy which refuses to recognize Jewish revelation, or recognizes

it only as identical with philosophy. For his extensive use of the allegorical mode of interpretation, see ALLEGORY.

Arama's chief work, which exercised great influence upon Jewish thought, and is still much read, is the "Akedat Yizhak." This is considered by many as the classical work upon Jewish homiletics. The form of the sermons contained therein was closely imitated by the DARSHANIM. The old sermon was either didactic—among Germans, upon ritual matters; among Spanish and Provençal Jews, upon philosophy—or else it was of an edifying, moralizing nature, such as the Haggadot. Arama's sermons in this work were the first attempt to unite both these tendencies. Though not artistic, he

should not be reproached therefor, but should rather be commended for having established a model for generations of darshanim and modern Jewish preachers. Beginning with a Biblical text, Arama constructs his sermon along the lines of some saying of the Haggadah, the connection of which with the text is expounded by means of a philosophic disquisition, popularly told, and interspersed with specifically rabbinical interpretations; each sermon thus satisfied the lovers of philosophy as well as of the Talmud. His commentary on the Five Scrolls partakes of the same philosophical and homiletic nature as the "Akedat Yizhak"; it has not, however, received much attention at the hands of moderns.

Arama also attempted to write poetry, and is the author of a *Bakhashah* (supplication), which, although of no poetic excellence, has a certain charm.

Arama's writings enjoyed universal esteem immediately upon their appearance, to such an extent indeed that Isaac Abravanel, a younger contemporary of his, did not scruple to embody long passages in his own works. Arama himself, however, very often copied from Rabbi Abraham Bibago without mentioning him, as J. S. Del Medigo pointed out in his "Mazref la-Hokmah" (Crucible for Wisdom). Arama's works were likewise esteemed by the Christian world; for in 1729 an academical dissertation by M. A. J. van der Hardt, of the University of Helmstedt, was published under the title "Dissertatio Rabbinica de Usu Lingue in Akedat Ischak," treating of section 62 of Arama's work, giving it in Hebrew with Latin translation.

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L. G.

ARAMA, MEÏR BEN ISAAC: Philosopher and Biblical commentator; born at Saragossa at the end of the fifteenth century; died about 1556 in Salonica. His father was exiled from Spain in 1492 and died in Naples. Meïr Arama, who had gone thither with his father, remained there until the French army invaded Naples in 1495. He then went to Salonica and settled there, devoting himself to literary pursuits.

Arama is the author of the following works: (1) "Urim we-Tumim" (Light and Perfection), a philosophical commentary on Isaiah and Jeremiah, published by Menahem Jacob ben Eliezer Judah, Venice, 1603; (2) "Me'ir Iyyob" (The Illuminator of Job), commentary on Job written in 1506, and published, together with the text, at Salonica, 1517; (3) "Me'ir Tehillot" (The Illuminator of the Psalms), commentary on the Psalms, written in 1512, and published, together with the text, at Venice, 1590; (4) "Perush," commentary on Song of Songs, published in the Bible of Amsterdam 1724-27, which latter bears the title "Kehillot Mosheh"; (5) commentary upon Esther, still extant in manuscript (Codex Rossi, No. 727). Arama quotes in his works a commentary of his on the Pentateuch. It is no longer in existence. The commentaries of Arama are, like those of his father Isaac, full of allegories and moral aphorisms. He wrote also a pamphlet against Isaac Abravanel, accusing him of plagiarizing the works of his father, which pamphlet was republished recently by Gabriel Polak.

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K.

I. Br.

ARAMAIC LANGUAGE AMONG THE JEWS:

Of all Semitic languages the Aramaic is most closely related to the Hebrew, and forms with it, and possibly with the Assyrian, the northern group of Semitic languages. Aramaic, nevertheless, was considered by the ancient Hebrews as a foreign tongue; and a hundred years before the Babylonian exile it was understood only by people of culture in Jerusalem. Thus the ambassador of the Assyrian king who delivered an insolent message from his master in the Hebrew language and in the hearing of the people sitting upon the wall,

was requested by the high officials of King Hezekiah not to speak in Hebrew, but in the "Syrian language," which they alone understood (II Kings xviii. 26; Isa. xxxvi. 11). In the early

Hebrew literature an Aramaic expression occurs once. In the narrative of the covenant between Jacob and Laban it is stated that each of them named in his own language the stone-heap built in testimony of their amity. Jacob called it "Galeed"; Laban used the Aramaic equivalent, "Jegar sahadutha" (Gen. xxxi. 47). This statement undoubtedly betrays a knowledge of the linguistic differences between Hebrews and Arameans, whose kinship is elsewhere frequently insisted on, as for instance in the genealogical tables, and in the narratives of the earliest ages. One of the genealogies mentions Aram among the sons of Shem as a brother of Arphaxad, one of the ancestors of the Hebrews (Gen. x. 23). In another, Kemuel, a son of Nahor, the brother of Abraham, is called "the father of Aram" (Gen. xxii. 21). Other descendants of this brother of the Hebrew Abraham (Gen. xiv. 13) are termed Arameans; as, for instance, Bethuel, Rebekah's father (Gen. xxv. 20, xxviii. 5), and Laban, the father of Rachel and Leah (Gen. xxv. 20; xxxi. 20, 24). The earliest history of Israel is thus connected with the

Arameans of the East, and even Jacob himself is called in one passage "a wandering Aramean" (Deut. xxvi. 5). During the whole period of the kings, Israel sustained relations both warlike and friendly with the Arameans of the west, whose country, later called Syria, borders Palestine on the north and northeast. Traces of this intercourse were left upon the language of Israel, such as the Aramaisms in the vocabulary of the older Biblical books.*

Aramaic was destined to become Israel's vernacular tongue; but before this could come about it was necessary that the national independence should be destroyed and the people removed from their own home. These events prepared the way for that great change by which the Jewish nation parted with its national tongue and replaced it, in some districts entirely by Aramaic, in others by the adoption of Aramaized-Hebrew forms. The immediate causes of this linguistic metamorphosis are no longer histor-

ically evident. The event of the Exile itself was by no means a decisive factor, for the prophets that spoke to the people during the Exile and after the

Return in the time of Cyrus, spoke in their own Hebrew tongue. The single Aramaic sentence in Jer. x. 11 was intended for the information of non-Jews. But, although the living words of prophet and poet still resounded in the time-honored language, and although Hebrew literature during this period may be said to have actually flourished, nevertheless among the large masses of the Jewish people a linguistic change was in progress. The Aramaic, already the vernacular of international intercourse in Asia Minor in the time of Assyrian and Babylonian domination, took hold more and more of the Jewish populations of Palestine and of Babylonia, bereft as they were of their own national consciousness. Under the Achaemenidae, Aramaic became the official tongue in the provinces between the Euphrates and the Mediterranean (see Ezra iv. 7); therefore the Jews could still less resist the growing importance and spread of this language. Hebrew disappeared from their daily intercourse and from their homes; and Nehemiah—this is the only certain information respecting the process of linguistic change—once expressed his disapproval of the fact that the children of those living in "mixed marriage" could no longer "speak in the Jews' language" (Neh. xiii. 24).

How long this process of Aramaization lasted is not known. About the year 300 B.C. Aramaic makes its appearance in Jewish literature. The author of Chronicles uses a source in which not only documents concerning the history of the Second Temple are reproduced in the original Aramaic (Ezra iv. 8-22; v. 1-6, 12; vii. 12-26), but the connecting narrative itself is written in Aramaic (Ezra iv. 23, v. 5, vi. 13-18). In the time of Antiochus Epiphanes, the author

* [Modern Bible critics have endeavored to determine accurately the influence of Aramaic upon the various authors of Biblical books, and to use the results thus obtained in determining the age and authorship of the books (see, for example, König, "Einleitung in das Alte Test." p. 149; Holzinger, "Einleitung in den Hexateuch," passim; D. Giesebrecht, "Zur Hexateuch-Kritik," in Stade's "Zeitschrift," I. 177 et seq.; and compare xli. 309, xiv. 143; S. R. Driver, "Journal of Philology," xi. 201-230).—G.]

of the Book of Daniel begins his narrative in Hebrew, but when he introduces the Babylonian sages and scholars as speaking Aramaic to the king, as if only awaiting this opportunity, he continues his history in Aramaic (Dan. ii. 4, vii. 28).^{*} The employment of the two languages in these Biblical books well illustrates their use in those circles in which and for which the books were written. In point of fact, at the time of the Second Temple, both languages were in common use in Palestine: the Hebrew in the academies and in the circles of the learned, the Aramaic among the lower classes in the intercourse of daily life. But the Aramaic continued to spread, and became the customary popular idiom; not, however, to the complete exclusion of the Hebrew. Nevertheless, while Hebrew survived in the schools and among the learned—being rooted, as it were, in the national mind—it was continuously exposed to the influence of Aramaic. Under this influence a new form of Hebrew was developed, which has been preserved in the tannaitic literature embodying the traditions of the last two or three centuries before the common era. So that even in those fields where Hebrew remained the dominant tongue, it was closely pressed by Aramaic. There is extant an almost unique halakic utterance in Aramaic ('Eduy. viii. 4) of Yose b. Jozer, a contemporary of the author of Daniel. Legal forms for various public documents, such as marriage-contracts, bills of divorce, etc., were then drawn up in Aramaic. Official messages from Jerusalem to the provinces were couched in the same language. The "List of the Fast-Days" (MEGILLAT TA'ANIT), edited before the destruction of the Temple, was written in Aramaic. Josephus considers Aramaic so thoroughly identical with Hebrew that he quotes Aramaic words as Hebrew ("Ant." iii. 10, § 6), and describes the language in which Titus' proposals to the Jerusalemites were made (which certainly were in Aramaic) as Hebrew ("B. J." vi. 2, § 1). It was in Aramaic that Josephus had written his book on the "Jewish War," as he himself informs us in the introduction, before he wrote it in Greek. That he meant the Aramaic is evident from the reason he assigns, namely, that he desired to make this first attempt intelligible to the Parthians, Babylonians, Arabs, the Jews living beyond the Euphrates, and the inhabitants of Adiabene. That the Babylonian diaspora was linguistically Aramaized is shown by the fact that Hillel loved to frame his maxims in that language.

The oldest literary monument of the Aramaization of Israel would be the TARGUM, the Aramaic version of the Scriptures, were it not that this received its final revision in a somewhat later age. The Targum, as an institution, reaches back to the earliest centuries of the Second Temple. Ezra may not have been, as tradition alleges, the inaugurator of the Targum; but it could not have been much after his day

that the necessity made itself felt for the supplementing of the public reading of the Hebrew text of Scripture in the synagogue by a translation of it into the Aramaic vernacular.

The Targum, the Aramaic Version of the Scriptures.

The tannaitic Halakah speaks of the Targum as an institution closely connected with the public Bible-reading, and one of long-established standing. But, just as the translation of the Scripture lesson for the benefit of the assembled people in the synagogue had to be in Aramaic, so all addresses and homilies hinging upon the Scripture had to be in the same language. Thus Jesus and his nearest disciples spoke Aramaic and taught in it (see Dalman, "Die Worte Jesu").

When the Second Temple was destroyed, and the last remains of national independence had perished, the Jewish people, thus entering upon a new phase of historical life, had become almost completely an Aramaic-speaking people. A small section of the diaspora spoke Greek; in the Arabian peninsula Jewish tribes had formed who spoke Arabic; and in different countries there were small Jewish communities that still spoke the ancient language of their home; but the great mass of the Jewish population in Palestine and in Babylonia spoke Aramaic. It was likewise the language of that majority of the Jewish race that was of historical importance—those with whom Jewish law and tradition survived and developed. The Greek-speaking Jews succumbed more and more to the influence of Christianity, while the Jews who spoke other languages were soon lost in the obscurity of an existence without any history whatever.

In these centuries, in which Israel's national language became superseded by the Aramaic, the literature of Tradition arose, in which Aramaic was predominant by the side of Hebrew; it was a species of bilingual literature, expressing the double idioms of the circles in which it originated. In the academies—which, on the destruction of Jerusalem, became the true foci of Jewish intellectual life—the Hebrew language, in its new form (Mishnaic Hebrew), became the language of instruction and of religious debate. With but few exceptions, all literary material, written and oral, of the tannaitic age, whether of a halakic or non-halakic description, was handed down in Hebrew. Hence the whole

Language of Amoraim. tannaitic literature is strongly distinguished from the post-tannaitic by this Hebrew garb. The Hebrew language was also the language of prayer,

both of the authorized ritual prayers and of private devotion, as handed down in the cases of individual sages and pious men. According to a tannaitic Halakah (Tosef. Hag., beginning; compare Bab. Suk. 42a), every father was bound to teach his child Hebrew as soon as it began to speak. It is no doubt true that there was a knowledge of Hebrew in non-scholarly circles of the Jewish people besides that of the Aramaic vernacular; indeed, attempts were not lacking to depose Aramaic altogether as the language of daily intercourse, and to restore Hebrew in its stead. In the house of the patriarch Judah I., the female house-servant spoke Hebrew (Meg. 18a). The same Judah is reported to have said that in the

^{*} [Other explanations have been attempted in order to account for the appearance of both Aramaic and Hebrew in Daniel and Ezra. Prof. Paul Haupt supposes that Daniel was originally written in Hebrew, that portions of it were lost, and that these portions were supplied later from an Aramaic translation. See A. Kamphausen, "The Book of Daniel" ("S. B. O. T."), p. 16; J. Marquart, "Fundamente der Israel. und Jüd. Gesch." p. 72.—G.]

land of Israel the use of the Syriac (Aramaic) language was unjustifiable; people should speak either Hebrew or Greek (Sotah 49b; B. K. 83a). This remained of course only a pious wish, exactly as that deliverance of Joseph, the Babylonian amora in the fourth century, who said that in Babylon the Aramaic language should no longer be used, but instead the Hebrew or the Persian (*ib.*).

When the Mishnah of Judah I. provided new subject-matter for the studies in the academies of Palestine and Babylonia, the Aramaic language was not slow in penetrating likewise to those seats of Jewish scholarship. As shown in the two Talmuds—those faithful “minutes” of the debates, lectures, and deliberations of the colleges—the Amoraim partially adhered to the Hebrew form of expression for their propositions and explanations; but the debates and lectures in the academies, together with the deliberations and discussions of their members, were, as a rule, in Aramaic; and even the terminology of their exegeses and dialectics was Aramaized. The older collections of haggadic Midrash also evidence the fact that the language of the synagogue addresses and of the Scripture explanation in the amoraic time was, for the greater part, Aramaic. As a justification for the preponderance thus given to Aramaic within a field formerly reserved for Hebrew, Johanan, the great amora of Palestine, said: “Let not the Syriac (Aramaic) language be despised in thine eyes; for in all three portions of sacred Scripture—in the Law, the Prophets, and the Holy Writings—this language is employed.” He then quoted the Aramaic fragments in Gen. xxxi. 47; Jer. x. 11; and Dan. ii. (Yer. Sotah vii. 21c). The same idea is probably intended to be conveyed by R. Abi, the great amora of Babylonia, when he says that Adam, the first man, spoke Aramaic, which, therefore, was not inferior to Hebrew in point of antiquity (Sanh. 38b). But the same Johanan felt it his duty to oppose the possibility that Aramaic should ever become the language of prayer, by declaring that “He who recites his prayers in the Aramaic tongue, will receive no assistance from the angels in waiting; for they understand no Aramaic” (Shab. 12a; Sotah 33a). This utterance, however, did not prevent the Kaddish-prayer—said at the close of the public addresses, and later of more general employment—from being recited in amoraic times in the Aramaic language, or the insertion, later, of other Aramaic portions in the prayer-ritual.

For more than a thousand years Aramaic remained the vernacular of Israel, until the conquests of the Arabs produced another linguistic change, as a sequel of which a third Semitic language became the popular tongue for a large portion of the Jewish race, and the vehicle of their thought. The spread of Arabian supremacy over the whole country formerly dominated by the Aramaic tongue produced with extraordinary rapidity and completeness an Arabizing of both the Christian and Jewish populations of western Asia, who had hitherto spoken Aramaic (Syriac). At the beginning of the ninth century, in districts where the Jews had previously spoken Aramaic, only Arabic-speaking Jews were to be found; Arabic, as the daily

language of the Jews, held sway even beyond the territory formerly occupied by Aramaic, as far as the coasts of the Atlantic Ocean; and Aramaic then became, in a certain measure, a second holy tongue, next to Hebrew, in the religious and literary life of the Jewish people.* It was especially to the Aramaic Targum that religious sentiment paid the highest regard, even after it had ceased to be useful as a vernacular translation of the Hebrew original—serving only as the subject of pious perusal or of learned study—and had itself come to require translation. In the ritual of public worship the custom survived of accompanying the reading from the Scriptures with the Targum upon the passage read, a custom observed for certain festival-readings down to the very latest centuries. To these Targum selections were added Aramaic poems, some of which have retained their places in the festival-liturgies. Aramaic, as the language of the Babylonian Talmud, of course always remained the principal idiom of halakic literature, which regarded the Babylonian Talmud as the source for all religio-legal decisions and as the proper subject for explanatory commentaries. In richer and more independent form this idiom of Aramaic appears in the Halakah in the responsa of the Geonim; whereas in the still later literature, the so-called rabbinical idiom is entirely dependent upon the language of the Talmud, although it but possesses a copious admixture of Hebrew elements. In the haggadic literature, which developed wonderfully from the close of the amoraic age until after the termination of the geonic period, Aramaic predominated at first; but in the course of time it was entirely displaced by Hebrew.

A new field was suddenly conquered by Aramaic when the Zohar, with its assumed antiquity of origin, made its entrance into Jewish spiritual life. This book, which became the most important text-book of the Cabala, made itself the Holy Bible of all mystical speculation, and owed not a little of its influence to the mystic-sounding and peculiarly sonorous pathos of the Aramaic tongue, in which it is mainly written. The Aramaic of the Zohar itself—a clever reproduction and imitation of an ancient tongue—served in its turn as a model; and its phraseology exerted a very marked influence over other than cabalistic writers. An Aramaic extract from the Zohar found its way into the prayer-book (Berik Shemeh), and is recited before the reading from the Law in the majority of synagogues of Ashkenazic ritual. In poetic literature, however, both liturgic and secular, Aramaic, apart from the above-mentioned poems belonging to the Targum, occupied a steadily decreasing place. Masters of Hebrew versification, especially under the influence of the Cabala, tried their skill now and then on Aramaic poems. An Aramaic poem by Israel Nagara (“Yah Ribbon ‘Olam”) is still widely sung at table after the Sabbath meal.

* In northern Mesopotamia, in Kurdistan, west of Lake Urmia, Aramaic dialects are still spoken by Christians and occasionally by the Jews, which dialects are termed “Neo-Syriac.” [The Jews in those regions call their Aramaic tongue “Leshon Galut.” For the literature on the subject, see R. Gottheil, “The Judeo-Aramaean Dialect of Salamas,” in “Journal of Amer. Orient. Soc.” xv. 297 et seq.—G.]

In Hebrew philology, Aramaic was especially useful in the explanation of Hebrew words in the Bible; and it served as the foundation for a comparative philology of the Semitic languages inaugurated by Judah ibn Koreish and Saadia. Nevertheless, Aramaic was never treated either grammatically or lexicographically by the Jews of Spain, in spite of the high development to which they otherwise carried philology. In Nathan ben Jehiel's Talmudical lexicon, the *ʿAruk*—which covers also the Targumim—Aramaic naturally occupies the most prominent place. The first Aramaic lexicon limited to the Targumim was compiled by Elijah Levita. Among Jewish scholars of the nineteenth century, Aramaic grammars have been written by Luzzatto, Fürst, Blücher, and C. Levias; Jacob Levy published a compendious lexicon of the Targumim as well as a large dictionary of the Talmudic and Midrashic literature, which distinguishes throughout between Hebrew and Aramaic; G. Dalman has published a full glossary, and Marcus Jastrow has nearly completed a similar work.

The Hebrew word "Aramit," employed in the Bible (Dan. ii. 4—"Syriac" in A. V.—and elsewhere) to designate the Aramaic language, is similarly used in later times, particularly in Babylonia; while in Palestine as early as the tannaitic period, the Aramaic language is also called *Sursi* by reason of the Greek designation of the Arameans as Syrians. The second book of Maccabees calls it "the Syriac tongue" (*ἡ Συριακή φωνή*); and the Septuagint translates "Aramit" (Dan. ii. 4, etc.) by *συριστική*; compare Yer. Ned. x. 42a, where read סוריסטין סוריסטין. Among Christian Arameans, Syriac is the exclusive appellation for their language; and the Arabic form of this term, "Suryani," was the usual designation for Aramaic among the Arabic-speaking Jews. In addition to these two chief names for Aramaic, other terms were also employed in Jewish circles: Targum (literally "translation" of the Bible, specifically the Aramaic version) denoted of Aramaic, the language of the Aramaic portions of the Bible. But the Syrian inhabitants of the town lying below the monastery on Mount Sinai were described by Benjamin of Tudela as speaking the "Targum language" (*leshon Targum*). The Aramaic of the Bible (Daniel and Ezra) was called the Chaldaic language because of Dan. i. 4 (Mason upon Onkelos; Saadia); Jerome, too, calls it "Chaldaicus Sermo." The term "Chaldaic" for the Biblical Aramaic, and indeed for Aramaic generally, is a misnomer, persisted in, moreover, until the present day. It is also called "Nabataean"—denoting, according to Bar-Hebraeus, the dialect of certain mountaineers of Assyria and of villagers in Mesopotamia—which is the term used by Saadia to denote Aramaic in his translation of Isa. xxxvi. 11. Likewise in his introduction to the book "Sefer ha-Galui" he complains that the Hebrew of his Jewish contemporaries had become corrupted by the Arabic and "Nabataean." This designation is due to Arabic influence ("Jew. Quart. Rev." xii. 517).

Aramaic contributions to Jewish literature belong to both the eastern and the western branches of the language. West Aramaic are the Aramaic portions of the Bible, the Palestinian Targumim, the Ara-

maic portions of the Palestinian Talmud, and the Palestinian Midrashim. In Palestinian Aramaic the dialect of Galilee was different from that of Judea, and as a result of the religious separation of the Jews and the Samaritans, a special Samaritan dialect was evolved, but its literature can not be considered Jewish. To the eastern Aramaic, whose most distinctive point of difference is "n" in place of "y" as the prefix for the third person masculine of the imperfect tense of the verb, belong the idioms of the Babylonian Talmud, which most closely agree with the language of the Mandæan writings. The dialect of Edessa, which, owing to the Bible version made in it, became the literary language of the Christian Arameans—bearing preeminently the title of Syriac—was certainly also employed in ancient times by Jews. This Syriac translation of the Bible, the so-called Peshitta, was made partly by Jews and was intended for the use of Jews; and one book from it has been adopted bodily into Targumic literature, as the Targum upon Proverbs.

For detailed information concerning the Aramaic literature of the Jews, see the respective articles. Only a summary is proper here, as follows:

(1) The Aramaic portions of the Bible already mentioned.

(2) The Targum literature includes: (a) The two Targums to the Pentateuch and to the Prophets respectively, which received the official sanction of the Babylonian academic authorities. Both originated in Palestine, and received their final form in the Babylonian colleges of the third and fourth centuries. That to the Pentateuch, owing to the misunderstanding of a statement concerning the Bible translation made by Akylas (Aquila), was denominated the Targum of Onkelos (Akylas). That to the Prophets is ascribed by ancient tradition to a disciple of Hillel, Jonathan b. Uzziel; (b) The Palestinian Targum to the Pentateuch, the full text of which has come down to us only in a late recension, where it has been combined with the Targum Onkelos. Instead of being called by its proper name, Targum Yerushalmi, this full text had erroneously been called by the name of Jonathan. A less interpolated form of the Targum Yerushalmi to the Pentateuch revealed numerous fragments that must have been collected at an early period. There are also Palestinian fragments of the Targum to the Prophets.* (c) The Targums to the Hagiographa vary greatly in character.

A special group is formed by those of the Psalms and Job. According to the Aramaic well-founded tradition there was as early as the first half of the first century of the common era a Targum to Job. The Targum to Proverbs belongs, as already mentioned, to the Syrian version of the Bible. The Five Rolls had their own Targums; the Book of Esther several of them. The Targum to Chronicles was discovered latest of all.

(3) Aramaic Apocrypha: There was at least a partial Aramaic translation of the book of Sirach as early as the time of the Amoraim. A portion of the Aramaic sentences of Sirach, intermingled with other

* [On a peculiar Targum to the Haftarat, see R. Gotthell, "Journal of Amer. Orient Soc. Proceedings," xiv. 43; Abraham, "Jew. Quart. Rev." xi. 295; "Monatsschrift," xxxix. 394.—G.]

matter, is extant in the "Alphabet of Ben Sira." The Aramaic "Book of the Hasmonaean House," also entitled "Antiochus' Roll," contains a narrative of the Maccabean's struggles, and was known in the early gaonic period. A "Chaldaic" Book of Tobit was utilized by Jerome, but the Aramaic Book of Tobit found by Neubauer, and published in 1878, is a later revision of the older text. An Aramaic Apocryphal addition to Esther is the "Dream of Mordecai," of Palestinian origin.

(4) Megillat Ta'anit, the Fast Roll, is a list of the historically "memorable days," drawn up in almanac form. It was compiled before the destruction of the Second Temple, edited in the Hadrianic period, and later on augmented by various Hebrew annotations mostly of the tannaitic age.

(5) The Palestinian Talmud (Talmud Yerushalmi), completed in the beginning of the fifth century.

(6) The Babylonian Talmud (Talmud Babli), completed at the end of the fifth century. The Aramaic contents of both Talmuds are the most important and also the most abundant remains of the Aramaic idiom used by the Jews of Palestine and Babylonia respectively. The numerous stories, legends, anecdotes, conversations, and proverbs reveal faithfully the actual language of the popular usage. Neither Talmud is, however, entirely an Aramaic work. As the utterances of the Amoraim and their halakic discussions retain a great deal of the New Hebrew idiom of the tannaitic literature, both idioms were employed in the academies. Moreover, a large proportion of the material contained in the Talmud is composed of the utterances of tannaitic tradition that were couched only in Hebrew.

(7) The Midrash Literature: Of this branch the following are especially rich in Aramaic elements: Genesis Rabbah, Leviticus Rabbah, Lamentations Rabbati, the Midrash Hazita upon the Song of Songs, and the old Pesikta. The Rabbot Midrashim on Ruth, Esther, and Ecclesiastes, and the Midrash on the Psalms, contain also much Aramaic. The younger Midrashim, especially those belonging to the Yelamdenu (or Tanhuma) group, are, in part, the Hebrew revisions of originally Aramaic portions. The Aramaic parts of the older Midrashim are linguistically allied most closely to the idiom of the Palestinian Talmud.

(8) The Masorah. The terminology of the Masorah, which, in its beginnings, belongs to the amoraic period, and the language of the oldest Masoretic annotations and statements, are Aramaic.

(9) The Gaonic Literature: The legal decisions of the Geonim were for the greater part written in Aramaic, in harmony with the language of the Babylonian Talmud; but they possessed this advantage, at least in the first few centuries, that this was likewise the living language of the people. The same is true concerning those two works of the older gaonic period, the "She'eltot" and the "Halakot Gedolot," which contain some material not found in the vocabulary of the Talmud.

(10) Liturgical Literature: In addition to the Kaddish already mentioned, several liturgical pieces originating in Babylon received general acceptance throughout the diaspora. Such were the two prayers beginning "Ye'kum Purkan" in the Sabbath-morning

service, the introductory sentences of the Passover Haggadah, and certain older portions of the liturgy for penitential days.* The Aramaic poems introducing certain Targumic selections from the Pentateuch have been mentioned above.

(11) Cabalistic Literature: The revival of Aramaic as the literary language of the Cabala by the Zohar has already been mentioned.

(12) Rabbinical Literature: The Aramaic coloring of a large proportion of the works commenting upon the Babylonian Talmud, as well as of other productions of halakic lore continuing the literature of the gaonic age, was derived from the Babylonian Talmud, from which the terminology and phraseology were adopted at the same time as the contents.

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G.

W. B.

ARAMAIC VERSIONS. See BIBLE TRANSLATIONS AND TARGUMIM.

ARANDA, PEDRO DE: Bishop of Calahorra and president of the council of Castile in the latter part of the fifteenth century; was a victim of the Marano persecutions. His father, Gonzalo Alonzo, who was one of the Jews that embraced Christianity in the period of Vicente Ferrer's missionary propaganda during the early years of the fifteenth century, adopted the life of an ecclesiastic. Aranda's brother, too, earned episcopal honors, being placed at Montreal, Sicily.

Torquemada, the inquisitor-general, in the course of the Marano persecutions, brought against Pedro the charge that his father had died a Marano. A similar accusation was made at the same time against another bishop, Juan Arias Davila, of Segovia. The inquisitor-general demanded, therefore, not only that the bones of the deceased suspects should be exhumed and burned, but that their sons, too, should be disgraced and deprived of their estates. Sixtus IV., however, resented such summary degradation of high ecclesiastics, fearing that it would lead to the dishonor of the Church. He further set forth in a letter directed against Torquemada's exaggerated zeal, that, in accordance with an old tradition, distinguished personages of the Church could only be tried for heresy by specially appointed apostolic commissions. It was ordered that specifications of the charges against Davila and Aranda be forwarded to Rome; and an extraordinary papal nuncio, Antonio Palavicini, was sent to Castile to institute investigations. As a result, both bishops were summoned to Rome, where subsequently several distinctions were accorded to Davila, who during the remainder of his life enjoyed high honors.

* It is curious to note that the Yemen Siddur contains a larger quantity of Aramaic than the Siddurim of other countries. A unique Targum of the Amidah (Tefillah) is to be found in a Yemen MS. (Gaster, No. 61) of the seventeenth or eighteenth century; it has been printed in the "Monatsschrift," xxxix. 79 et seq.—G.

Aranda, too, at the outset won apostolic favor, and was even advanced to the office of prothonotary; but on account of his wealth he soon fell a victim to the cupidity of the pope. He was arraigned for having taken food before mass and for having desecrated, by scratching, a crucifix and other holy images. Moreover, a delegation of seven Maranos from Portugal happened to be in Rome at the time for the avowed purpose of purchasing for their constituents the good-will of the pope and his advisers. They had managed to win the favorable consideration of the papal court, but their efforts were resolutely opposed by Garcilaso, the ambassador of Ferdinand and Isabella. Observing the pope's resolve to imprison Aranda, Garcilaso pointed out the suspicion that was likely to arise in the popular mind

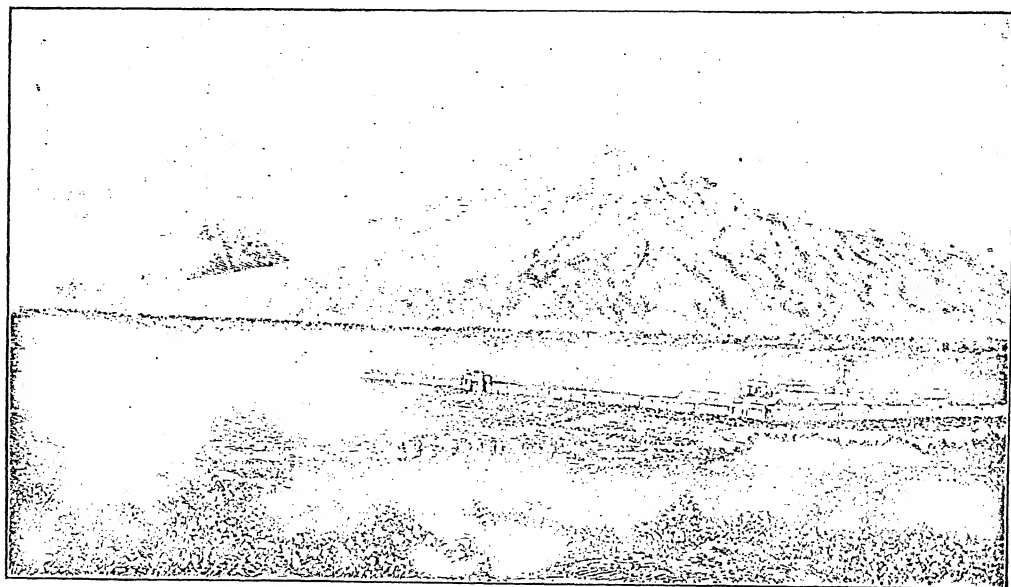
to the Hungarian Diet. The German family name is Aufrecht.

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S.

M. W.

ARARAT: A district in eastern Armenia lying between the lakes Van and Urmia and the river Araxes. The Biblical name corresponds to the Assyrian *Urartu*, a land invaded and partially conquered by Assurnazir-pal and Shalmaneser II. The Assyrian cuneiform characters were introduced into the land of Urartu as early as the ninth century B.C., and many monumental inscriptions have been discovered within its boundaries. About the middle of the ninth century a strong native dynasty was established, and con-



MOUNT ARARAT.

(From a photograph taken by special permission of the Russian government.)

from the anomalous incarceration of Aranda while the Marano delegates, indubitable heretics, were granted favor and freedom. As a consequence, Aranda and five of the Maranos were arrested and thrown into prison; Pedro Essecuator and Aleman Eljurado, the two leading members of the delegation, succeeded in escaping (April 20, 1497). Thus bereft of his worldly and ecclesiastic estate, Aranda ended his days at the San Angelo.

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G.

H. G. E.

ARANYI, MIKSA: Hungarian writer; born at Trencsén, May 13, 1858. He graduated from the university in Budapest, and was sent to Paris by the secretary of state for education to finish his studies. He returned to Budapest in 1884, where he edited the "Gazette de Hongrie" till 1887. He translated several economic works from Hungarian into French, and up to the year 1901 was deputy

continued to rule until the Assyrian power was revived by Tiglath-pileser III., about 740 B.C. For a generation Urartu was invaded by Assyrian armies, until at last it again attained independence. This it retained until it was overrun by the Scythians about the end of the seventh century. Thus from the ninth to the sixth century B.C., the land of Urartu or Ararat occupied a prominent place among the minor states of southwestern Asia, and is referred to four times in the Biblical narrative. In II Kings xix. 37 (= Isa. xxxvii. 38) the fact is recorded that the assassins of the Assyrian king Sennacherib fled to the land of Ararat, where they found refuge with the reigning king Erimenas. In Jer. li. 27, Ararat is mentioned first among the hostile nations which are called upon to advance from the north and overthrow the power of Babylon. The most familiar reference, however, is that of Gen. viii. 4: "In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat."

In the older Babylonian story of the flood the ark (or "ship") is represented as resting on a peak of "the mountain of Nizir," situated east of the land of Assyria. Berossus, the Chaldean priest, in his history fixes the site in "the mountain of the Kordyaeans" or Kurds, northeast of Mosul, in the direction of Urumiah (Josephus, "Ant." i. 3, § 6); and Nicolaus of Damascus states that the ark rested on a great mountain in Armenia, somewhere near the boundary between that land and Kurdistan. The principle determining these various identifications seems to have been that the ark rested on the highest point on the earth, which was, therefore, the first to emerge from the waters of the flood. Thus the peoples living between the Tigris and the Euphrates naturally decided that it was on the lofty mountains to the northeast in the land of the Kurds. This belief of the Babylonians, quoted by Josephus, is still held by the Nestorians and Moslems. The Biblical reference is indefinite; but of all the mountains in the ancient land of Ararat, the lofty peak which towers 14,000 feet above the encircling plain, reaching a total height of 17,000 feet above sea-level, is without a rival. Its steepness emphasizes its great elevation, and may well have impressed upon the minds of travelers of antiquity the fact that it was higher than the Kurdish mountains two hundred miles away. It may also explain why the writer in Genesis apparently abandoned the older conflicting Babylonian traditions and fixed upon this imposing, solitary peak far to the northwest.

The mountain itself is known as Ararat only among Occidental geographers. The Armenians call it Massis, the Turks Aghri Dagh, and the Persians Koh i Nuh, or "the mountain of Noah." Thus far it has been impossible to trace back to an early date an independent native tradition. Apparently the local legends which have clothed it with mystery, and which would place upon it the remains of the original ark, are based upon the passage in Genesis, and have been largely induced in comparatively recent times by the influence of Western Christianity. Superstitious fear and natural difficulties prevent the natives from attempting the ascent of the mountain; but its top has repeatedly been reached by Europeans, and its geological peculiarities have been noted. Its cone is the crater of an extinct volcano, and because of its great height it is snow-capped throughout the year.

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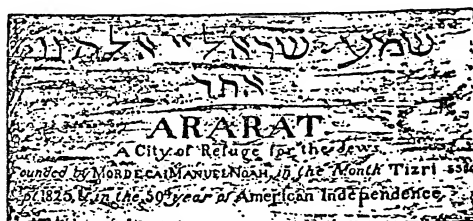
J. JR.

C. F. K.

ARARAT.—A City of Refuge: A proposed city planned by MORDECAI MAXUEL NOAH in 1825. The reactionary policy adopted by many European governments after the battle of Waterloo led to the reimposition in many places of Jewish disabilities; and Jews laboring under them turned eagerly to emigration for relief. Mordecai M. Noah, in his journeys to and from his post of United States consul at Tunis, had occasion to familiarize himself with the conditions of Jews in various parts of Europe and Africa; and he could not refrain from contrasting the civil and political restrictions placed on the Jews

abroad with the equality of rights and opportunities for enterprise and worldly success accorded to them in America. The consequence was that, in 1825, less than a decade after his return to New York, he conceived and published a plan for the establishment of "a city of refuge for the Jews," on a site which he selected upon Grand Island, in the Niagara river, near Niagara Falls, not far from Buffalo, N. Y. To this proposed city he gave the name "Ararat," thereby linking it with his own name and personality, and at the same time suggesting the nature of his scheme.

At that time Noah was perhaps the most distinguished Jewish resident of America; and his successful and varied activities as lawyer and editor, politician and playwright, diplomat and sheriff of New York, lent to his project considerable importance. Accordingly, he induced a wealthy Christian friend to purchase several thousand acres of land on Grand Island for this purpose. The tract was chosen with particular reference to its promising commercial prospects (being close to the Great Lakes and opposite the newly constructed Erie Canal); and Noah deemed it "preeminently calculated to become, in time, the greatest trading and commercial depot in the new and better world." Buffalo, at that time, had not grown to its present commercial importance, and Noah, in sober earnest, anticipated Carlyle's satirical prediction by describing the Falls of Niagara as "affording the greatest water-power in the world for manufacturing purposes." After heralding this project for some time in his own newspaper and in the press, religious and secular, generally, Noah



Foundation-Stone of the Proposed City of Ararat.

selected Sept. 2, 1825, as the date for laying the foundation-stone of the new city. According to plan, impressive ceremonies, ushered in by the firing of cannon, were held, and participated in by state and federal officials, Christian clergymen, Masonic officers, and even American Indians, whom Noah identified as the "lost tribes" of Israel, and who were also to find refuge at this new "Ararat."

Circumstances made it inconvenient to hold the exercises on Grand Island; so they were held instead in an Episcopal church at Buffalo. Noah was naturally the central figure; and, after having appointed himself "judge and governor" of Israel, he issued a "proclamation" in that official capacity. In this "state paper," he announced the restoration of a Jewish state on Grand Island, preliminarily to a restoration of a Palestinian state; commanded that a census of the Jews be taken throughout the world; levied a poll-tax of three shekels in silver per annum, to be paid into his treasury by Jews everywhere; graciously permitted such Jews as wished to

remain in their adopted homes to stay there; directed Jewish soldiers in European armies to remain in such service till further "orders"; ordained certain religious reforms; made provision for the election every four years of a "judge of Israel," with deputies in each country; commanded the Jews throughout the world to cooperate with him, and appointed as his commissioners a number of distinguished European Jews.

Nothing came of the plan. The proposed city was never built, and it is even doubtful if Noah himself ever set foot on Grand Island. The letters of some of those nominated as European commissioners, declining the proffered appointments, have been handed down through the medium of the press of that day, which freely ridiculed the whole project. In the course of one of these letters, the grand rabbi of Paris said:

"We declare that, according to our dogmas, God alone knows the epoch of the Israelitish restoration; that He alone will make it known to the whole universe by signs entirely unequivocal; and that every attempt on our part to reassemble with any political national design is forbidden as an act of high treason against the Divine Majesty. Mr. Noah has doubtless forgotten that the Israelites, faithful to the principles of their belief, are too much attached to the countries where they dwell, and devoted to the governments under which they enjoy liberty and protection, not to treat as a mere jest the chimerical consulate of a pseudo-restorer."

To-day, the only tangible relic of the entire project is the foundation-stone of the proposed city, preserved in the rooms of the Buffalo Historical Society, with the inscription of 1825 still legible upon its face. It is but fair to Noah to state that his plan was to establish "Ararat" as a merely temporary city of refuge for the Jews, until in the fulness of time a Palestinian restoration could be effected; and that he developed plans and projects for such Palestinian restoration both a few years before and twenty years after the year 1825, in which year this "Ararat" project began and ended.

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A.

M. J. K.

ARAUNAH: A Jebusite whose threshing-floor in Jerusalem was pointed out to David by the prophet Gad as a fitting place for the erection of an altar of burnt offering to Jehovah after the great plague had been stayed, since it was there that the destroying angel was standing when the pestilence was checked (II Sam. xxiv. 16 *et seq.*; I Chron. xxi. 15 *et seq.*). David then went to Araunah, and for fifty pieces of silver bought the property and erected the altar. It is remarkable that Chronicles give the form Ornan for the Jebusite's name. A conjecture by Cheyne, founded on the slight emendation of א to נ, makes the true form of the name to be Adonijah. According to I Chron. xxi. 31, Hebr.; xxii. 1, A.V., the threshing-floor must have been Mt. Moriah.

J. JR.

J. F. McC.

ARAUXO, ABRAHAM GOMEZ DE: Lived in the seventeenth century. He was a member of a poetical academy in Amsterdam, Holland, in 1682, a good mathematician, and aroused the admiration of his associates by his clever solution of riddles.

G.

M. K.

ARAUXO, DANIEL: Physician. Lived in the seventeenth century in the city of Amsterdam. In the year 1655 he composed an elegy on the martyr Isaac de Almeyda Bernal.

G.

M. K.

ARBA: The hero of the Anakim, who lived at Kirjath-arba, a city named in his honor (Josh. xiv. 15). In Josh. xv. 13 and xxi. 11 he is called the father of Anak, which evidently means that he was regarded as the ancestor of the Anakim.

J. JR.

G. B. L.

ARBA' ARAZOT. See COUNCIL OF THE FOUR LANDS.

ARBA' KANFOT ("four corners"): The "four-cornered garment"; a rectangular piece of cloth, usually of wool, about three feet long and one foot wide, with an aperture in the center sufficient to let it pass over the head, so that part falls in front and part behind. To its four corners are fastened the fringes (*Zizit*) in the same manner as to the *Tallit*. It is therefore also called the "small *tallit*" (*tallit kaṭon*).

The Arba' Kanfot, like the *tallit*, is worn by male persons in pursuance of the commandment, as recorded in Num. xv. 37-41 and Deut. xxii.

The Arba' 12, to wear a garment with fringes. But **Kanfot and** while the *tallit* is thrown over the **the Tallit.** per garments only in the morning service, the Arba' Kanfot is worn under the upper garments during the whole day. In putting on the *tallit* the benediction to be pronounced reads: "Blessed art Thou, Lord our God, King of the universe, who hath commanded us to wrap ourselves in fringes" (*להתעטף בציצית*). The conclusion of the benediction on the Arba' Kanfot reads: "... and hath commanded us the commandment of fringes" (*Shulhan 'Aruk, Oraḥ Hayyim*, 8, 12). Among the Ashkenazim the *tallit* is used by males over thirteen, while the Arba' Kanfot is provided also for children as soon as they are able to put on their clothes without assistance.

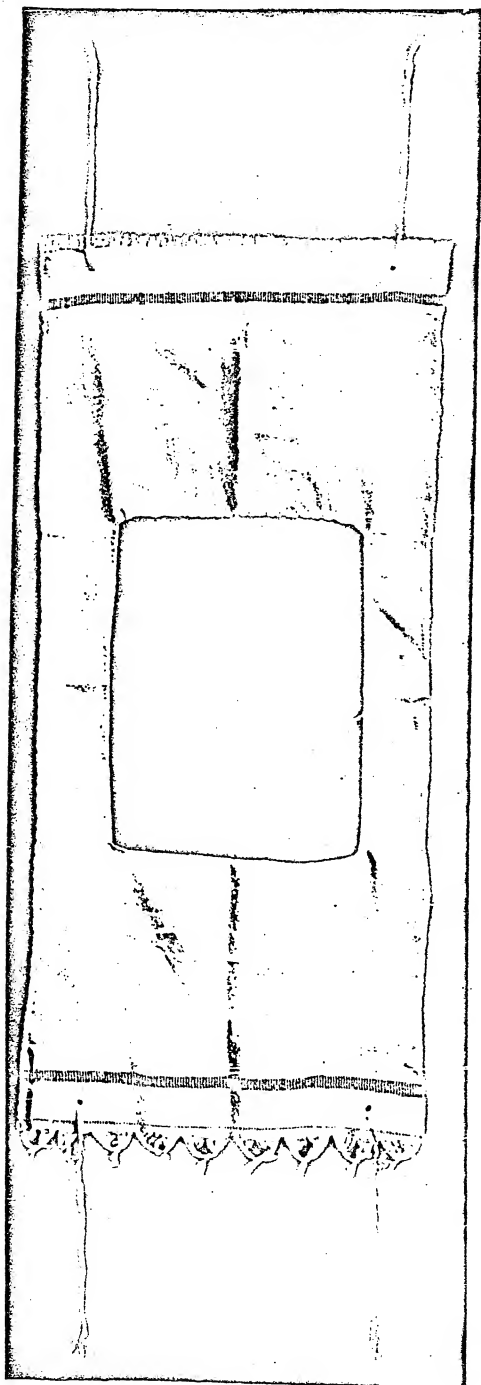
There is no trace of the Arba' Kanfot among the Oriental Jews of the Middle Ages (compare Leopold Löw, "Gesammelte Schriften," II, 320,

Origin of Szegelein, 1890; Israel Abrahams, **the Arba'** "Jewish Life in the Middle Ages," p.

Kanfot. 287, Philadelphia, 1897). It may be assumed that it was adopted by the European Jews in the times of persecution, when they had to refrain from exhibiting the garment with fringes. The wearing of such a garment as an outer robe was therefore limited to the synagogue, while the precept to wear fringes at all times was fulfilled in the wearing of the Arba' Kanfot. Some superstitions have gathered round the wearing of the Arba' Kanfot in Eastern districts; the placing of a piece of "afikomen" in one of the corners of the Arba' Kanfot was supposed to avert the evil eye

(see **AFIKOMEN**). In Moravia the Arba' Kanfot is often left on the body in the grave.

[The oldest mention of the Arba' Kanfot is found



Arba' Kanfot.

(Reproduced by permission from the collection in the United States National Museum.)

in the code of Jacob ben Asher, about 1350 (*Tur Orach Hayyim*, xxiv.), who refers to Mordecai as quoted in the "Bet Yosef"), where, however, the custom is merely alluded to (Mordecai's annotations to Alfasi, § 945, ed. Vienna, vol. i., 82c.).—D.]

BIBLIOGRAPHY: Men. 38 *et seq.*; Mahmonides, *Yad ha-Hazakah*, Zizit; *Shulhan 'Arukh*, *Orach Hayyim*, 8-10.

A.

J. M. C.

ARBACH HAYYIM B. JACOB. See **DRUCKER, HAYYIM B. JACOB.**

ARBACHSHTER. See **ARDASHER.**

ARBATTIS: A place mentioned in I Macc. v. 23 in connection with Galilee, from both of which districts Simon Maccabeus brought back some captive Jews to Jerusalem.

J. JR.

G. B. L.

ARBEL. See **BETH-ARBEL.**

ARBELA.—Biblical Data: In I Macc. ix. 2, Arbela is the district in which Mesaloth was situated, and through which ran the road to Gilgal (for which Josephus, "Ant." xii. 11, § 1, gives Galilee). It is probably to be identified with the modern "Irbid."

BIBLIOGRAPHY: Smith, *Historical Geography of the Holy Land*, p. 427.

J. JR.

G. B. L.

—In **Rabbinical Literature:** Arbela is mentioned in rabbinical sources as the home of a scholar named Nitai (Mattai), who lived in the middle of the second century before the common era (*Abot* i. 6). The Galilean Arbela, not far from Lake Gennesaret, is intended, where, in the twelfth century, this scholar's grave was still pointed out (Pethahiah of Regensburg, "Travels," ed. Margolin, p. 53). According to an old Baraita, familiar to the poet Eliezer Kalir, Arbela was a priests' city at the time of the destruction of the Temple, and even in later centuries it seems to have been an important town. Mention is made of Arbelan linen (*Gen. R.* xix., beginning), which was of inferior quality; also, of Arbelan spindles (*Tosef.*, *Parah* xii. 16). Talmud and Midrash speak frequently of the Valley of Arbela. Josephus also mentions the caves in the vicinity.

Medieval Jewish literature often refers to the ruins of the synagogue of Arbela (*Carmoly*, "Itinéraires de la Terre Sainte," p. 259), which are preserved to-day in the village of Irbid, as the Arabic form of the name runs. This Arbela, however, is undoubtedly distinct from the Arbela where the exilarch Mar Ukba dwelt (*Yer. Soṭah* iv. 19*d*), seeing that that scholar could hardly have ever been in Palestine. Accordingly, the Arbela in Adiabene, between the Lycus and the Caprus, 600 stadia (69 miles) from Gaugamela, must be understood; and it is probable that to this city Benjamin of Tudela refers ("Itinerary," ed. Asher, i. 52, below).

BIBLIOGRAPHY: Jastrow, *Dictionary*, ii. 114; Konut, *Aruch Completum*, i. 238; Pauly-Wissowa, *Real-Encyclopädie*, ii. 407; Rapoport, "Erek Millin," pp. 191, 192; Schürer, *Gesch. des Jüdischen Volkes*, i. 230, ii. 369; Neubauer, *G. T.* pp. 219, 220, 374; Hirschensohn, *Sheba' Hokmot*, p. 43, Lemberg, 1883.

L. G.

ARBIB, EDUARDO: Italian deputy and author; born at Florence, July 27, 1840. On the death of his father he was obliged to discontinue his studies and earn his livelihood as compositor and corrector

for the press. In 1859 he enlisted as a volunteer in the Piedmontese regiment of Alpine chasseurs, and took part in the war for independence. The war over, he returned to the printing-house, which he left again to follow Garibaldi to Sicily in 1860. He was promoted to the rank of lieutenant on the battle-field of Milazzo, and entered the regular army with the same grade. Arbib served in the campaign against Austria in 1866, and on the cessation of hostilities he retired from the army and found employment on the staff of "La Nazione," a newspaper published in Florence; subsequently he became editor-in-chief of the "Gazzetta del Popolo" in the same city. Ultimately he removed to Rome, where in 1870 he founded a daily newspaper, "La Libertà." His political career began in 1880, when he was elected by the citizens of Viterbo as their representative in the Chamber of Deputies; and some time later he was elected to the Chamber by the people of Perugia. His contributions to Italian literature are: (1) "L'Esercito Italiano alla Campagna del 1866"; (2) "Racconti Militari" (1870), in the "Biblioteca Amena" (vol. lxx.); (3) "Guerra in Famiglia" (1871); (4) "La Moglie Nera" (1874); (5) "Rabagas Bandiere" (1878).

s.

M. K.—F. H. V.

ARBIB, ISAAC. See ARROYA, ISAAC BEN MOSES.

ARBUES, PEDRO: Spanish canon and inquisitor; called by certain Jews "the creature and darling of Torquemada"; born about 1441 at Epila, Aragon (hence sometimes styled "master of Epila"); died Sept. 17, 1485. He was appointed canon of Saragossa in 1474; and ten years later Torquemada appointed him and the Dominican Gaspar Juglar inquisitors for the province of Aragon. The zeal exhibited by Torquemada in his religious persecutions was emulated by Arbues, who in the first month of his office held two autos da fé, at which several Maranos were executed, and others were condemned to penance and loss of property. Though no record of further trials exists, he must have continued to be active in persecution, as the Maranos were so enraged that his assassination was determined upon. The offer of enormous sums to Ferdinand and Isabella to induce them to limit the activity of the Inquisition and the confiscation of property had been fruitless, and, after consultation with newly converted Jews—some of whom were men of high rank, like Gabriel Sanchez, the king's treasurer—the extreme step was taken by two wealthy Maranos, Juan de la Abadia and Juan Esperandeu, with the hired help of an assassin, the latter's French servant, Vidal, probably a Jew. Abadia's incentive was doubtless the execution of his sister and the condemnation of his father by the Inquisition. An attempt to enter Arbues' bedchamber failed; but the design was accomplished while he was attending mass. Two days later he died from his wounds.

The retaliation on the Maranos, not all of whom were implicated, was awful. Vidal and Esperandeu were cruelly put to death; and Abadia made an attempt at suicide while awaiting his auto da fé. On Arbues' death, popular belief invested him with miraculous power. A Jewess saved herself from

death by proving that from Catholic zeal she had dipped her handkerchief in his blood. His canonization by Pius IX. (1867) aroused protests not only from Jews, but from Christians. The general sentiment against the act is illustrated by the well-known charcoal drawing of Kaulbach, "Peter Arbues Burning a Heretic Family." Arbues is represented as old and decrepit, and taking fiendish delight in the sufferings of his victims, who are probably Maranos.

BIBLIOGRAPHY: H. C. Lea, *Publications of the American Hist. Assn.*, December, 1888; *Chapters from the Religious History of Spain*, pp. 374 et seq.; *Dublin Univ. Mag.*, 1874, lxxxiv. 334 et seq.

G.

M. K.—W. M.

ARCADIUS: Byzantine emperor from 395 to 408. He was too weak a ruler to be able to withstand the influence exerted by his court favorites upon his policy toward the Jews. Such privileges as were accorded them were due to his privy counselor, Eutropius (396–399), who easily allowed himself to be bribed into favoring the Jews. (See Pauly-Wissowa, "Realencyclopädie der Class. Alterthumswissensch." s.v.) The laws curtailing the various favors already granted to the Jews are supposed by Grätz ("Gesch. der Juden," 3d ed., iv. 359) to have been promulgated after the death of Eutropius. A law of the year 396 forbids, under penalty of imprisonment, any imperial officer from fixing the price on Jewish merchandise brought to market; the privilege is left to the Jews themselves (Codex Theodosianus, xvi. 8, 10). Still, in this law no reference is had to Jewish market-inspectors, as Grätz infers. It is a matter relating solely to the non-liability of the Jews to the law, *De pretio rerum venalium*, which was already in existence in the reign of Diocletian. The same spirit of justice manifests itself in another law of Arcadius: "It is sufficiently well known that the sect of the Jews is not limited in its rights by any law" (*ib.* xvi. 8, 9). In the same year (396), Arcadius issued an edict addressed to Claudianus, the "comes" of the Orient, wherein he is ordered to protect the "illustrious patriarch" against insult (§ 11). He also commanded the prefect of Illyria (in 397) to prevent any ill treatment of the Jews, and to guard their synagogues against any disturbance "of their wonted peaceful condition" (§ 12). Moreover, the Jewish patriarchs, as well as all of their legal functionaries, such as the archisynagogoi and presbyters, were to enjoy the same privileges as the Christian clergy, and be relieved of curial taxes. In the last clause, Arcadius refers to the measures of the emperors, Constantine the Great, Constantius, Valentinian, and Valens; but Gothofredus remarks concerning this law (§ 13) that the privilege was suspended under Valens in 383. In 404 Arcadius again confirmed these privileges to the patriarchs and other officials of the Jewish communities, and once more with reference to his father, the legislator, the emperor Theodosius (§ 14). All of these laws may be found chronologically arranged in the section of the Digest, "De Judæis, Cælicolis et Samaritanis." But laws concerning the Jews emanating from Arcadius are also found in other portions of the codex of Theodosius. In February, 398, Arcadius ordered that in all civil contests, if both parties agreed, the Jews might elect their patriarchs or any other officers as

judges; but the execution of their sentences was placed in the hands of Roman officials appointed for that purpose. In all matters not pertaining to religion, the Jews had to conform to the requirements of the Roman law ("Corpus," II. i. 10). The ordinance of 399 does not read as Grätz has it, that all Jews, including their religious officials, are subject to the curial taxation, but refers to all the Jews (quicunque ex Judæis), with the exception, of course, of the functionaries of the synagogues (xii. 1. 165); and thus this ordinance does not conflict with the other similar one. The so-called shipping law of the year 390, regulating the transactions of the Jews and Samaritans in Alexandria (xiii. 5, 18), was signed by Arcadius as well as by Valentinian and Theodosius; but at that time Arcadius was scarcely more than a child. Among the laws of Arcadius deserving particular mention is the one which gives warning against those baptized Jews who rush to the church from dishonest motives (xvi. 8, 2; Jost, "Gesch." iv. 226).

G.

S. KR.

ARCHA or **ARCA** ("chest"): Technical name in old English Treasury documents for the repository in which CHIROGRAPHS and other deeds were preserved. By the "Ordinances of the Jewry" in 1194 it was arranged that "all deeds, pledges, mortgages, lands, houses, rents, and possessions of the Jews should be registered"; that only at six or seven towns contracts could be made in duplicate, one part to remain with the Jewish creditor, the other to remain in the Archa; and that the contents of the archæ were there to be recorded on a roll of transcripts so that the king by this means should know every transaction made by any Jew in the kingdom. From time to time a "scrutiny" of the Archa took place, when either the Archa itself, or more probably the roll or transcript, was sent up to Westminster to be examined by the treasurer there. Many deeds showing copies of the rolls made at these "scrutinies" still exist at Westminster Abbey and at the record office (Memoranda of the Queen's Remembrances—Jews' Rolls, Nos. 556 [3, 12], 557 [1, 7, 8, 10, 13-23]).

During the thirteenth century there appear to have been twenty-six towns in England at which archæ were kept; and it was only at these towns that any business could be legally transacted with Jews. These towns have been enumerated by Dr. Gross as follows: Bedford, Berkhamstead, Bristol, Cambridge, Canterbury, Colchester, Devizes, Exeter, Gloucester, Hereford, Huntingdon, Lincoln, London, Marlborough, Northampton, Norwich, Nottingham, Oxford, Stamford, Sudbury, Wallingford, Warwick, Wilton, Winchester, Worcester, and York.

Jews were allowed to dwell in towns only where there was an Archa, though exemptions were sometimes made. On Jan. 28, 1284, a royal mandate was issued ordering a general closure of the archæ, but commissioners were appointed to reopen the London Archa on Feb. 28, 1286 (Rigg, "Select Pleas of the Exchequer of the Jews," 1902, p. lxi.).

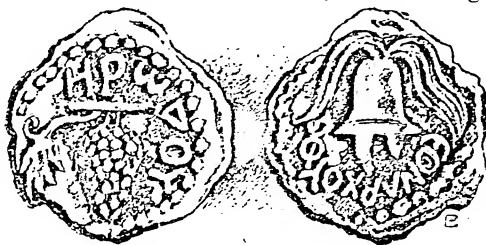
BIBLIOGRAPHY: C. Gross, in *Papers of the Anglo-Jewish Historical Exhibition*, pp. 182-190.

G.

J.

ARCHAGATHUS. See CECILIUS OF KALAKTE.

ARCHELAUS: Son of Herod I.; king of Judea; born about 21 B.C., his mother being the Samaritan Malthace. At the age of fourteen he was sent to Rome for education, and, after a stay of two or three years, returned home with his brothers Antipas and Philip, who likewise had attended the schools of the Imperial City. His return was possibly hastened by the intrigues of Antipater, who by means of forged



Copper Coin of Herod Archelaus.

Obverse: ΗΡΩΔΕΟΥ. A bunch of grapes and leaf. *Reverse:* ΕΘΝΑΡΧΟΥ. A helmet with tuft of feathers; in field to left a caduceus.

(After Madden, "History of Jewish Coinage.")

letters and similar devices calumniated him to his father, in the hope of insuring for him the same sanguinary fate he had prepared for his brothers Aristobulus and Alexander. As a result of these slanders, Herod designated Antipas, his youngest son, as his successor, changing his will to that effect. On his death-bed, however, four days before his demise, the king relinquished his determination and appointed Archelaus to the throne, while Antipas and Philip were made tetrarchs merely. Nothing is known definitely of the occasion for this change, though there may be some foundation for the statement of Archelaus' opponents, that the dying king, in his enfeebled condition, had yielded to some palace intrigue in the latter's favor.

Archelaus thus attained the crown with little difficulty at the early age of eighteen. That aged plotter Salome found it convenient to abet Archelaus, and secured for him the adherence of the army; hence there was no opposition when he figured as the new ruler at the interment of Herod. The people, glad of the death of the tyrant, were well disposed toward Archelaus, and in the public assembly in the Temple the new king promised to have regard to the wishes of his subjects. It very soon became manifest, however, how little he intended to keep his word. Popular sentiment, molded by the Pharisees, demanded the removal of the Sadducean high priest Jeezer (of the Boethus family), and the punishment of those former counselors of Herod who had brought about the martyrdom of the Pharisees Mattathias and Judas. Archelaus, professing always profound respect for the popular demand, pointed out that he could not well take any such extreme measures before he had been confirmed by the Roman emperor, Augustus, in his sovereignty; just as soon as this confirmation should be received, he declared himself willing to grant the people's desire. His subjects, however, seem not to have had confidence in his assurances; and when, on the day before Passover—a day when all Palestine, so to speak, was in Jerusalem—they became so insistent in their demand for immediate action, that the

king felt himself compelled to send a detachment of the Herodian soldiery against them into the Temple courts; and when this detach-

His Harsh Treatment of the People. ment proved unable to master the enraged populace, he ordered out the whole available garrison. In the massacre that ensued, three thousand were left dead upon the Temple pavements.

As soon as the tumult had been somewhat allayed, Archelaus hastened to Rome to secure the required confirmation of his succession from Augustus. He found that he had to encounter opposition from two sides. His brother Antipas, supported by many members of the Herodian house resident in Rome, claimed formal acknowledgment for Herod's second will, that nominated him king. Besides, the Jews of Palestine sent a deputation of fifty persons—who were supported by about 8,000 Jewish residents of Rome—and petitioned for the exclusion of the Herodians from any share whatever in the government of the land, and for the incorporation of Judea in the province of Syria. Such was the disloyalty among the Herodians, that many members of the family secretly favored this latter popular demand. But Augustus, with statesman-like insight, concluded that it was better for Roman interests to make of Judea a monarchy, governed by its own kings tributary to Rome, than to leave it a Roman province administered by Romans, in which latter case there would certainly be repeated insurrections against the foreign administration. As it would be more prudent to make such a monarchy as small and powerless as possible, he decided to divide

Division of the Kingdom by Rome. Herod's somewhat extensive empire into three portions. Archelaus was accordingly appointed ethnarch—not king—of Judea, Samaria, and Idumea, with the exception of the important cities of Gaza, Gadara, and Hippus,

which latter were joined to the province of Syria. Antipas and Philip were made tetrarchs of the remaining provinces, the former receiving Galilee and Perea, and the latter the other lands east of the Jordan.

While these negotiations were pending in Rome, new troubles broke out in Palestine. The people, worked up almost into a state of frenzy by the massacres brought about by Herod and Archelaus, broke into open revolt in the absence of their ruler. The actual outbreak was without doubt directly caused by Sabinus—the procurator appointed by Augustus to assume charge pending the settlement of the succession—owing to his merciless oppression of the people. On the day of Pentecost in the year 4 B.C., a collision took place in the Temple precincts between the troops of Sabinus and the populace. Sabinus utilized his initial success in dispersing the people by proceeding to rob the Temple treasury. But disorders broke out all over the province, and

Insurrectionary Outbreaks. his forces were not sufficient to repress them. Judas, son of the revolutionary Hezekiah in Galilee, a certain Simon in Perea, ATHOROGES and his four brothers in other parts of the land, headed more or less serious uprisings. It was only when charge was assumed by Varus, the Roman

legate in Syria, with his numerous legions, assisted, moreover, by Aretas, king of the Arabs, and his auxiliaries, that any measure of peace was restored to the land, and this not without the loss of several thousand Roman troops. What the loss on the Jewish side must have been may perhaps be surmised from the rabbinical tradition that the outbreak under Varus was one of the most terrible in Jewish history.

Archelaus returned to Jerusalem shortly after Varus suppressed the insurrection. Very little is known of the further events of his reign, which lasted nine years; but so much is clear, that instead of seeking to heal the wounds brought upon the country by himself and his house, he did much to accelerate the ultimate overthrow of

Banishment and Death. Judean independence. In the year 6 of the common era, a deputation of the Jewish and Samaritan aristocracy waited upon Augustus in Rome, to

prefer charges against Archelaus, with the result that he was immediately summoned to Rome, deprived of his crown, and banished to Vienne in Gaul, where—according to Dion Cassius Cocceianus, "Hist. Roma," iv. 27—he lived for the remainder of his days.

Archelaus was a veritable Herodian, but without the statesman-like ability of his father. He was cruel and tyrannical, sensual in the extreme, a hypocrite and a plotter. He observed the customary seven days of mourning for his father, but in the midst of them gave to his boon companions a congratulatory banquet upon his accession. He carefully avoided placing his image upon his coinage in deference to pharisaic susceptibilities; but he nevertheless allowed his passion for his widowed sister-in-law, Glaphyra, to master him, and married her in defiance of the sentiment of the people and the Pharisees, who regarded the union as incestuous (Lev. xviii. 16, xx. 21). He deposed the high priest Joezer on his return from Rome, not in obedience to popular complaint, but for a money consideration. Joezer's brother was his successor, although the latter was of exactly the same type. Indeed, Archelaus, in his short reign, deposed three high priests for purposes of profit. Against this serious list of evils there is hardly anything good to set in contrast, beyond perhaps the fact that he inherited from his father a certain love of splendor and a taste for building. He restored the royal palace at Jericho in magnificent style, surrounding it with groves of palms; and also founded a city, that he called in his own honor Archelais.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, iii. *passim*; Ewald, *Gesch. des Volkes Israel*, iv. *passim*; Hitzig, *Gesch. des Volkes Israel*, ii. *passim*; Schürer, *Gesch. I. passim*, and the literature therein indicated. On coinage, see Schürer, *ib.* p. 375, note 4; and Madden, *Coins of the Jews*, pp. 114-118. L. G.

ARCHEOLOGY, BIBLICAL: The branch of archeology that has for its province a scientific presentation of the domestic, civil, and religious institutions of the Hebrews, in the lands of the Bible, especially in Palestine. It deals with these for the whole stretch of Judaic history down to the fall of Jerusalem in the year 70, the end of Judaism as a power in Palestine. The term "Archeology" was used

by Josephus in his great work, *Ioudaiki 'Αρχαιολογία* (literally "Judaic Archeology," but usually translated "Antiquities of the Jews"), to cover the entire history of his people, their life, customs, religious institutions, and literature. This comprehensive sense indeed current until the time of the Reformation. Indeed, writers like Eusebius, Jerome, and Epiplanius, while they produced neither history nor archeology as such, contributed material valuable for the enrichment of both. It is safe to say that no treatise on Biblical Archeology proper made its appearance until after the Middle Ages.

It was not until the sixteenth century that Carlo Sigonius (died 1584) gathered up and presented in his

**First
Meaning
of Biblical
Arche-
ology.**

of sacred places, persons, and rites. This classification seemed to furnish scholars with a clue to what should be included in the term "Archeology" as applied to the Bible; so that De Wette (in 1814), followed by Ewald (in 1844),

gives the first really systematic classification of the material that, up to the present time, is regarded as belonging to the field of Biblical Archeology. Even as late as Keil's work (1875), the main divisions of the subject are treated in the following order: (1) sacred antiquities; (2) domestic antiquities; and (3) civil antiquities.

The historico-critical method of investigating Old Testament history claims to have rectified a former error. It is now generally maintained that many of the records of the history of Israel originated at a date later than was formerly supposed, and that consequently many of the religious institutions, customs, and rites current among the Jews bear the marks of later ideas, conditions, and environments. It is further claimed that religious rites and customs owe their character largely to the domestic life and surroundings of a people. The recognition of this fact necessitates a reversal of the order of the themes usually included in the term "Biblical Archeology." Accordingly the present order of treatment is: (I.) Domestic Antiquities; (II.) Civil Antiquities; and (III.) Sacred Antiquities; but, as will be seen, there is still another section to add on the land of Palestine itself.

In the treatment of this topic, as of many other topics relating to ancient times, no hard-and-fast line can be drawn. History proper

**Arche-
ology and
History.** should cover the entire religious and political life of a people. It should present their laws, customs, and manners. It should also, when occasion requires, include their relations to neighboring peoples, politically, socially, and commercially. Archeology has to do with but a part of this material. It concerns itself with the interrelationships of the people in domestic, civil, and religious life. It goes further, and includes in itself a consideration of the character of the land where they live, and of their social, industrial, artistic, and literary organizations and features.

Biblical Archeology depends for its material upon a mass of ancient literature and antiquities. It will be impossible for the student of archeology to utilize to advantage the literary material, especially of

the Old Testament, without due regard to the literary processes by which it was prepared. Much of the available material of archeology is secured from literature, but only after it has been subjected to the most searching critical processes. In fine, archeology at large finds in literature one of its best sources of information and one the testimony of which can not be set aside. Nevertheless, at the bottom, beneath all the literary activity of the people, lie, of course, the conditions under which the Israelites produced their literature. Hence, while much that is of value to archeology is found in Israel's literature, a knowledge of archeology will include information concerning the land which nourished that literature. There is, consequently, a kind of necessary interdependence between these two branches of knowledge—literature and its native soil.

The religious system of the Old Testament embraces both literary and archeological material; both ancient documents and monuments.

**Arche-
ology and
Religion.** Biblical Archeology includes only so much of this material as bears upon sacred places, persons, feasts, vessels, and ritual. It does not discuss religious ideas, either in their origin or their development. It does not present a systematized religio-legal system, nor the relations of that system to civil processes. Neither does it discuss the relation of Israel's rites and ceremonies to those of surrounding nations. These themes, proper in modern scientific subdivisions of material touching the ancient Jews, fall under the head of religion or of comparative religion.

The soil of the Orient is the treasure-house of one of the two great sources of Biblical Archeology. Palestinian ruins at Jerusalem, at Lachish, at Gaza, at the Dead Sea, and in the tombs on the hillsides, are all instructive teachers concerning the life and times of the ancient Jews. Fragments of documents of this people and of their neighbors are replete with information bearing upon the Archeology of the Bible. The MOABITE STONE, for the ninth pre-Christian century, and the SILOAM INSCRIPTION are valuable evidences of the character of the writing and of some of the customs of those early days (see ALPHABET). The numerous small inscriptions from Phœnician sources tell a fascinating story of tragical times contemporaneous with Israel. From Palestinian ruins, likewise, come many voices of the later periods, as the scattered and broken Greek and Latin inscriptions are deciphered and interpreted. Coins also tell their tale of the past, often with gratifying precision.

The revelations from the mounds of Babylonia and Assyria, made within the last half-century, vitally touch the people of Israel. The close relationship existing between the social, political, and religious systems of that ancient West and East has now been clearly ascertained. The close racial kinship existing between Israel and the great powers centered on the Tigris and the Euphrates gives special significance to the antiquities exhumed from those eastern plains. The fact that Israel's ancestors migrated from Eastern centers, carrying with them the characteristics of their early home-land and peo-

**Monumen-
tal Sources.**

ple, points likewise to the essential importance of the "finds" brought from Mesopotamia.

Many items of considerable value to Biblical Archeology are discovered in the community of religious requirements and customs between Israel and her overland Eastern neighbors. The aggressiveness of Eastern political influence and power toward the West, in the later periods of Israel's history, carried with it other forces that largely affected the social and commercial fabric of the Palestinian kingdoms. Consequently, there is no land outside of Palestine whose ancient history and antiquities have a more noteworthy significance for Biblical Archeology than the great Mesopotamian region.

The imperishable character of the remains of ancient life found in the sands and tombs of Egypt, the proximity of that land to Palestine, and the association of that people and that land with Israel's history make the territory in question a fascinating field to the archeologist. The influence of Egypt's civilization upon the literature and life of the Jews is especially marked during the patriarchal, the bondage, and the wilderness periods. At intervals during the later stages of history—for example, in Isaiah's day—Egypt exercised no small influence over the life of the Israelites. While many points are still in dispute, some genuine increments of value from Egyptian monumental sources may be, even now discovered.

The most fruitful sources of information germane to the subject are of course the literatures of the Old and New Testaments. As has been

Literary Sources. noted above, due regard must be had from the beginning to the assured results of Biblical criticism. The Old

Testament material must be so used as to gain therefrom full advantage of the best-established results of the scholarship of to-day. It must be remembered, however, that a systematic archeology for each period of history can not yet be presented; merely the origin and growth of rites and customs through the entire stretch of time are all that have been traced. Uncertainty as to the dates of some of the books of the Bible aggravates the difficulties of the archeologist.

The New Testament material, less indefinite as to time, furnishes valuable data regarding the Jews of the first century, particularly those in Palestine. Certain rites and ceremonies prevalent among the sects of that age are relevant and instructive material. Even the circumstances that led up to the death of Jesus are full of interest for the student of archeology. The experiences undergone by Paul and other apostles in the establishment of the Christian Church often illuminate this subject.

The writings of Josephus, compiled, as they were, from many and uncertain sources, possess, nevertheless, because of their immense sweep through time, a multitude of apposite data. Josephus' partiality for his own people, and his desire to magnify their importance throughout their history, have to be guarded against; but he provides much material for the portrayal of the life of the ancient Jews.

The inter-Biblical apocryphal books, such as I and II Maccabees, III and IV Esdras, Judith, the Letter of Jeremiah, etc., abound in hints and items of im-

portance in a systematic study of Biblical Archeology. Philo of Alexandria, though strongly influenced by Greek thought, was a serviceable chronicler of many things Jewish. This mass of literature yields much of genuine value to the archeologist of Sacred Scripture.

The early centuries of the Christian era have left several pertinent documents. The great mass of rabbinical literature (the two Talmuds and the Midrashic collections) is full of facts, statements, and hints concerning the life of the Jewish people. These are often of significant, illustrative importance in the elucidation of Old Testament conditions. The compilations of Manetho, Berosus, and Philo of Byblus yield facts that add materially to some phases of Biblical Archeology. The habits, customs, and religious characteristics of the Jews, as described in early Christian and Greek writings, are also of value. Arabic literature and antiquities reveal the common Semitic character of ancient times, and consequently some elements of Jewish life.

The unchangeable and permanent elements of the Oriental Semitic personality are surprisingly illustrative of the ancient Jewish character of the Bible. The habits, customs, and rites of the inhabitants of the East, and their mode of existence as a whole, are a living commentary on many passages of Scripture, the thought and significance of which are wholly foreign to a modern Occidental. Such portions of the Semitic world as are least modified by the aggressions of civilization, like those in the interior of Arabia, seem to maintain in their pristine purity the traits of two or three millenniums ago. The closer one gets to the primitive Semitic man, the nearer in many cases is the approach to a true understanding of his life as it appears in Holy Writ.

Out of the material already indicated, Biblical Archeology claims for itself four general divisions, under which it may best be treated; they are (1) the land and people of Palestine; (2) domestic or individual antiquities; (3) public or civil antiquities; and (4) sacred or religious antiquities.

I. Palestine: The character of any land is an essential element in the determination of the characteristics of its inhabitants. The mountains and plains, the valleys and ravines, and the inspiring scenery of adjacent regions made Palestine a land of pleasing variety and of ever-refreshing beauty. Her wide range of climate, her immense list of fauna and flora, satisfied every reasonable demand of her restless people. Her comparative isolation, her natural defensive strength, and her relation to the great civilizations of the East and the West, especially during Israel's national history, emphasize her importance to the people that dwelt within her borders.

Palestine was already the home of ancient peoples when the Patriarchs first trod upon her soil. The tribes of Israel settled down to live in close proximity to several different minor peoples. So close were their relations that intermarriages re-

The Land and Its People. sulted, and an intermingling of every element of domestic, public, and religious life. The nation of Israel, built upon such a foundation as this, was a strange conglomeration of diverse elements. Clashes with her minor neighbors, and commercial

and political relations with the great empires that oppressed her, affected domestic, civil, and sacred relations.

II. Domestic Antiquities: The every-day life of each person involves a large number of items. These embrace the food available and used, the material accessible for clothing and the method of its manufacture, as well as the usual clothing worn by the people, and the method of preparing and wearing the head-gear. The individual lived also in a dwelling of some kind; either in a hole in the rocks, a tent, a hut, a house, or in an elaborate structure in a city. How were these various dwellings prepared, and what was their internal arrangement? What led to the aggregation of such buildings, which later became cities? The replies to these questions will be of supreme moment in following the growth of individual rights and privileges.

The Jewish family has a most interesting history. The family formed the next step upward from the individual, and was probably the basis of the clan. The laws of marriage and their binding character were essentials in the perpetuity of the nation. The position and rights of the woman before and after marriage, in the condition of monogamy and of polygamy, and in case of divorce, fall under this theme. The relations of the children to the individual parents, the methods of naming them, the observance of the rite of circumcision, their training and education in and out of the home, must be noted. The constitution of the Oriental family involved slaves, with certain laws of purchase and retention, both Israelitish and foreign. Certain diseases also often attacked, and sometimes found victims in, the family. The treatment of the aged and infirm, of the helpless and unfortunate members of the household, is of especial interest. Death in the family was attended by peculiar national observances. See **FAMILY, MARRIAGE, PATRIARCHATE, SLAVERY.**

Families and individuals maintained a certain amount of social intercourse. These relations developed certain social obligations; established the respective rights and privileges of host and guest, and the methods of conversation and entertainment. Social gatherings at feasts likewise inaugurated special customs and requirements.

These functions, as well as the more elaborate festivals of their heathen neighbors, were occasions for the forming of relations that to a large extent determined the character of Israel. The introduction of foreign customs gradually modified society in Israel, until, by the downfall of the northern kingdom, it assumed quite another complexion. The origin, organization, and conduct of society form an interesting theme in the department of Biblical Archeology. See **ETIQUETTE, PRECEDENCE, etc.**

There is slight evidence that the Jews in early times, aside from banquets attended by musical instruments of various kinds, enjoyed any indoor amusement. Neither is there any extended description of outdoor sports, either for princes or populace. But the prevalence of many terms employed in hunting, such as the names of traps and weapons used in taking animals and birds, and the names of wild animals used for food, is evidence that this

sport was commonly indulged in, and to good purpose. Several hints are also found in the Prophets, especially as to the sport (or possibly occupation) of fishing. Both of these out-door amusements, so popular in Egypt and in the East, were turned to good account by the Israelites. See **GAMES, SPORTS, PASTIMES.**

The earliest records of the patriarchs and of the Israelites show them following the life of nomads. They raised herds of large and flocks of small cattle, and moved about according to the demands for new pasturage. The character of the country and their slight tenure of the soil led to such a mode of existence. Even when they settled down as occupants of Palestine and their life was mainly devoted to other things, they nevertheless reared extensive herds and flocks, comprising cattle, asses, sheep, and goats. The hills of some parts of Palestine were best adapted for such pursuits. See **ANIMALS, CATTLE.**

Israel's occupation of the new territory made possible another vocation besides cattle-raising.

Pasture and Agriculture. Permanent settlement led to the cultivation of the soil, to the planting of vines and fruit-trees. Wheat, barley, and rye became staple products, and by irrigation all parts of the land yielded profitable returns to the industrious husbandman. The methods of agriculture, the influence of this mode of life on the nation, and the importance of this industry on international relations occupy no mean place in the history of the life of ancient Israel. See **AGRICULTURE.**

From the earliest times there are hints at the trades that were current among the Israelites. After their settlement in the land of Canaan especially, they became acquainted with methods of producing tools for the cultivation of the soil, and weapons for warfare. Carpenters and stone-masons were numerous at the time of the construction of Solomon's public buildings. Workers in metals of different kinds are found occasionally in the course of Israel's history. The ironsmith, the goldsmith, and the worker in bronze were not uncommon in Palestine. The preparation of skins for use as bottles and for sandals, the manufacture of the bow and of the different pieces of armor for the warrior called for skilful labor. The preparation of flax and wool for clothing required a method which in later years developed into great weaving establishments. The vessels of clay in use in Palestine in ancient times indicate that the potter's art had reached a high state of perfection. These crafts doubtless received many useful suggestions from Israel's neighbors in the different periods of her history. See **ARTISANS, HANDICRAFTS.**

Exchange of commodities is one of the oldest occupations of men. Israel's continual contact with neighbors of all kinds, whose methods of life were as varied as their peculiarities, naturally led to some commercial activity. The caravans that crossed Canaan in Israel's day traded in Canaanitish cities, and furnished markets for Palestinian products in Egypt and in Babylonia. Israel exchanged her products of the soil for the wares of Phenicia and the perfumes of the south country. Commerce reached its climax in Solomon's day, when

Commerce and Its Methods.

it extended as far as the undetermined port of Ophir, and brought back for him the gold, silver, apes, peacocks, and other luxuries and curiosities of distant climes. Phenicia was Israel's great trading-mart; for thence she secured much of the material and many of the workmen that made Jerusalem what it was in Solomon's reign.

The activity of exchange during the dual kingdom is shown on several occasions. When Ahab defeated Ben-Hadad at Aphek, one of the items in the treaty was the granting to Israel of "streets" [bazaars for trading] in Damascus, as Syria had formerly had "streets" in Samaria (I Kings xx. 34). The numerous references in Hosea are evidence that Israel in that period enjoyed the products of all lands. Egypt was likewise on the most intimate commercial terms with Palestine; and some of her choicest food and clothing was purchased by Israel. But it was not until after Israel's overthrow as a nation that she seemed almost entirely to abandon husbandry and many of the crafts, and to give her whole life to the pursuit of commerce. See **COMMERCE, TRADE**.

The most convenient exchange was that of commodities for gold or silver or for some other precious article. This was accomplished at first by means of certain standards of weight for the metals, standards of capacity for grains, and the like, and standards of measurement (length, breadth, or thickness) for cloth, leather, stone, etc. The same tricks of trade as are found to-day—the light weight, the small measure, and the short line—appear in the charges that follow the arraignments of the Prophets. Late in history the metals were stamped or coined, thus greatly simplifying one of the most common articles of exchange. See **COIN, MONEY**.

Israel's growth as a nation was accompanied by a corresponding cultivation of the arts. The first notable exhibition is that seen in the elaborate architecture of the Solomonic era. Whether it was borrowed wholly from one nation or jointly from the leading nations of that day is immaterial. Israel adopted and executed some of the choicest specimens of ancient architecture. The pillars and their ornamentation, though executed by Phenicians, were according

Art in Israel.

ing to the tastes and desires of Israel's king. Plastic art likewise received attention from the leaders in Israel, as is seen in the numerous fragments exhumed from Palestinian soil. Sculpture and fine stone-cutting added their part to the beautifying of the great Temple of the Lord. Painting is scarcely mentioned in the Old Testament (Ezek. viii. 10, xxiii. 14), in strange contrast with the evidence seen in Egyptian tombs. Music, on the contrary, received much attention from the leaders, and even from the common people. The shepherds in the mountains, the prophets on the hills, the singers in the Temple, made frequent and extensive use of many kinds of musical instruments. See **MUSIC, TEMPLE**.

Writing is almost as old as the race. Every nation around Israel had its method. The people of Israel, kin of these people by blood and language, had their own particular system of writing. The letters of the Hebrew alphabet had each a significance that helped to hold it in mind. The Israelites wrote on

skins and clay, and carefully preserved their records for later generations. This work was done, however, by a particular class of men, who were later on designated as scribes. The different kinds of writing materials, and the tools where-with this art was executed, were not unlike those of the great contemporaneous nations. See **ALPHABET, SCRIBES, WRITING**.

III. Civil Antiquities: The earliest show of authority is seen in the constitution of the family, with the father as head and chief. Several heads made up the body of elders, by whose decision affairs affecting several families were administered. Gradually these elders became a regularly established order, by or through whom the entire civil business of the community was conducted. In the time of the Egyptian bondage a class of men is found termed "officers," who though apparently scribes, were likewise underlings of their Egyptian taskmasters. The appointment of seventy elders in the wilderness was an extension of the earlier and possibly of the bondage scheme on a more elaborate scale. The method of government in vogue during the period of the judges was a modification of the same general plan under which Israel lived in the wilderness. The details of these systems are brought out with due faithfulness in the records of these periods. See **ELDERS**.

The system of government current among the great and small nations of Israel's day was that of monarchy. Every foreign influence that touched this people emanated from the environment of regal administration. These powerful tendencies finally crystallized into a demand by Israel for a king. A king, with all the paraphernalia of a monarchy, was finally established. The prerogatives of the ruler, the law of succession, and the whole administration of government henceforth accorded substantially with those of other nations. Sufficient events and items of the king's conduct are narrated to give a good picture of Israel's monarch. See **KING**.

On the return of a body of Jews from the various lands into which they had been scattered, a new method of government was adopted.

Post-exilian Government.

The province of which Judea was a part was ruled by a Persian satrap. Israel's new territory was ruled by a governor, Zerubbabel, and later by Ezra and Nehemiah, etc. These sub-rulers paid tribute to Persia; and only on especial appointments were they granted extraordinary prerogatives, for example, Ezra. How far down into the so-called inter-Biblical period these conditions prevailed, it is not yet possible to affirm. The Maccabean revolt against the Hellenizing edicts of the Seleucid rulers was a forcible protest against a violation of the favorable treatment accorded the Jews by Alexander the Great. Nearly one hundred years of practical independence resulted in the downfall of Jewish authority, brought about by Pompey in 63 B.C. Thenceforth Palestine as part of a province became subordinate to a Roman governor. Information as to the line of demarcation between the rights of the Jews and Roman authority, the methods of administration adopted by Roman appointees, and a multitude of other questions of local interest is abundantly

supplied in the documents of this period. See GOVERNMENT, PROCURATORS, ROME, SANHEDRIN.

References to law and its administration are found even in the patriarchal period, when the head of one family and his associates were supreme

Public Ad- in authority. Legal processes were
ministra- simple and effective. In the period
tion of of the judges, the so-called judge was
Justice. the court of final appeal. But after the
establishment of the kingdom the king
occupied the supreme bench. In postexilic times the
people elected their own judges. Numerous state-
ments distributed in different periods of history are
found as to the purpose, the method, and the re-
sults of various penalties inflicted by authority. The
laws concerning all of these specifications are codified
in the Pentateuch. See COURTS, JUDGE, etc.

As a subject of the state, each individual had cer-
tain property rights. When the tribes settled as hus-
bandmen on their newly won territory, each family
occupied its own land. This was its permanent pos-
session. It could lease the same; but in the year of
jubilee the land reverted to its first owners. The
forfeiture of property rights for political offenses,
such as is mentioned in Ezra, was unusual. Marriage
also carried with it certain rights, carefully specified
in the law. Personal property, the rights to buy and
sell, regulations concerning debts, restitution, inher-
itance, etc., were amply protected or prescribed in
the legal provisions of Israel. See CIVIL PROCEDURE, PROPERTY, SALE.

This condition met Israel very early in her history.
The division of the host in the wilderness into com-
panies of different numbers for inter-

Warfare. nal civil convenience was doubtless
the basis of army divisions. The mili-

tary equipment of the armies of Palestine, east and
west of the Jordan, and their power of resistance to
Israel's aggression, are meagerly set forth in the Old
Testament. Israel's method of levying and supply-
ing troops, and almost uniform success in Joshua's
day, add importance to the study of her military or-
ganization. The perfection of army methods in the
regal period, and the great amount of money and en-
ergy devoted to the maintenance of the army, give
added impetus to the investigation of military science
among the great nations of Egypt and Mesopotamia.
This investigation covers the kinds of armor and
weapons used, methods of drilling and marching,
encampments, movements for attack and battle,
methods of sieges and defenses of fortresses and
cities, and the treatment of prisoners. See WAR-
FARE, WEAPONS.

IV. Sacred Antiquities: The earliest records
of Israelitish ancestors refer to special places devoted
to worship. While the Israelites were on the march
through the wilderness, they were accompanied by
a sacred tent. As soon as they had settled in the
land of Canaan they adopted numerous sacred high
places. There were also sacred trees, stones, foun-
tains, etc. Altars, obelisks, and the ASHERAH were
accompaniments of these places. At these shrines
Israelites met to do homage to their Preserver and
God. Solomon's Temple was a partial centraliza-
tion of worship, which, however, did not become
complete until the reign of Josiah. The captivity

and the exile of the Israelites divorced them from
such shrines. On the return, Zerubbabel's Temple
once again made Jerusalem the actual center of
worship. See ALTAR, ASHERAH, BAMAH, TEM-
PLE, etc.

The original purpose of the priest is not absolutely
settled. He was probably the attendant on a heathen
image, who uttered oracles on occa-
sion, to instruct the worshippers. Grad-
ually he became the offerer of the sac-
rifice, and therein stood as a kind of
mediator between God and the person
seeking a message. The functions of

priest were apportioned between the priests proper,
who stood nearest God, and the Levites, who were
practically their servants. Later still, the priestly
duties were narrowed down to sacrifice only, leaving
to the Prophets the matter of oracular speaking and
teaching. The various steps to these different func-
tions, and the special devotees in service about these
places, are found in numerous cases mentioned in the
Old Testament. See LEVITES, PRIESTS.

The original purpose of the sacred offerings is
wrapped in obscurity. For the non-bloody offering,
the peace-offering, the burnt offering, the sin-offer-
ing, and the trespass-offering there are specific reg-
ulations and significance. The condition of the
offering itself, the process of offering, and the result
of the same upon the giver are all laid down in the
codified rules of the Pentateuch. Few if any of the
things connected with the life of Israel are so fully
treated in the Old Testament as the subject of
"offering." See SACRIFICE.

Like their neighbors, the Israelites had sacred feast-
times. These are seen very early in the history. Hints
and more are found of the feasts of the new moon and
the Sabbaths. The yearly feasts were the Passover,
the First-Fruits, and the Tabernacles or Ingathering.
Each of these had its special regulations as to time,
duration, and attendants. Upon the centralization
of worship at Jerusalem, certain modifications took
place both in the accompaniments of the festival
days and in the places where they were formerly
held. As time went by the number of such days
increased. See FESTIVALS.

Israel was put under strict discipline in the matter
of personal cleanliness, both in reference to worship
and to every-day life. Obedience to these demands
secured immunity from certain diseases and prevented
the spread of others. Such discipline attached a
wholesome sacredness to worship and enhanced the
value of human life and health. It prepared the na-
tion to conceive of a holy God, and to render Him a
clean service. See CLEAN AND UNCLEAN.

The preceding sections have indicated merely in
outline the main subdivisions of Biblical Archeology
on the basis of the latest investigators. They point
the reader to certain skeleton facts, which may be
clothed with flesh and blood by careful painstaking
research on the Old Testament.

For archeology in post-Biblical times, see BADGE,
BATH, CEREMONIES, COSTUME, NUMISMATICS, MUSIC,
SYNAGOGUE, etc.

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J. JR.

I. M. P.

ARCHER, ARCHERY: The bow as a weapon in war and the chase was familiar to the Hebrews from patriarchal times (Gen. xxi. 20, xxvii. 3, xlviii. 22). Jonathan and Jehu were expert archers (II Sam. i. 22; II Kings ix. 24); the tribe of Benjamin was renowned for its sons' skill with the bow (I Chron. viii. 40, xii. 2); and David, after the battle of Gilboa, sought to encourage archery practise in Judah (II Sam. i. 18). The impulse thus given seems to have taken root, so that 250 years later the prophet Hosea speaks of the bow as representing Israel's military power (ch. i. 5).

From the figures extant in Assyrian monuments it appears that the usual tactics with the bow were to overwhelm the enemy with repeated showers of arrows, and then close in with sword and spear upon the harassed ranks. In Ps. cxx. 4 there is a reference to the practise of affixing burning material to the arrow-head, no doubt for setting fire to a besieged town. For further details and Hebrew terms in connection with Archery, see **ARMY; WEAPONS.**

E. C.

F. DE S. M.

ARCHEVITES (אַרְכֵּוִי): A people whom Asnap-per brought from Erech or Uruk, a political and religious center of Babylonia, and settled in Samaria. They wrote to Artaxerxes concerning the building of the Temple at Jerusalem and had the work on it stopped (Ezra iv. 9). Erech (Uruk) is mentioned in Gen. x. 10.

J. JR.

G. B. L.

ARCHEVOLTI, SAMUEL BEN ELHANAN ISAAC: Italian grammarian, and poet of the sixteenth century. Many of his piyyuṭim were

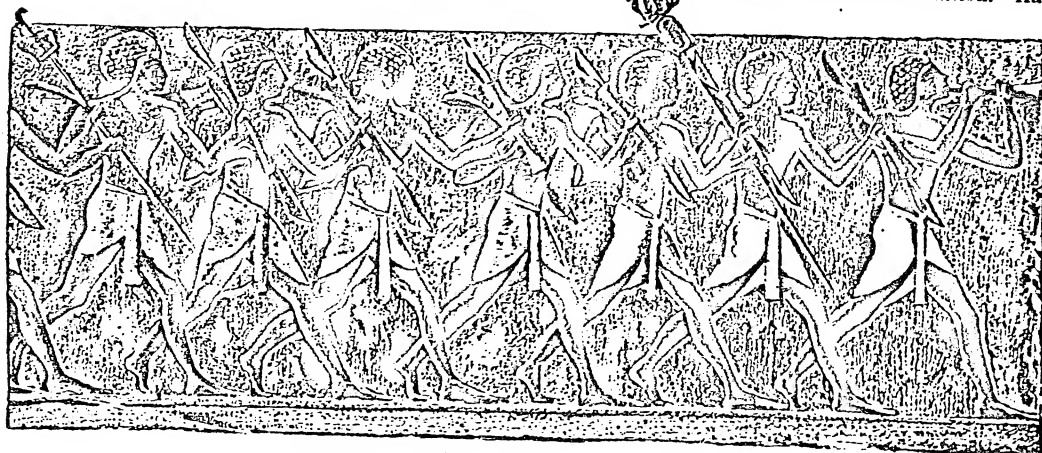
embodied in the Italian liturgy, notably his "Song on Circumcision." He was an excellent Talmudist, and, when quite young, recited or rather supplied with extensive textual references, the 'Aruk of Nathan b. Jehiel under the title "Sefer ha-'Aruk" (Venice, 1531). His book "Degel Ahabah" (The Banner of Love), an ethical work with commentaries, was printed in Venice (1551). The most notable of his works are (1) "Arugat ha-Bosem" (The Bed of Spices), a Hebrew grammar (Venice, 1602; reprinted, Amsterdam, 1730), and (2) "Ma'yan Ganuim" (A Fountain of Gardens), fifty metrical letters, designed to be models for students of this form of composition (Venice, 1553). Of these two books the more important is the Hebrew grammar, because the subject is exhaustively and originally treated. Twenty-five out of the thirty-two chapters are devoted to the rudiments of the language. Chapters twenty-six and twenty-seven treat of Hebrew accentuation; chapters twenty-eight and twenty-nine discuss perfect style; chapter thirty treats of steganography and Biblical cryptography, and chapters thirty-one and thirty-two treat of the neo-Hebraic meter, with original models of style and method. The last chapter pleased John Buxtorf the younger to such an extent that he translated it into Latin, appending it to his translation of the *Cazari* (1660). Archevolti, who loved the Hebrew language and delighted in its poetical phrasing and shading, was disinclined to uphold the ideas advanced by Judah ha-Levi, who, though one of the greatest Hebrew poets, did not care to treat Biblical subjects poetically, maintaining that they did not readily lend themselves to such treatment. Archevolti held the opposite view, and in respectful terms wrote against his famous predecessor, employing the Talmudic bit of satire, "The dough must be had indeed if the baker says it is."

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G.

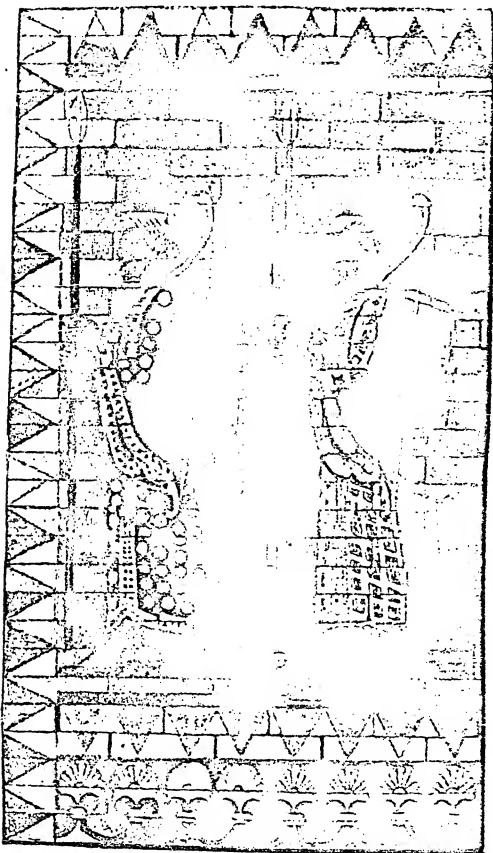
G. A. D.

ARCHIMEDES: The greatest mathematician of antiquity; born in Syracuse about 287 B.C. His influence on Jewish literature was not extensive. Only two of his works have come down to us in a Hebrew translation. Ka-



COMPANY OF EGYPTIAN ARCHERS AT DEIR EL-BAHARI.
(After Wilkinson, "Ancient Egyptians.")

lonymus ben Kalonymus (after 1306) twice turned the treatise "On Conoids and Spheroids" into Hebrew, under the title **בכדור ובאצטותא**. He is said to have made use of an Arabic translation of Costa ben Luca, though Arabic bibliographers know nothing of such a translation. An unknown author—whom Steinschneider surmises to have been the same Kalonymus—translated *kinzor* **מסכת הענולה** under the title **ספר ארכימדידס במציחת הענולה**, from the Arabic



Archers as Body-Guard of Darius.
(From Maspero, "Passing of the Empire.")

of Thabit ibn Kurrah (the Hebrew title is to be corrected to **במשיכת**, which means "extension," and corresponds exactly to the Arabic "Masahat").

Abraham bar Hiyyah shows a perfect knowledge of the theories of Archimedes in his "Encyclopedia of Mathematical Sciences" (compare Steinschneider, "Hebr. Bibl." vii. 92); and the same is true of Abraham ibn Ezra, in his astronomical work "Reshit Hokmah."

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G.

I. BR.

ARCHIPHARECITES (**ἀρχιφάρειται**): Grecized form of the Aramaic **רשי פרקא** = "heads of the school" (*pirka*, literally "chapter," hence "discourse"). The name occurs in Justinian's "No-

vella," No. 146, *Ἐπὶ Ἑβραίων*, of the year 533, in which the Archipharecites, the elders, and the teachers are forbidden to use their power of anathema in order to prevent the reading of the Greek version of the Bible in place of the Midrashic or Targumic interpretation.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, iii. 358, note 7; Krieger, *Corpus Juris*, iii. 640. Compare ACADEMIES IN PALESTINE.

K.

ARCHISYNAGOGUE (**ἀρχισυναγωγός**; Heb.

רֹאשׁ הַכְּנֵסֶת): Synagogue-chief. The use of this name as the title of the officer who supervised matters pertaining to the religious services of the synagogue can be traced from the time of Jesus to about the year 300 (Pes. 49b). It occurs several times in the New Testament. The distinctive function of the Archisynagogue was to select suitable men for the reading of the Law, the reciting of prayers, and for preaching; since in ancient times the synagogue did not have regularly appointed officers for the performance of these duties. Despite the specifically Jewish character of the functions of the Archisynagogue, however, the name is borrowed from the Greek, and was therefore used throughout the Roman Empire where Jews were settled, but not in Babylonia. Hence, the Babylonian Talmud, when mentioning the Archisynagogue, finds it necessary to translate the word by **פרנס** (Ket. 8b; compare Yer. Ber. iii. 1, 6b). From the Jerusalem Talmud (i.e.) it further appears that in cases of necessity the Archisynagogue of a community had to act as its reader. In consonance with the nature of his office, the Archisynagogue was chosen for his piety and good moral character, while in the case of an archon the essential requirements were social position and influence. The Pharisees therefore regarded the Archisynagogues as inferior only to the **תלמידי חכמים** ("disciples of the wise"), the Jewish scholars (Pes. 49b). This passage is, however, of Palestinian origin. Like most of the offices of the pharisaic Jews, that of the Archisynagogue was not limited as to time, but was usually held for life, and not infrequently was hereditary: the Pharisees holding (see *Torat Kohanim Ahare Mot* viii., ed. Weiss, p. 83a) that the son had a claim upon his father's office unless he had shown himself unworthy. This explains why the title Archisynagogue was sometimes attached to the names of the wife and the children, as found on some Greek inscriptions. It was used, no doubt, to indicate that they were members of an archisynagoga family.

BIBLIOGRAPHY: Schürer, *Gesch.* ii. 364-367, 519; *Gemeindererfassung*, pp. 25-28; Weinberg, *M. G. W.* 1897, p. 657.

A.

L. G.

ARCHITE: Inhabitant of a town or district on the southern border of Judah probably connected with the Erech (A. V. Archi) of Josh. xvi. 2. Hushai, David's friend, was from that region (II Sam. xv. 32). It would appear to be somewhere in the neighborhood of Ataroth, but has not been identified with any certainty.

T.

J.

ARCHITECTURE, JEWISH. See ALMEMAR; AMERICA, JEWISH ARCHITECTURE IN; ARK; CEME-

TERIES: GALLERIES; GRAVESTONES; HOSPITALS; MAUSOLEUMS; SYNAGOGUES, ANCIENT; SYNAGOGUES, MODERN; TOMBS, etc.

ARCHIVES ISRAÉLITES: A French Jewish review, founded in 1840 by Samuel Cahen, author of a French translation of the Hebrew Bible. The first number appeared in January, 1840, as an octavo pamphlet of sixty-four pages, entitled, "Archives Israélites de France: Revue Mensuelle Historique, Biographique, Bibliographique, Littéraire." Some of its first contributors were G. Weil (Ben-Levi), O. Terquem, Solomon Munk, Gerson Lévy, Rabbi M. Charleville, Ph. Luzzatto, Albert Cohn, A. Darmesteter, A. Widal, and E. Carmoly. In 1860 Isidore Cahen, son of the founder of the paper, became its editor.

The "Archives" has several times changed the periods of its appearance, its form, and its title. It has been a monthly and a semi-monthly; and in 1879 it became a weekly. It is now a quarto, more in the nature of a journal than of a review; short articles on topics of the day taking the place of longer articles. Isidore Cahen continued to be the "directeur" until his death, March 6, 1902; editor-in-chief is H. Prague.

In 1890 the "Archives" celebrated its fiftieth anniversary by the publication of a collection of essays, reminiscences, and letters, under the title "La Gerbe" (The Sheaf).

BIBLIOGRAPHY: *La Gerbe*, 1890.

G.

J. W.

ARCHIVES, JEWISH, OF OLD CONGREGATION. See MEMORBUCH; PINKES.

ARCHON (ARCHONTES or ARCHONTEIA): The title of a member of the governing body in the independent Jewish communities throughout the Roman empire, as in Alexandria, Antioch, Berenice in Cyrenaica, Rome, Tlos in Lycia, and other cities. In Alexandria, where Emperor Augustus established a GERUSIA (Philo, "In Flacum," § 10; compare Josephus, "Ant." xix. 5, § 2; Schürer, "Gesch." 3d ed., iii. 41) instead of a single ETHNARCH for the Jews, the archons constituted the gerusia (Philo, *l.c.*), as is especially evident from the construction of the sentence τοῖς ἀρχονταῖς, τῇ γερουσίᾳ, οἱ καὶ γέρως καὶ ταυτὶς εἰσὶν ἐπὶ πάντες (see ALEXANDRIA for the contrary view, see Schürer, *l.c.*). At the end of the first century of the common era, nine archons were at the head of the community in Berenice in North Africa; in Alexandria, more than thirty-eight; while in Rome there were several communities each with its Archon, as appears from their epitaphs. At Rome, the archons were chosen in the month of Tishri, about the Jewish New-Year; in Berenice, probably during the Feast of Tabernacles. Besides those elected for a term, there were archons for life. The mere title was sometimes bestowed on women and children.

It may be generally accepted that the functions of the Archon were the same as those that Strabo ascribes to the Alexandrian ethnarchs (Strabo, quoted by Josephus in "Ant." xiv. 7, § 2), and those delegated to the gerusia under Augustus: "He governs the nation, metes out justice to them, and takes care of their contracts and of the laws belonging to

them." The archons conducted political affairs; while religious matters were managed by the heads of the synagogue, who, at the same time, might be archons. Yet the gerusia probably met at the synagogue, the court of which was the place for public distinctions adjudged by the gerusia (compare Philo, "Legatio ad Cajum," § 20). These archons must be distinguished from those of cities in Palestine organized on the Greek plan; as at Tiberias, for instance, where the Archon was the head of a BOUTÉ consisting of 600 members (Josephus, "Vita," §§ 27, 53, 54, 57; *idem*, "B. J." ii. 21, § 3).

BIBLIOGRAPHY: Schürer, *Gesch.* 3d ed., iii. 38-52.

G.

A. BÜ.

ARCTURUS. See CONSTELLATION.

ARDASHAR: Village in the government of Erivan, Transcaucasia, Russia, about 16 miles south-southeast from the capital of Erivan; the site of the old Armenian capital Artaxata, or Artashat; Artaxata is said to have been built for King Artaxias I. (189-159 B.C.), by Hannibal, 180 B.C. It was destroyed by Nero's army, and was restored by Artashes (85-127 of the common era), who transplanted thither captive Jews from Palestine. When the Persians destroyed the city in 370, they took away as prisoners 40,000 Armenian and 9,000 Jewish families from Artaxata. See ARMENIA.

BIBLIOGRAPHY: *Regesty i Nadpisi*, No. 135, St. Petersburg, 1892; *Entziklopedicheski Slovar*, ii., s.v., St. Petersburg, 1893.

H. R.

ARDASHIR, PARTHIAN KING. See PARTHIA, JEWS OF.

ARDIT (אַרְדִּיט) or ARDOT (אַרְדּוֹט): The name of a family that emigrated from Aragon to Turkey, where their descendants still live. The following members are known:

1. **Abraham Ardit:** Lived in 1483 at Barcelona.
2. **Ephraim Ardit:** Lived in Smyrna; wrote, under the title "Matteh Ephrayim" (Ephraim's Staff), a commentary on Maimonides' "Mishneh Torah." It was published in 1791 at Salonica, together with several of his responsa and sermons.
3. **Hayyim Abraham Ardit:** A resident of Smyrna; wrote additional notes to the work of his uncle, Ephraim Ardit (No. 2), and appended several sermons of his own.
4. **Hayyim Moses Ardit:** Was in possession (at Smyrna) of a manuscript of Joseph Caro's "Responsa," which collection was printed under the title "Abkat Rokel" in 1791 at Salonica, 2d edition, Leipsic, 1859, very probably at Ardit's initiative.
5. **Isaac Abraham Ardit:** Possibly a son of No. 1; embraced Christianity, but retained the name of Ardit ("Rev. Et. Juives," iv. 59, 62).
6. **Isaac b. Solomon Ardit:** Author of a voluminous commentary on the Talmudic treatise 'Arakin (Salonica, 1823).
7. **Raphael Ardit:** Wrote "Marpeh Lashon" (Healing for the Tongue), a commentary on the Talmudic treatise Shebu'ot, with an appendix containing novellæ to Maimonides' "Mishneh Torah" (Salonica, 1826).
8. **Raphael Solomon Ardit:** A relative of No. 6, to whose commentary he added some notes.

9. **Solomon ben Jacob Arditi**: Cabalist, of Smyrna. Wrote, under the title "Lehem Shelomoh" (Solomon's Bread), a commentary on the Pentateuch; also novellae, etc., which were published in 1751 at Salonica, together with the writings of Meir Bekkayam, who, before he died, set apart money sufficient to cover the expenses of printing. Solomon was also in possession of a manuscript of Nahmanides' novellae to the Talmudic treatise, Baba Mezi'a (Steinschneider, "Die Hebr. Handschriften der K. Bibliothek zu Berlin," i. 44).

Ardot, with the prefix **Cohen**, is the name of a family which also migrated from Aragon, and among whose members were the following:

10. **Abraham Cohen Arditi**: The learned son of Asher Cohen Arditi (No. 11); died 1634.

11. **Asher Cohen Arditi**: Great-grandson of Isaac Arama; lived at Salonica in the first half of the seventeenth century; died 1645. He was taught the Talmud by A. Brudo, and was instructed in other branches of Jewish learning by David ben Shushan. Wealthy and learned, he presided over the Talmudic college at Salonica, and maintained a correspondence with several learned rabbis of his time.

12. **Eleazar Cohen Arditi**: A physician of the fourteenth century at Majorca, where he was on friendly terms with Joseph Caspi (Kayserling, "Gesch. der Juden in Spanien und Portugal," i. 168).

13. **Joseph Arditi** was delegated by the community of Alcañiz to the disputation with Geronimo de Santa Fé at Tortosa in 1413 (Ibn Verga, "Shebet Yehudah," § xl.).

14. **Meshullam ben Solomon Cohen Arditi**: A contemporary of Solomon ben Adret; lived at Barcelona toward the end of the thirteenth century (Solomon Adret, "Responsa," i. No. 415 *et seq.*).

15. **Solomon Cohen Arditi**: Lived about 1500 at Arta.

BIBLIOGRAPHY: In addition to the authorities cited above, see Steinschneider, *Cat. Bodl.* No. 7119.

G.

M. K.

ARDOTIAL (ANDRUTIL) SHEM-TOB BEN ISAAC: Spanish poet; flourished at Soria in the beginning of the fourteenth century. The name אַרדוֹטִיָּאל has been wrongly transcribed as Androtil, Adrutil, Ardithiel. Steinschneider connects the name with Arditi; the ending "ial" having either a relative or a diminutive significance. Shem-Tob was the author of the following works: "Milhamot ha-'Am weha-Misparim" (Wars of the People and the Numbers), containing short literary and poetical articles; "Ma'aseh," an ethical story, published in the collection "Dibre Hakamim," Metz, 1849; "Yam Kōhelet" (Sea of the Preacher), a prayer of two thousand words, each of which begins with the letter מ (*mem*); several piyyutim printed in the Mahzor according to the Spanish rite. Under the title "Mizwot Zemaniyot" (Temporary Injunctions), he translated into Hebrew an Arabic work of Israel Israeli of Toledo on the ritual, which is still extant in manuscript.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 426; idem, *Literaturgesch.* p. 303; Steinschneider, *Cat. Bodl.* No. 7119; idem, *Hebr. Uebers.* 5347; *Ha-Karmel*, vi. 85.

G.

I. Br.

AREKA. See ABBA ARIKA.

ARELIM. See ANGELOLOGY.

ARENDAR. See RANDAR.

ARENDT, OTTO: German economist, author, and member of the Prussian Diet; born in Berlin, Oct. 10, 1854. He graduated as Ph.D. from the Berlin University and soon entered on a literary career, identifying himself with the Ultraconservative elements of Prussia. He was the foremost advocate of bimetalism, protective tariffs, and of that policy generally the trend of which is toward preservation of the quasi-feudal remnants of the Prussian State. So unswerving was his loyalty to the Conservatives that he abandoned his religion, embraced Christianity, and sometimes employed anti-Semitic phraseology. Arendt was editor of the "Deutsche Wochenblatt" and the author of many works and pamphlets, of which the following may be mentioned: (1) "Vertragsmässige Doppelwährung" (1878); (2) "Deutschland's Internationale Bilanz" (1881); (3) "Restitution des Silbers" (1881); (4) "Wider Soetbeer" (1882); (5) "Börsensteuer" (1885); (6) "Ziele Deutscher Kolonialpolitik" (1886); (7) "Erhöhung der Getreidezölle" (1887); (8) "Kaiser Friedrich und Fürst Bismarck" (1889); (9) "Leitfaden der Währungspolitik" (1893); (10) "Die Ursache der Silberentwerthung" (1899), etc. Some of these books went through several editions; the "Leitfaden" as many as seventeen.

His wife, **Olga Arendt**, daughter of LINA MORGENTHAU, was a teacher of elocution, and wrote: "Dramatisches Märchenbilderbuch" (1891); "Sylvesternacht" (1893); second edition, 1900; and "Freundschaftstag" (1894).

BIBLIOGRAPHY: Kürschner, *Deutscher Literatur-Kalender*, s. M. B.

ARENS, LOUIS: Operatic singer (tenor); born in Mitau, Russia, March 23, 1865. He was educated at the Riga Gymnasium and studied music at the Imperial Conservatory of Moscow under the direction of Tchaikovsky, graduating in 1890. Arens sang at the Imperial Opera of Moscow, in Berlin, Milan, Naples, Turin, and at the Theater Royal, Covent Garden, London (1894), where he has since given many concerts. He is author of "The Quartet," a children's pantomime (for orchestra), and a song, "Die Erinnerung" (for tenor).

BIBLIOGRAPHY: *Jewish Chronicle*, December, 1899.

S.

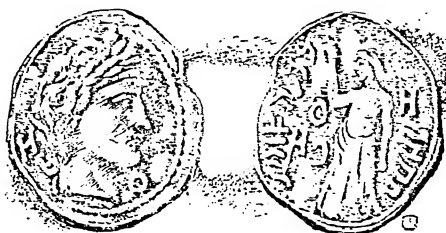
AREPOL, SAMUEL BEN ISAAC BEN YOM-TOB: Commentator on the Bible, lived in Safed and Salonica in the sixteenth century. He is author of the following books: "Imrot Eloah" (God's Sayings), homilies on the Pentateuch (Venice); "Wa'ad la-Hakamim" (The Assembly of the Wise), a commentary on the prayer-book (Venice); "Leb Hakam" (The Heart of the Wise), a commentary on Ecclesiastes (Constantinople, 1586); "Mizmor le-Todah" (A Song of Thanks), a commentary on Ps. exix. and the fifteen "Songs of Degrees" (Venice, 1576); "Sar Shalom" (The Prince of Peace), a commentary on Canticles (Safed, 1579); finally he published

"Agudat Shemuel" (Samuel's Collection), consisting of extracts from his previously mentioned works (Venice, 1576).

BIBLIOGRAPHY: *Cat. Bodl.* col. 2406; Benjacob, *Ozar ha-Sefarim*, p. 7.

M. L. M.

ARETAS (in Aramaic ܐܪܬܐ IV.: Nabatean king; reigned from 9 B.C. to 40 of the common era. His full title, as given in the inscriptions, was "Aretas, King of the Nabataeans, Friend of his People." Being the most powerful neighbor of Judea, he frequently took part in the state affairs of that country, and was influential in shaping the destiny of its rulers. While on not particularly good terms with Rome—as intimated by his surname, "Friend of his People," which is in direct opposition to the prevalent *φίλοςρωμῶν* ("Friend of the Romans") and



Bronze Coin of Aretas IV. Philodeme of Nabathaea, with Inscription—... ܐܪܬܐ ܡܠܟܐ ܕܢܒܬܐܝܐ ... ܐܪܬܐ ܡܠܟܐ ܕܢܒܬܐܝܐ ... Year ...

(After Vigouroux, "Dictionnaire de la Bible.")

φίλοςκαίσαρ ("Friend of the Emperor")—and though it was only after great hesitation that Augustus recognized him as king, nevertheless he took part in the expedition of Varus against the Jews in the year 4 B.C. (see **ARCHELAUS** and **VARUS**), and placed a considerable army at the disposal of the Roman general. It appears, however, that his relations with the Jews, or at least with the reigning family, became later more friendly; and Herod Antipas married his daughter. This marriage, however, led to a war between Aretas and Herod; the latter having conceived a fatal passion for his sister-in-law, Herodias, and having repudiated his wife, thus aroused the hatred of the Nabatean king. Soon afterward there arose a quarrel between Aretas and Herod concerning the boundary of Gilead, which led to open warfare. In a battle between the two armies, Herod Antipas was defeated, and would have been completely overthrown but for the interference of Rome: it was against Roman interests to permit the spread of the power of Aretas. The emperor Tiberius commanded Vitellius, governor of Syria, to punish Aretas for his independent action. On account of the emperor's death (37), however, his order was never carried out.

Aretas IV. is probably identical with the Aretas whose governor at Damascus attempted to imprison Paul the apostle while the latter was on his missionary journey (II Cor. xi. 32). Since in a parallel passage (Acts ix. 23 *et seq.*) the Jews of Damascus are mentioned as lying in wait for Paul, it is very probable that Aretas made the attempt to capture Paul at the request of the Jews. From this it fol-

lows that the Jews must have been influential in the Nabatean kingdom; otherwise the Nabataeans would have been careful to avoid any interference with Paul, who was a Roman citizen.

BIBLIOGRAPHY: A. von Gutschmid, in Euting, *Nabatäische Inschriften*, p. 84, Berlin, 1885; Schürer, *Gesch.* I. 617-619, and the bibliography cited; Paul Ewald, in *Realencyclop. f. d. Protest. Theologie*, 3d ed., I. 736 *et seq.*; Wileken, in Pauly-Wissowa, *Real-Encyclopädie*, s.v.; and the commentaries upon the New Testament passages quoted.

G.

L. G.

ARGENS, MARQUIS D'. See MENDELSSOHN, MOSES.

ARGENTINE REPUBLIC. See AGRICULTURAL COLONIES IN AMERICA, BUENOS AYRES.

ARGOB: 1. A district in Bashan which was taken from Og by the Jews (Deut. iii. 4), and together with the district of Gilead, was handed over to the half-tribe of Manassah (Deut. iii. 14). One account of the retaining of the land is given in Deut. iii. 15, and another in Judges x. 3, 5. The latter account is to be preferred, since Deuteronomy speaks of Havoth Jair and Argob as identical, and it is known from I Kings iv. 13 that Havoth Jair was in Gilead. The district of Argob has not been located accurately, but a steady line of tradition points to the modern Leja, known to the Romans as Trachonitis, which is the word the Targums use in translating Argob. The land is of lava formation and very rocky; it is separated sharply from the surrounding fertile lands by a line of rocks and stones. This fact may explain the term, "cord of Argob." 2. A place or a person mentioned in II Kings xv. 25. The passage is very obscure. Rashi holds that Argob was the royal palace. Others consider that the name refers to an accomplice of Pekah in the murder of Pekahiah. Still others are of opinion that Argob was an officer of Pekahiah who, with his master and one Arich, was assassinated by Pekah.

BIBLIOGRAPHY: Buhl, *Geographie des Alten Palästina*, p. 118.

J. JR.

G. B. L.

ARIA, LEWIS: Merchant and philanthropist; died at Portsea in 1874. Of a Sephardic family, he was trained to business and devoted the fortune he made during a long career to the foundation of a theological college for the training of Jewish youth for the ministry. This was established at Portsea and has turned out several Jewish ministers. By a curious provision of the will, preference is to be given to candidates for admission that have resided in Hampshire, the county in which Portsea is situated. The incumbent of the post of principal of Aria College is Rev. I. S. Meisels.

BIBLIOGRAPHY: Jacobs, *Jewish Year-Book*, 561.

J.

ARIANISM: A heresy of the Christian Church, started by Arius, bishop of Alexandria (d. 336), who taught that the Son is not equivalent to the Father (*ὁμοούσιος* = consubstantialis), thereby provoking a serious schism in the Christian Church, which in turn affected the fortunes of the Jews in many countries. In view of the fact that most Germanic peoples—such as the eastern and western Goths, as also the Franks, the Lombards, the Suevi, and the Vandals—

were baptized into Arian Christianity, and that these tribes settled in widely spread districts of the old Roman empire, a large number of Jews, already resident in those lands, fell under Arian domination. In contrast with the domination of the orthodox church, the Arian was distinguished by a wise tolerance and a mild treatment of the population of other faiths, conduct mainly attributable to the unsophisticated sense of justice characterizing the children of nature, but also traceable in some degree to certain points of agreement between the Arian doctrine and Judaism, points totally absent in the orthodox confession. The very insistence upon the more subordinate relationship of the Son—that is, the Messiah—to the God-father is much nearer to the Jewish doctrine of the Messiah than to the conception of the full divinity of the Son, as enunciated at Nicea. This, the Germanic form of Arianism, which deviates essentially from the Egyptian-Syriac, is hardly more Jewish than it is heathen (Helferich, "Der West-Gothische Arianismus," p. 16, Berlin, 1860; "Monatsschrift," ix. 117, 1860). Still, Borozus of Sardica, about the year 390, was accused of "Judaizing" ("Dionysius," ed. Benedict, ii. 11, 68). To the Catholic Gregory of Tours ("Hist. Franc." v. 43) the Arian bishop Agila replied: "Blaspheme not a doctrine which is not thine. We on our

Among
the
Goths.

part, although we do not believe what ye believe, nevertheless do not curse it. For we do not consider it a crime to think either thus or so." "To such noble sentiment," remarks Helferich (*ib.* p. 50), "the Jews owed the humane treatment which they received at the hands of the West-Gothic Arians." But the laws of the Visigoths ("Lex Visigothorum," Madrid, 1815), formulated under Recared (584) and his successors, when the tribes had become converted to Catholic Christianity, give evidence of a most bitter feeling against the Jews; and the enactments for the persecution of Israel present a striking picture, strongly contrasting with the former happy circumstances of the Jews in the empire of the Visigoths of Spain and France, while these Visigoths were still Arians. The Jews were not then the downtrodden people which the harsh and exceptional laws of the Roman Christian emperor made of them. In Spain they formed a distinct nation beside Goths, Romans, Syrians, and Greeks (enumerated in the "Concilium Narbonense," iv.), and as such were in the main upon exactly the same footing as all others. Indeed, the ruling Visigoths may have preferred the Jews to the Catholics, for the latter were politically Romans, and confessionally adherents of the Nicene Creed (Grätz, "Die West-Gothische Gesetzgebung," p. 6), while from the former they had to fear neither political enmity nor the fanaticism of the conversionist. Marriages between Arian Christians and Jews were not infrequent (compare canon xvi. of the Synod at Elvira; Helferich, "Concilien-gesch." i. 162); and it appears that the Jews exercised some sort of jurisdiction over the Catholics (Helferich, *ib.* p. 6), although Helferich's supposition that the Catholics were openly opposed by the allied Arians and Jews has been amply disproved by Felix Dahn ("Die Könige der Germanen," vi. 418, 2d ed.).

The Ostrogoths were similarly disposed, and, upon their attainment to power in Italy, they treated the Jews there according to the laws of justice and equity. The golden words of Theodoric the Great are familiar: "We can not command religion, for no man can be compelled to believe anything against his will." As clearly appears from his decrees, the religion of the Jews was certainly no less odious to the Arian king than was the Catholic; but his duty as king demanded that he should treat his Jewish subjects as human beings. Theodoric's decrees in favor of the Jews are, therefore, not the outcome of his Arianism, and appertain to the general history of the Jews rather than to the subject of this article. The persecutions of the Jews by the Catholics in Milan, Genoa, and Ravenna are, however, in so far connected with the religious circumstances of the country, that the Catholics thereby designed to revenge themselves for their own oppression by the Arians. The enmity between both Christian parties was so great that King Theodoric is said to have harbored the design, at the instigation of a Jew, to uproot Catholicism in Italy with the sword. A fanatical source calls Triva, the *praepositus cubiculi* (captain of the dormitory) of the emperor, "a heretic and a friend of the Jews" (Sar-

Theodosius, *ib.* ii. 201). The Arian creed no doubt contributed somewhat to the fact that Theodoric's successor, Theodosius, maintained a Jewish sorcerer (Procopius, "De Bello Adv. Gothos," i. 9). It is no wonder, therefore, that in 537 the Jews sided with their protectors, the Ostrogoths, in their courageous defense of Naples against the besieging armies of the Roman emperor (Jost, "Gesch. der Israeliten," v. 57; Grätz, "Gesch. d. Juden," v. 50). A senseless story has it that the Jews fought against the Arian Christians at the Battle of Pollentia, on Easter, 403, being urged thereto by Stilicho, the opponent of Alaric. This legend owes its origin to the fact that the general of Honorius happened to be named Saul, although he is expressly stated (see "Orosius," vii. 37) to have been a heathen (Jost, "Geschichte der Israeliten," v. 330; J. Bernays, "Gesammelte Abhandlungen," ii. 128, n. 48, Berlin, 1885). On the other hand, the Jews took an active part in the defense of the town of Arles in Gaul, possession of which, in 508, was disputed with the Visigoths by Clovis, king of the Franks, who had become a Catholic (Jost, *ib.* v. 48). They also successfully defended for the Visigoths the passes of the Pyrenees against the hostile Franks and Burgundians (deduced from "Concilium Tolentanum," xvii. 6; Grätz, "Gesch." v. 72).

The legislation of the Arian Lombards made no distinction between Jews and non-Jews. Further than this nothing is known of the history of the Jews among them; nor is there any information concerning the life of the Jews in North Africa under the Vandals, who were likewise Arians, and who treated the Catholics with great severity (Dahn, "Westgothische Könige," i. 251). In the speech of Augustine, Jews, heathens, and Arians were equally abused ("Concio ad Catechumenos Contra Judeos, Paganos, et Arianos"; "Sitzungsberichte der Wiener Academie," 1889, cxix. 63); but this speech, from

which some information of earlier times might have been gleaned, is, unfortunately, no longer extant.

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K. S. KR.

ARIAS, JOSEPH ZEMAH (SAMEH): Mariano literatureur; flourished in the latter part of the seventeenth century. He belonged to the literary coterie of Joseph Penso, the dramatist, and held a high commission in the Spanish army at Brussels.

He attained the rank of captain and was at one time adjutant to Colonel Nicolas Oliver y Fullano. He is heard of in Brussels and in other Dutch cities as the companion of the poet De Barrios. He is better known, however, from his translation into Spanish of Josephus' "Contra Apionem," which appeared in Amsterdam, 1687, under the title, "Repuesta de Josepho Contra Apion Alexandrino, Traduzida por el Capitan Joseph Semah Arias." The translation was dedicated to Isaac Orobio de Castro, and was printed with the approbation of Isaac Aboub de Fonseca.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, 3d ed., x, 181; Kayserling, *Sephardim*, pp. 253, 351; idem, *Bibl. Esp.-Port.-Jud.*, p. 13.

H. G. E.—G.

ARIAS MONTANUS (BENEDICTUS):

Spanish priest and Orientalist; born in 1527 at Fresenal, Estremadura; died 1598 at Seville. Philip II. entrusted him with the editing of the Polyglot Bible which was printed in Antwerp (1568–1572) under the title, "Biblia Sacra, Hebraice, Chaldaice, Græce, et Latine, Philippi II., Regis Catholici Pietate et Studio ad Sacrosanctæ Ecclesiæ Usum Chph. Plantinus Excudebat." Arias was accused of Judaizing, on account of his insertion in the Polyglot of certain Aramaic paraphrases tending to confirm the Jews in their claims; but he was acquitted of the charge through a favorable report on the matter by the inquisitor, P. Mariana (1580). He translated Benjamin of Tudela's "Masa'ot" into Latin (1575, 1636, 1764), and was the author of "Antiquitatum Judaicarum" (published, with engravings, in Leyden, 1593), and many other works.

BIBLIOGRAPHY: McClintock and Strong, *Cyclopedia*, s.v.; *La Grande Encyclopédie*, s. v.; Tomas Gonzalez Carbajal, in *Mémoires de l'Académie Royale de Madrid*, vii.; Herzog-Hauck, *Realencyclopädie*, s.v. *Montanus*.

G. T. S.

ARIEL—**Biblical Data:** 1. Proper name of a man (Ezra viii. 16). The name is recognizable in the name of the Gadite clan Arel (Gen. xvi. 16; Num. xxvi. 17, Ariel in LXX.), and occurs also in II Sam. xxiii. 20, R. V., and in I Chron. xi. 22, R. V. The text is corrupt. LXX. in Samuel has "two sons of Ariel"; Targ. "two mighty men." Proposed emendations are: "two lions (or, lion whelps)" or "two sons of Uriel." The reference may be to persons or to beasts. Form and meaning are uncertain. Suggested interpretations are: "lion of God," or, by change of vowel, "light of God," or "God is my light." 2. Poetic name for Jerusalem (Isa. xxix. 1, 2, 7), variously explained (Targ. "altar"). The illustration in verse 2 ("Ariel . . . shall be unto me as Ariel," the city shall reek with blood, like an altar) suggests

that the second "Ariel" equals "altar" or "altar hearth"; so probably in Ezek. xliii. 15, 16, and in the inscription of Mesha, line 12. For a proposed sense, "cresset" or "candelabrum," see note on Ezek. xl. 49 in "Sacred Books of the O. T." (ed. Haupt). The etymology of the word is uncertain, possibly אֲרִי־אֵל, "hearth," with \aleph formative. The name of the city will then be an imitation of the name "Jerusalem" (perhaps properly *Urushalem*, "city of Shalem"), "city of God" (Uriel or Urueh). It is otherwise interpreted as "altar-hearth of God"; that is, the place devoted to the worship of God.

J. JR.

T.

—**In Rabbinical Literature:** The name Ariel ("Lion of God") was applied not only to the altar (Targum, Isa. xxix. 1), but also to the whole Temple. The Talmud (Mid. iv. 7) points out that the Temple—that is, the Hekal—resembled a lion in being broad in front and tapering toward the rear. Concerning the name Ariel, a Midrash remarks that the Temple is called "lion" (Isa. l.c.), and so also is the house of David (Ezek. xix. 2–7) and Judah (Gen. xlix. 9). Nebuchadnezzar, likewise, is called "lion" (Jer. iv. 7); and it was this lion that destroyed the Temple, deposed the house of David, and carried Judah into captivity (Ex. R. xxix. 9).

J. SR.

L. G.

ARIMATHÆA, JOSEPH OF. See JOSEPH OF ARIMATHÆA.

ARIOCH—**Biblical Data:** 1. King of Ellasar, one of the four kings who invaded Palestine in the days of Abraham (Gen. xiv. 1, 9). The style of the chapter in Genesis is such as to make it probable that the narrative, though embellished, rests on some historical tradition. Midrash Gen. R. xlii. seeks to identify Arioch with Yawan (changed by the censor into Antiochus), and remarks further that coins the name of which bore some resemblance to the name Ellasar were still in circulation. It is now, however, generally held that Arioch, king of Ellasar, is identical with Eri-aku, king of Larsa, found in cuneiform inscriptions, though it should be added that no account of Eri-aku's campaign has as yet been discovered, so that only the identity of the two names can be maintained with certainty. We know that Eri-aku was conquered by Hammurabi, the Amraphel of Gen. xiv. 1, and that he became a vassal to him. The ruins of Larsa cover the site known as Senkereh.

BIBLIOGRAPHY: Schrader, *K. A. T.* 2d ed., p. 135, Eng. ed., p. 121; Hommel, *Ancient Hebrew Tradition*, index, s.v. *Eri-aku*; Jensen, in *Z. D. M. G.* l. 247 et seq.

2. Captain of Nebuchadnezzar's guard, mentioned in Dan. ii. 14, 15.

3. A king of the Elymeans (Elamites) in alliance with Nebuchadnezzar (Judith i. 6).

J. JR.

G. B. L.

—**In Rabbinical Literature:** In Arioch of Ellasar the Midrash finds an indication of the fate of the Jews under Antiochus Epiphanes [Arioch/being construed as Antioch(us)] (Gen. R. xlii. 4). In the other Arioch, "the captain of the king's guard" (Dan. ii. 14), the Rabbis recognize Nebuzaradan, who was given this name because he roared like a lion (לָאוֹן) against the captured Jews (Lam. R. v. 5;

the reason for the identification is found in II Kings xxv. 8, which offers a parallel to Dan. ii. 14). It may be mentioned that the amora Samuel is often called by the name of Arioeh (Shab. 53a, and elsewhere), which, however, is derived from the Old Persian *arjak* ("ruler").

J. SR.

L. G.

ARISTAI (abbreviated form of **ARISTÆUS**):

A Palestinian scholar of the third amoraic generation (third century); colleague of R. SAMUEL B. NAHMAN. The latter, commenting on Gen. xix. 24, "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven," remarks: "Wo unto the wicked who cause the seat of mercy to become a place of punishment! For in Ps. cxlviii. 1-6, David exhorts, 'Praise ye the Lord from the heavens,' and does not mention either fire or hail or brimstone as included in the heavens. Our colleague, R. Aristai, confirms our view by citing Ps. xcvi. 6, 'Honor and majesty are before Him; strength and beauty are in His sanctuary'" (Tan., Wayera, ed. Buber, 23). R. Aristai reports the following observation of R. Berechiah in reference to the Hadrianic persecutions: "Isaiah cries unto the Lord, 'Let thy dead live' (Isa. xxvi. 19), meaning 'those who have died for thee.' One man has been crucified; why? because he circumcised his son; another has been burnt; why? because he kept the Sabbath; a third was slain; why? because he was found studying the Torah. God's answer is: (Isa. l.c.) 'My dead shall arise'" (Tan., ed. Buber, p. 19; Bacher, "Ag. Pal. Amor." iii. 600).

J. SR.

S. M.

ARISTEAS, THE HISTORIAN:

Writer on Jewish history mentioned in Eusebius, "Præp. Ev." ix. 25, who quotes from Alexander Polyhistor's collection of fragments, a passage from a work of Aristeas (in many manuscripts "Aristaios"), entitled *Ἰσθὶ τὸν βασιλῆως*, which contains the history of Job almost as it is given in the Biblical narrative, but offers much that is noteworthy in regard to the names of personages. Job's original name was "Jobab"; that is, Aristeas identifies Job with the Jobab mentioned in Gen. xxxvi. 33, a great-grandson of Esau. He bases his identification on the fact that Eliphaz recurs in the generations of Esau in Gen. xxxvi. 10, 11; that his appellation "Temanite" (Job ii. 11) is found in Gen. xxxvi. 11, 34; that Job's dwelling-place, Uz, is suggested by Gen. xxxvi. 28; and that Zophar occurs at least in Septuagint of Gen. xxxvi. 11, 15. In point of fact, the author of Job simply borrowed the names from Genesis. Now, in the Septuagint "additions" to Job, which agree almost word for word with Aristeas, are found the same substitutions; Jobab stands for Job, Uz is placed in Idumea, and Job's friends are called kings. If the "addition" to Gen. xxxvi. 33, *Ἰωβᾶβ υἱὸς Ζαφάρ ἐκ Βασαράων*, designates Job's parents, mistaking the last name for that of his mother, it enables us to remedy an error, not of Aristeas, but of Alexander (*τὸν Ἰωβᾶβ ἡμεῖς Βασαράων ἐν Ἰδουμαίᾳ γεννησέναι* 163) (Freudenthal, p. 138). Freudenthal holds it for certain that the author of the "additions" made use of Aristeas. Possibly the reverse is more likely, that the translator supplemented his work with these "additions," as he himself says, *ἐκ τῆς Συριακῆς βελον*, from the Syriac, and that they

were used by Aristeas. For, in the first place, all uncial manuscripts contain the "additions," and we have no tradition that any one has ever denied that they belonged to the Septuagint (Field, "Hexapla," ii. 82); secondly, Freudenthal (p. 137) points out that when the translator, in Job ii. 11, makes Job's friends kings, in opposition to the original text, he takes a liberty similar to many which appear in the "additions of the Septuagint."

Aristeas' era must be placed between the time of the translation of Job and the epoch of Alexander Polyhistor, probably, therefore, in the second century. Aristeas' work bears no relation to the Letter of Aristeas, although the author of the letter very probably borrows his name from the historian.

BIBLIOGRAPHY: The text of his work is given by C. Müller, *Fragmenta Historicorum Graecorum*, iii. 220; Freudenthal, *Alexander Polyhistor*, 1875, p. 231, compare pp. 136-143; Schürer, *Gesch.* 4th ed., iii. 397, 357.

K.

P. W.

ARISTEAS, LETTER OF: In the guise of a letter to a brother Philokrates, "Aristeas" writes:

"By the advice of Demetrius Phalerens, chief librarian of Ptolemy Philadelphus, the king decided to include in his library a translation of the Jewish Lawbook. To secure the cooperation of the high priest Eleazar at Jerusalem, Aristeas advises him to purchase and set free the numerous Jews who had been sold into slavery after his father's campaign against them (312). He sends Andreas, a captain of his body-guard, and Aristeas, laden with rich presents, and entrusted with a letter, asking Eleazar to send him seventy-two elders to undertake the translation. The envoys see Jerusalem, inspect the Temple and the citadel, and admire the high priest and his assistants at their service in the sanctuary; they are instructed, moreover, by Eleazar in the deeper moral meaning of the dietary laws, and return, with the seventy-two elders, to Alexandria. The king receives the Jewish sages with distinction, and holds a seven-day banquet, at which he addresses searching questions to them daily, always receiving appropriate answers. The wisdom of their replies, though it seems to the modern reader rather trivial, arouses general astonishment. Three days after the feast, Demetrius conducts the sages to the island of Pharos, where in seventy-two days of joint labor they complete their work. Demetrius reads the translation aloud in a solemn assembly of the Jewish congregation; it is accepted and sanctioned by them, and any change therein officially forbidden. The king, to whom the translation is also read, admires the spirit of the Law-giver, and dismisses the translators with costly gifts."

**Contents
of the
Letter.**

The author of this letter declares himself (§ 16) a heathen; as such, in §§ 128, 129, he asks Eleazar concerning the purport of the Jewish dietary laws; and in § 306 consults the translators about the meaning of the ceremony of washing the hands before prayer (see Schürer, ii. 444, note 57). But it is universally recognized that in point of fact his panegyricizing tendency toward Judaism throughout shows him to be a Jew (Kautzsch, "Die Apokryphen," i. 16); it is also certain that he can not have lived in the time of Philadelphus. However important and reliable his general information may be concerning Egyptian affairs, government, and court-ceremonial in the times of the Ptolemies (Wilcken, in "Philologus," iii. 111), his historical statements about the time of Philadelphus are unreliable. In § 180 he changes Philadelphus' defeat at Cos into a victory; he does not know that Demetrius was banished on the accession of

**Errors in
the Letter.**

Philadelphus, or that the latter's marriage with his sister was childless (§§ 41, 185); he transplants the philosopher Menedemus arbitrarily to the court of the Ptolemies (§ 201), and lets the historian Theopompus and the

tragedian Theodektes relate incredible stories to Demetrius (§§ 314, 315). Of Theodektes, who died before 333 B.C., Demetrius can scarcely have had cognizance.

Opinions about the date of the letter vary considerably. Schürer ("Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi," ii. 468) assigns it to about 200 B.C. He bases his opinion upon the acknowledged use made of the letter by Aristobulus, but Aristobulus' time is also a matter of divergent opinion (see ARISTOBULUS). Schürer thinks that in every aspect the letter presupposes the situation before the conquest of Palestine by the Seleucids (Syrians), when it stood in a state of lax dependence on Egypt. But this can not be proved; Palestine appears to have been in no way dependent upon Egypt. The high priest is represented as an independent ruler, with whom the king of Egypt negotiates as with an independent sovereign. He maintains a strong garrison in the citadel,* and gives the translators military escort (§ 172).

Although the title of king is not mentioned, Philo, who reproduces closely the contents of the letter, does speak of βασιλεὺς. Schürer has to allow that if the period of the letter is conceived to be that of the Hasmonæan independence, it is superfluous to suggest the hypothesis of "an artificial reproduction of bygone circumstances." And in truth,

The Question of Date. there are many indications pointing to the later Maccabean times. Can it be only chance that the names Judas, Simon, and Jonathan appear three times

each, and Mattathias once, among the names of the translators (§§ 47 *et seq.*)? The names Sosibius and Dositheus (§§ 12, 56) are borrowed probably from Philopator's minister and from the Jewish general. It is also extremely probable that Aristaeas borrows even his own name from the Jewish historian Aristaeas, of whose work, *Περὶ Ἰουδαίων*, a fragment exists in Eusebius' "Preparatio Evangelica," ix. 25). Examination of the parallelism with the verbal usages of the Septuagint cited in the index to Wendland's edition of Aristaeas' letter will show by the multitude of the resemblances that the letter was written at a period in which the translation of the whole Bible (not only that of the Law) had already exerted wide influence. Of special importance, however, is a passage in the prologue to Jesus Sirach, wherein the latter's grandson excuses the imperfections of his translation by stating that the Greek translation of the Law, the Prophets, and the other books varies considerably from the original Hebrew. If the Greek translation had still enjoyed, in the year 180 (when the translation of Sirach was probably made), that esteem which Aristaeas (according to Schürer, seventy years earlier) presupposes, such condemnatory criticism could not have been offered to Egyptian Jews. All of this is testimony in favor of the later Maccabean age; and the possession of Samaria and parts of Idumæa by the Jewish state (§ 107) proves the era

* Nothing concerning the date can be learned from the description of the citadel. It is certain only that it lay north of the Temple. Schürer (in private correspondence) takes it to be the tower mentioned in Neh. ii. 8, vii. 2; Josephus, "Ant." xii. §§ 133, 138; II Macc. iv. 12, 27; v. 5; while Wendland understands it to be the large building (βάσις) built by the Hasmonæans, also north of the Temple. Schürer (p. 470) is right in holding that the mention of the harbors proves nothing.

to have been at least the time of John Hyrcanus. One can, therefore, readily understand how it is that Alexander Polyhistor was unacquainted with the work, if written in the first century B.C. That it was written before the invasion of Palestine by Pompey (63) and the loss of Jewish independence can not be doubted. These facts are sufficient to contradict the theory advanced by Grätz ("Gesch. der Juden," iii. 379, 582) that it was written in the time of Tiberius. The fact that, according to Aristaeas (§ 301), the island of Pharos was built upon and inhabited, gives a definite date against Grätz, for according to Strabo, xvii. 6, Pharos remained waste and desolate after Caesar's war. The *ὑποβίηται*, "informers," mentioned by Aristaeas (§ 167), whom Grätz imagines to be the Roman delators, are mentioned in early papyri of the Ptolemies. The visit which, in Aristaeas (§ 304), the translators pay every morning of their seventy-two working days to the king, does not necessarily refer to the "salutatio matutina" of the Roman imperial court. This detail may well have been founded upon the court ceremonial of the Ptolemies, about which we know little, but which, as we learn from Aristaeas himself (§ 175), was very elaborate. Nor does Grätz prove convincingly that Aristaeas' description of the Temple and of the citadel refers to the Herodian Temple and the Antonia. That the author lived in Egypt has been mentioned; and it accounts for the rather superficial influence of philosophy upon him. His references to the Epicurean doctrine of pleasure (§§ 108, 223, 277), the

restraint of the passions (§ 197), and many parallels to Greek proverbial wisdom, never rise above the platitudes and commonplaces of an ordinary education. When Aristaeas says

(§ 132) that God's power reveals itself in everything, because His dominion fills the whole world (compare § 143), only strong prejudice would discern the conception of intermediary beings, or would interpret, as applied to "angels," the various attributes applied to God really only in their Biblical conceptions (Gfrörer and Dähne). To consider Aristaeas the disciple of an Alexandrian school of philosophy is to do him too much honor. When he deems that the heathens pray to the one God, only under other names (§ 16), and interprets the dietary laws in the fashion of the allegorical Midrash, he shows simply how attenuated his Judaism has become. And if one fancies Biblical resemblances are to be detected in the sayings of the translators, doubt is awakened by their superficial conception, or by coincident resemblance to Greek proverbial wisdom, showing only how every characteristic and national feature had become reduced to vagueness.

The legend which forms the framework of the book has attained great importance in the Christian Church. However much the Jewish writer's fancy may have given itself play in its embellishment—as, for instance, in the quasi-legal style of the reports of the deliberations, and in the clumsy imitations of the accustomed forms of dinner-table philosophy—still the legend in its main features may easily have reached Aristaeas through the channel of popular tradition. The threefold cooperation of king, high

priest, and Palestinian sages, and especially the solemn sanction of the Greek translation, have for their sole objects the legitimization of the version, and the obtaining for it of equal authority with the original text. Philo, who otherwise follows Aristeas, goes beyond him in attributing divine inspiration to the translators, and in making them by divine influence produce an identical translation, and in calling them prophets ("Vita Mosis," ii. 7). This exaggeration must be considered simply as a popular development of the legend, and Philo's regard in his exegesis for the translation as a holy text testifies to the general appreciation in which it was held. When the use of the Septuagint in the synagogue service speedily surrounded it with an atmosphere of sanctity, pious belief easily accommodated itself to a myth, the material and form of which closely resembled the familiar legend of the restoration of the holy books by Ezra under divine inspiration; a legend which is found for the first time in IV Esdras, but which is certainly far older. The Christian Church received the Septuagint from the Jews as a divine revelation, and quite innocently employed it as a basis for Scriptural interpretation. Only when Jewish polemics assailed it was the Church compelled to investigate

the true relationship of the translation to the original. Origen perceived the insufficiency of the Septuagint, and, in his "Hexapla," collected material for a thorough revision of it. But the legend long adhered closely to the Septuagint and was further embellished by the Church. Not only were "the Seventy" (the usual expression instead of Seventy-two) credited with having translated all the Sacred Scriptures instead of the Law only (according to Epiphanius, a whole mass of Apocrypha besides), but the miraculous element increased. At one time we are told the translators were shut up in seventy cells in strictest seclusion (pseudo-Justin and others); at another, in thirty-six cells, in couples. Epiphanius in his work, "De Mensuris et Ponderibus" (written 392), furnishes the most highly elaborated and most widely accepted form of the story. The legend became a weapon in the battle which was waged around the Bible of the Church; the "inspired" Septuagint was not easily surrendered. The rigid orthodoxy of the fourth century, which resulted in the ruin of all knowledge in the Church, did not scruple to set this legend in its crassest form in opposition to the promising beginnings by Origen of a proper Biblical text criticism, and so to arrest the latter completely at the start. Only Jerome, who as a philologist understood the value of Origen's work, made use of his material, and in the Vulgate preserved for the Western Church this most precious legacy, exercising, consistently with his usage, a rational criticism upon the legend.

Thus Aristeas plays a great, even a fateful, rôle in the Church. The varying opinions as to this legend very often reflect dogmatic views about the Bible in general, and the understanding, or the misunderstanding, of his critics concerning textual questions.

BIBLIOGRAPHY: Various editions: The *ed. princeps* of the Greek text, by S. Schard, Basel, 1561, upon which all subsequent editions are based. M. Schmidt's ed. in Merx, *Archiv f. Wissenschaftliche Erforschung des A. T.* (Halle, 1868),

241-312; *Aristeas ad Philocratem Epistula, cum Ceteris de Origine Versionis LXX Interpretum cum Testimoniis ex L. Mendelssohnii Schedis*, ed. P. Wendland, Leipzig, 1900. Schmidt depends mainly upon one Paris manuscript, but Mendelssohn compared all manuscripts extant. Wendland's index shows the importance of Aristeas for the study of Hellenistic Greek, by comparison with the LXX, with inscriptions, papyri in the Ptolemaic age, and Polybius. Paragraph references in the above article are those in Wendland's edition. Wendland, German translation with introduction, in E. Kautsch, *Die Apokryphen und Pseudepigraphen des A. T.* ii. 1-31, Freiburg im Breisgau, 1899. Other literature is quoted by Schürer, *Gesch. des Jüdischen Volkes*, 3d ed., iii. 470.

T.

P. W.

ARISTIDES MAREIANUS OF ATHENS:

Christian apologist; lived about the middle of the second century. He is described by Jerome as having been a most eloquent man. Both the author and his work—a defense of Christianity addressed to the emperor, Antoninus Pius—are, so to speak, new discoveries. Beyond a brief notice of Aristides and his "Apology" by Eusebius ("Hist. Eccl." iv. 3; *id.* "Chron. Ann." 2140), he remained until recently entirely unknown. Some Armenian fragments of the "Apology" had been published, in 1878, when, in 1891, Harris surprised the learned world with a complete Syrian text of the work; and at the same time Robinson pointed out the interesting fact that in "Barlaam and Josaphat" the Greek text of the "Apology" had been almost wholly preserved.

The "Apology" which he presented to the Emperor Hadrian between the years 123 and 126, is of great interest, not only for the early history of Christianity, but also for Judaism. For Aristides is one of the few Christian apologists, of ancient or modern times, who strive to be just to the Jews; and this not alone concerning their monotheistic faith—which he characterizes as the true one—but also as regards their religious practises, of which he remarks: "They imitate God by the philanthropy that prevails among them; for they have compassion on the poor, release the captives, bury the dead, and do such things as these, which are acceptable before God and well-pleasing also to man" (Syrian text, xiv.). The only thing to which he takes exception is that their ceremonial practises do not propitiate God—whom they wish to serve by them—but the angels (*l.c.*).

This complaint against the Jews is not made from actual observation of their life, but rests solely on a theory borrowed from the New Testament (Col. ii. 18; Gal. ii. 8, 10), and the New Testament Apocrypha *Κήρυγμα Πέτρον*; see Clement of Alexandria, "Strom." vi. 41). What Aristides defends so ably and so eloquently in his "Apology" is not specifically Christian doctrine, much less dogmatic Christianity, but the moral side of the religion, which, according to his own words, represents an excellence not to be denied to Judaism likewise. Aristides seems to be strongly influenced in his apologetics by the Jewish "Didache": and his argument for monotheism (see chaps. i., ii., iii.) recalls the favorite Jewish Haggadot touching the conversion of Abraham to the true faith (see ABRAHAM IN THE APOCRYPHA AND IN RABBINICAL LITERATURE). Directly or indirectly, Aristides must have learned of these traditions. His remarks upon the religious life of the Jews in Greece in his time (ch. xiv.) are interesting: he states that they do not observe the ceremonial laws as they should. These remarks perhaps refer to the results of the edict of persecution issued by Hadrian, when

the Jews were compelled to transgress the Jewish ceremonial laws.

BIBLIOGRAPHY: Harris and Robinson, in *Texts and Studies*, I. 1; Haase, in *Texte und Untersuchungen*, ix. 1 (German translation of the Syriac version); Seeberg, in Zahn's *Forschungen*, v. 139 et seq.; contains a German translation of the reconstructed Greek original; D. M. Kall, English translation, in *Ante-Nicene Fathers*, ix. 230 et seq.; Harnack, in *Realencyclopädie für Protestantische Theol.* 31 edition, ii. 46; see also Otto, *Corpus Apologetorum*, ix. 342.

K.

L. G.

ARISTO OF PELLA (in the Decapolis): A Christian controversialist who wrote against Judaism in the second century (135-170). He is the author of a "Dialogue Between Jason and Papiscus." The former is supposed to be a Jewish Christian, the latter an Alexandrian Jew. So overcome is the latter by his antagonist's arguments, that in the end he becomes a convert to Christianity. This dialogue was a favorite in the third century; "was known to almost everybody in the year 500" (Harnack, "Texte und Untersuchungen," i. 3 et seq.); and still existed in the seventh century, but it has now completely disappeared. Although this dialogue is preserved in great part in the similar Latin composition, "Altercatio Simonis Judei et Theophili Christiani," it is impossible for any one to form a correct idea of its contents. It probably contained the information, attributed to Aristo by Eusebius, that by the prohibition of Hadrian the Jews were not permitted to touch the soil of Jerusalem ("Historia Ecclesiastica," iv. 6). It is also interesting to notice that Jerome claims to have read in the dialogue, that in the Hebrew text, Gen. i. 1, these words are to be found: "Through His son, God created heaven and earth" ("Questiones Hebraice in Libri Genesis," i. 1, and commentary to Gal. iii. 13). This alleged Hebrew text, as Ginzberg explains, is nothing but an exegetical mistranslation of the first word in the Targum (החכמה, "with wisdom" = *Λόγος*).

BIBLIOGRAPHY: Harnack, as above; Zahn, *Forschungen*, pp. 308 et seq.; Corssen, *Altercatio Simonis et Theophili*; Harnack, *Geschichte d. altchristl. Lit.* (1883), i. 72 et seq.; and Ginzberg, *Die Haggada in d. Kirchenväter*, p. 3; compare Otto, *Corpus Apologetorum*, ix. 349 et seq.

T.

L. G.

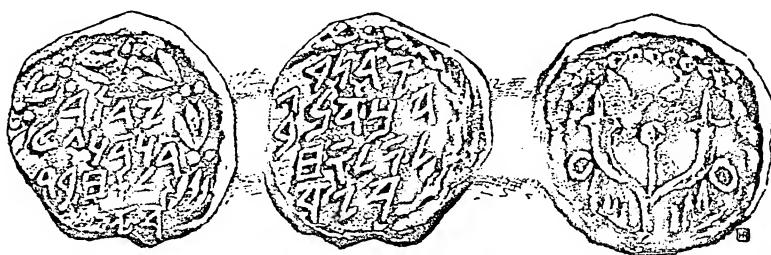
ARISTOBULUS I. (called Judah in Hebrew): King of Judea, eldest son of John Hyrcanus; born about 140 B.C.; died 104. He succeeded his father in the office of high priest, while his mother (or, according to Wellhausen, his stepmother) was, by the will of his father, to rule as queen. Immediately after the death of his father, Aristobulus threw his mother into prison, where she was starved to death; and to secure himself against further dan-

ger from his family, he imprisoned three of his brothers. Then he ascended the throne, and became the first Jewish king after the Babylonian exile—an interval of nearly five hundred years.

Aristobulus was not content with the mere title of king, but endeavored, in the brief period of his reign, to prove himself worthy of his position. He made war on Iturca, subjugated a large portion of the people, strove to convert them to Judaism, and forced circumcision upon them. This fact, which Josephus derives from Timogenes, a heathen writer, admits of no doubt, although it is not known exactly what territory of the Itureans was conquered for Judea by Aristobulus.

Successful as was his public career, Aristobulus was extremely unfortunate in his family relations. Being of feeble health, he gradually came under the complete control of a clique, at the head of which stood Alexandra Salome, the queen. Through its machinations, he was led to suspect his favorite

brother, Antigonus—whom he had entrusted with a share in the government, and whom he treated almost as a coregent—of designs against him, and was finally



Copper Coins of Judas Aristobulus.

Obverse: Olive wreath, round (יהודה הכהן הגדול והבן יהונתן) ("Judas High Priest, and the Confederation of the Jews"). *Reverse:* Two cornucopias: in the middle a poppy-head.

(After Madden, "History of Jewish Coinage.")

induced to order his execution, though unwittingly, it is claimed. After this deed Aristobulus is said to have been seized with such bitter remorse at having caused the death of his mother and brother, that he

Palace Intrigues. broke down completely and died of grief, 104 B.C. If the account of Josephus concerning the family history be true, Aristobulus is the darkest figure in the Hasmoncan dynasty; but not much credence can be attached to this portion of his narrative, by reason of the amount of legend that has gathered about it. It must be observed that it was out of regard for the Pharisees that he used only Hebrew inscriptions upon his coinage, and caused himself to be represented upon it as a high priest, because according to the Pharisees only a member of the house of David could legitimately hold the throne. Although strongly inclined toward Hellenism himself, he was careful, even in such comparatively small matters, not to offend the Pharisees; it is therefore highly improbable that he should have risked their certain antagonism by the murders imputed to him. See articles ALEXANDRA SALOME and ANTIGONUS, SON OF JOHN HYRCANUS.

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 11; Eusebius, *Historia Ecclesiastica*, Eng. ed., v. 353, 385, 386; Grätz, *Gesch. der Juden*, 2d ed., ii. 102-105; Hitzig, *Gesch. des Jüdischen Volkes*, ii. 473-475; Schürer, *Gesch.* i. 216-219; Wellhausen, *I. J. G.* pp. 253, 276. For chronology, compare Niese, in *Hermes*, 1883, pp. 216 et seq.; and for coins, Madden, *Coinage of the Jews*, pp. 81-83.

G.

L. G.

ARISTOBULUS II.: King of Judea; born about 100 B.C.; died 49 B.C. He was the youngest son of Alexander Jannæus, whose political and religious predilections he inherited, while his elder brother, Hyrcanus II., seems to have leaned to the side of his mother. Although he had no rightful claim to the throne, he entertained designs upon it, even during the life of his mother. He courted the nobles and military party by constituting himself the patron of the Sadducees and bringing their cause before the queen. The many fortresses which the queen placed at the disposal of the Sadducees, ostensibly for their defense against the Pharisees, constituted in reality one of the preparatory moves of Aristobulus for the usurpation of the government.

Supports the Sadducees. The queen sought to direct his military zeal outside Judea, and sent him (70-69) against Ptolemy Menæus; but when the undertaking failed, Aristobulus resumed his political intrigues. He left Jerusalem secretly and betook himself to his friends, who controlled the largest number of fortified places, with the intention of making war against his aged mother. But the queen died at the critical moment, and he immediately turned his weapons against his brother Hyrcanus, the legitimate heir to the throne. The war resulted in victory for Aristobulus. After a reign of three months, Hyrcanus abandoned the royal title in favor of his brother, in return for which Aristobulus allowed him the unlimited use of his sources of revenue.

This easily acquired peace did not long endure. Hyrcanus was prevailed upon by Antipater to induce Aretas, king of Arabia, to make war against Aristobulus. In consequence of the victory of Aretas, added to the abandonment of Aristobulus by the Pharisees—the most powerful party in Jerusalem—who had gone over to Hyrcanus, Aristobulus was compelled to withdraw to the Temple Mount. The distressing siege which followed, about which most wonderful stories are told (see *Hoxi Na-Me'Agel* and *HYRCANUS II.*), led to no decisive result. A third party—Rome—was therefore called in to unravel the complicated situation, and the effects of this intercession proved not only injurious to the brothers, but in the end brought about the destruction of the Jewish state. At that time (65) Pompey had already brought under subjugation nearly the whole of Asia, and had sent his legate, Scæurus, to Syria, to take possession of the heritage of the Seleucids. Ambassadors from both the Judean parties waited upon Scæurus, requesting his assistance. A gift of four hundred talents (three hundred, according to some) from Aristobulus turned the scale in his favor. Aretas was notified to abandon the siege of the Temple Mount. Aristobulus was victorious, and Hyrcanus retained but an insignificant portion of his power. The victorious brother had even the satisfaction of avenging himself upon Aretas; as the latter was withdrawing with his forces from Jerusalem, Aristobulus followed and inflicted severe losses upon him. But the spirit which he had conjured could not easily be laid, and the favor of the Romans, to which he had looked with so much confidence, soon became a factor in Jewish

politics which worked most detrimentally against himself. When Pompey appeared in Syria (64), affairs took a turn quite different from the anticipations of Aristobulus. The golden vine, valued at five hundred talents, which Aristobulus presented to Pompey, and which excited the admiration of the Romans even in later generations, had no effect upon him; and when, in the year 63, the still hostile brothers, as well as delegates of the people's party, who desired the complete abolition of the Hasmonean dynasty, appeared before him, he refused to give any immediate decision. He had at that time contemplated the utter destruction of Jewish independence. Aristobulus saw through the aims of the Roman general, but although powerless to offer effective resistance, his pride did not permit him to yield without a show of opposition. He left Pompey in a burst of indignation, and betook himself to the citadel of Alexandrion. Pompey followed him and demanded the surrender of all the forts. Aristobulus capitulated, but straightway proceeded to Jerusalem to prepare himself for resistance there. When he saw, however, that Pompey pressed on against him, his courage failed him, and he came to the general's camp, and promised him gold and the surrender of Jerusalem if hostilities were suspended. But promises alone were of no avail with Pompey. He detained Aristobulus in the camp, and sent his captain Gabinus to take possession of the city. The war party in Jerusalem refused to surrender, and Aristobulus was made prisoner by Pompey, who proceeded to besiege the city. The capture of Jerusalem and of the Temple Mount, which followed, ended the independence of Judea as well as the reign of Aristobulus. In the triumph celebrated by Pompey in Rome (61), the Jewish prince and high priest was compelled to march in front of the chariot of the conqueror. The Pharisees saw in this circumstance a just punishment for the Sadducean proclivities of Aristobulus (see the apocryphal Psalms of Solomon i. and ii.). But a severer fate even than captivity was in store for this descendant of the Hasmoneans. In the year 56, he succeeded in escaping from prison in Rome, and, proceeding to Judea, stirred up a revolt. He was recaptured by the Romans and again taken to Rome. In 49 he was liberated by Cæsar, and sent at the head of two legions against Pompey in Syria, but on his way thither was poisoned by friends of the latter.

Aristobulus and Pompey.

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BIBLIOGRAPHY: Josephus, *Ant.* xiii. 16, §§ 1-6; xiv. 1, §§ 1-4; 6, § 1; 7, § 4; *B. J.* i. 5, §§ 1-4; *Dion Cassius* xli. 18; Ewald, *History of the People of Israel*, Eng. ed., v. 333-404; Grätz, *Gesch. der Juden*, iii. 128, 132, 135, 141-148; Hitzig, *Gesch. des Volkes Israel*, ii. 420-500; Schürer, *Gesch.* i. 231-242; Wellhausen, *I. J. G.* 284-287.

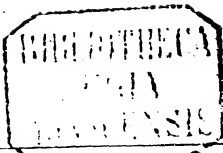
G.

L. G.

Appeal to Rome.

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ARISTOBULUS III.: Last scion of the Hasmonean royal house; brother of Mariamne and paternal grandson of Aristobulus II. He was a favorite of the people on account of his noble descent and handsome presence, and thus became an object of fear to Herod, who at first sought to ignore him entirely by debarring him from the high-priesthood. But his mother, Alexandra, through intercession with Cleopatra and Antony, compelled Herod to remove Ananel from the office of high priest and appoint Aristobu-



lus instead. To secure himself against danger from Aristobulus, Herod instituted a system of espionage over him and his mother. This surveillance proved so onerous that they sought to gain their freedom by taking refuge with Cleopatra. But their plans were betrayed, and the disclosure had the effect of greatly increasing Herod's suspicions against his brother-in-law. As he dared not resort to open violence, he caused him to be drowned while he was bathing in Jericho (35 B.C.).

BIBLIOGRAPHY: Josephus, *Ant.* xv. 2, §§ 5-7; 3, §§ 1-3; Schürer, *Gesch.* I. 235.

G.

L. G.

ARISTOBULUS: Youngest brother of Agrippa I.; son of Herod's son Aristobulus; flourished during the first half of the first century. He was left an infant, together with his two brothers, Agrippa and Herod, when his father was executed (7 B.C.). He married Jotape, the daughter of Sampsigeram (סמסיגראם), king of Emesa (Josephus, "Ant." xviii. 5, § 4). With his brother Agrippa he lived on bad terms; and when the latter came to the court of Flaccus, the governor of Syria, to find refuge after his escapades at Rome, Aristobulus managed to cause his banishment. Flaccus had been appealed to as judge in a dispute between the inhabitants of Damascus and those of Sidon concerning their boundary. The Damascenes, it appears, bribed Agrippa to intercede on their behalf with his patron. This intrigue was discovered by Aristobulus, who forthwith disclosed it to Flaccus; as a consequence Agrippa was bidden to leave the court ("Ant." xviii. 6, § 3). Aristobulus made an eloquent and successful plea also before Publius Petronius (40), the governor of Syria, against the erection of Caligula's statue at the Temple of Jerusalem ("Ant." xviii. 8, § 4).

G.

H. G. E.

ARISTOBULUS: Son of Herod the Great and Mariamne the Hasmonean; born about 35 B.C.; died 7 B.C. Both he and his elder brother ALEXANDER, by reason of their Hasmonean origin, were educated by Herod as successors to his throne; and for that purpose were sent to Rome (23 B.C.). Upon their return to Jerusalem (18 B.C.) they became an eyesore to the anti-Hasmonean faction at court. Herod's sister Salome, and brother Pheroras, who had been instrumental in the execution of Mariamne, were particularly apprehensive lest the two princes should succeed their father, as they would undoubtedly take vengeance upon the murderers of their mother. To prevent this, attempts were made at estranging the princes from their father by means of calumnies. Herod tried to discredit the evil rumors; and, to fasten the ties of affection, he procured distinguished alliances for both sons, Aristobulus being married to Berenice, the daughter of Salome.

This, however, failed to put an end to Salome's intrigues; and Herod, at last, was induced to recall to court Antipater, his repudiated son by Doris. Seizing his opportunity, Antipater straightway began, by means of, hypocrisy, slander, and flattery, to supplant Aristobulus and Alexander in the esteem of their father, and ere long became the likeliest successor to the throne. Being sent to Rome, in

order to gain the favor of Augustus, he continued thence to calumniate his brothers; so persistently that Herod at last resolved to arraign them before the emperor. Meeting Augustus at Aquileia, the capital of the province of Venetia (12 B.C.), he charged his sons with contemplated parricide. Augustus, convinced of their innocence, effected a reconciliation. Owing, however, to the ceaseless intrigues of Antipater, Salome, and Pheroras, and the strange relation of Glaphyra and Berenice, the position of the two brothers became more and more precarious. Finally, a number of the princes' followers were tortured into a public admission of the existence of a plot against the king's life. The real design of Aristobulus and Alexander was to flee for protection to the court of Archelaus. Herod succeeded in securing permission from Augustus to convene, at Berytus, a council, including C. Sentius Saturninus, the governor of Syria, to sit in judgment on the accused princes. The council, consisting of 150 of Herod's trusted friends, gave no opportunity of defense to the accused, who were detained in a neighboring village, Platana, and condemned them to death. Alexander and Aristobulus were brought to Sebaste and strangled in the year 7 B.C. Their bodies were taken for burial to Alexandrium, the burial-place of their maternal ancestors.

BIBLIOGRAPHY: Josephus, *Ant.* xvi. 1; *Idem*, *B. J.* I. 23-27; Schürer, *Gesch.* I. 336 et seq.

G.

H. G. E.

ARISTOBULUS OF PANEAS: Alexandrian Peripatetic philosopher; lived in the third or second century B.C. The period of his life is doubtful, Anatolius (270) placing him in the time of Ptolemy Philadelphus (third century B.C.). Gereke in the time of Philometor II. Lathyrus (latter part of second century B.C.; see Pauly-Wissowa's "Realencyklopädie der Klassischen Alterthumswissenschaft," iii. 919); while more reliable testimony indicates that he was a contemporary of Ptolemy Philometor (middle of second century B.C.; see Schürer, "Gesch." iii. 384). He is the author of a book the exact title of which is not certain, although there is sufficient evidence to prove that it was an exposition of the Law. Eusebius ("Prep. Ev." viii. 10, xiii. 12) has preserved two fair-sized fragments of it, in which are found all the quotations from Aristobulus made by Clement. In addition, there is extant a small passage concerning the time of the Passover festival, quoted by Anatolius (Eusebius, "Historia Ecclesiastica," vii. 32, 17).

Following are the contents of the fragments of Aristobulus extant. In the first fragment he discourses, at the "king's" suggestion, on the anthropomorphic expressions in the Bible, and shows that they do not conflict with his previous definitions of the nature of God (Eusebius, "Prep. Ev." viii. 10).

The Extant Interpreting these expressions in their true sense (φυσικῶς), and not mythically, one can of Aristobulus but admire Moses' wisdom, from whom indeed **his Work.** philosophers and poets have learned much. "God's hand" means God's might. "God's resting" denotes the maintenance of the order of the universe. God's "coming down" to give the Law (Ex. xix. 18) was not a descent in a physical sense, but expresses God's condescension in sending down His law; the fire on the mountain, which burned but consumed nothing; the trumpet-sounds without human instruments (*Gh.*), are outward manifestations of the Divine Power (*δυναμις*).

The second fragment ("Prep. Ev." xiii, 12) deduces from certain previous discussions (no longer extant) that both Plato and Pythagoras drew upon a translation of the Mosaic Law before the time of Demetrius of Phalerus (and this before the Septuagint; Aristeas, § 314, also refers to an older translation). God's creative "words" are stated to denote simply His activities. Similarly, Pythagoras, Socrates, and Plato, when they claim to hear "the voice of God," mean this creative power. Then follows, in testimony of the *θεία δύναμις*, the spurious Orphic quotation, in which the Stoic idea of God's permeating the world (v, 11, Abel) is especially remarkable (fragm. 6, Abel). The "quotation" is taken from the spurious poems of the forger Hecataeus (Schürer, *ib.*, iii, 453 *et seq.*), as many resemblances indicate, but is considerably elaborated. Thus in fragm. 10, Abel, Aristobulus eliminates the original's pantheistic idea; in v, 11, 12, he substitutes for the inscrutability of God the Platonic concept of the knowledge of God through the *voûs*, reason, and interpolates this idea also in v, 40. In v, 13 *et seq.*, he reverses the deduction of "evil" from "God." V, 14 should read *αὐτοῦ ἐκ κ' ἔρε*, as in the Theosophy of Aristokritos. Against Schürer's putting Hecataeus in the third century B.C. is to be remarked, as Elter has pointed out, that v, 8 of the *Æschylus* quotation *καὶ πάσα πύγη καὶ ῥέτος ἀσπόμενα* is identical with Ezekiel, in Eusebius, "Prep. Ev." ix, 23, 12, *πῦραι τε πάσαι καὶ ὑδάτων ἀσπόμενα*. Since Ezekiel connects this verse with Ex. viii, 19, it must be said to have originated with him; and, therefore, Ezekiel's drama would also have to be placed in the third century before Christianity, along with pseudo-Hecataeus! This agrees with Aratus' pantheism (in the discussion of which Aristobulus admits that he has substituted God for Zeus), which he adopts in order to show that God's power penetrates and permeates all things. Reverent conceptions of God are denounced by all philosophers and especially by *ἡ καθ' ἡμᾶς αἰρέσις*, "our school," by which he no doubt means Judaism, not Peripatetic philosophy; for he immediately points out the earnest inculcation of virtue by the Jewish law.

In the next excerpt in Eusebius, the meaning of the Sabbath (*ἡβδομή*) is discussed, designated also as the first day. The Sabbath is, as it were, the birthday of light and also of wisdom, for out of wisdom comes all light. Quite similarly to this, Peripatetic philosophers call wisdom a light (or lamp), and Solomon (Prov. vii, 21) teaches the existence of wisdom before creation. God's resting on the seventh day does not denote idleness, but the stable order of the universe; so the results of the creative acts do not signify the mere temporal results, but the lasting value of the creations. The *ἡβδομή* (Sabbath) has also its deeper significance, because the human "Logos," called the *ἡβδομός*, is its symbol. The number "seven," moreover, exerts great influence upon the development of living beings and plants. Verses (genuine as well as spurious; see Schürer, *ib.*, p. 461) from Homer, Hesiod, Linos, attest its holiness. When Homer says, *ἡβδομάτῃ δ' οἱ λήγοντες πόον ἐξ Ἀχαιοῖτο*, he means that through the *λόγος* as *ἡβδομός* man frees himself from forgetfulness and from the wickedness of the soul, and attains to a perception of truth.

It is to be supposed that Aristobulus was familiar with the abstract Platonic and Aristotelian idea of God. This conception necessarily implies a special Divine Power, acting on the world and in the world. In addition to this he makes use of the Pythagorean doctrine of numbers. The statement that he belonged to the Peripatetic school may be ascribed to the fact that, in xiii, 12, 10, he cites from a Peripatetic source (Schürer, p. 387). Taking into consideration again his reference to Orpheus and other poets, it is seen that he was an eclectic, the first partial approach to which is to be met with in Posidonius (*Περὶ κόσμου*), in the first century B.C., but which can not be traced to an earlier date (see ALEXANDRIAN PHILOSOPHY).

The desultory style of the work of Aristobulus, and the intentionally obscure and mystical mode of expression, offer considerable difficulty to the reader. This is not to be attributed to those who quote from it, but to the author himself, and has frequently led to grave misconceptions.

A further examination of the works attributed to Aristobulus confirms the suspicion as to their genu-

ineness aroused by their eclectic character. The exchange of thought between the king—who suggests the problems—and the Jewish scholar on the Torah is quite impossible. But if it is as fictitious as the reputed colloquy between the king and the "Seventy," narrated by Aristeas, a contemporary of Philometor can not have been its author, as also the pseudo-Orphic poetry in Aristobulus shows. A somewhat shorter and more original form of the same has been preserved among a large number of forgeries, all traceable to one source, the pseudo-Hecataeus, named by Clemens on first quoting him. This Orphic fragment ("De Gnomologiorum Græcorum Historia atque Origine," parts v.-ix.; Program of Bonn University, 1894-95) betrays a strong resemblance to the Sibylline Books (Abel, 23, 24; John, i, 18). That Aristobulus made use of Philo—a reference to whose works is the only means of rendering intelligible many of the passages—has been pointed out by Elter ("Sp." 229-234). Grounds for doubting

Schürer's belief that the literary forger Hecataeus flourished in the third century B.C. are given in the "Byzantinische Zeitschrift," vii, 449, and the belief is expressed that Hecataeus and Aristobulus belong to the second century of the common era. The name of Aristobulus may have been taken from II Macc. i, 10. Schlatter's suggestion that the commentator of Ecclesiastics derives his philosophy from Aristobulus ("Das Neugefundene Hebräische Stück des Sirach," pp. 103 *et seq.*, Gütersloh, 1897) is not convincing, for the agreement between them exists only in opinions which can not with certainty be ascribed to Aristobulus. Most historians, however, adhere to Schürer's view.

BIBLIOGRAPHY: For the list of writers upon this topic, see Schürer, *Gesch.* 3d ed., iii, 391, 392.

G.

P. W.

ARISTOTLE IN JEWISH LEGEND: As the Greek who most impressed his influence upon the development of the Jewish mind, Aristotle is one of the few Gentiles with whom Jewish legend concerns itself. Some 200 years B.C., the Jewish philosopher Aristobulus, made the positive assertion that Jewish revelation and Aristotelian philosophy were identical. Hardly had 200 years elapsed before this opinion was modified to such an extent that it was claimed that Aristotle derived his doctrine directly from Judaism. Josephus on this point says ("Contra Apionem," ii, 17): "I do not now explain how these notions of God are the sentiments of the wisest among the Grecians, and how they were reared upon the principles that he [Moses] afforded them." Of Aristotle himself Josephus has preserved ("Contra Apionem," i, 22) a very interesting passage from the writings of Clearchus, the pupil of Aristotle, the authenticity of which is maintained by such authorities as Lobeck, Bernays, von Gutschmid ("Kleine Schriften," iv, 578), and Theo. Reinach ("Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme," 1895, pp. 10-12). This passage, prefaced by the remark of Josephus, is as follows:

"In his first book on Sleep he relates of Aristotle, his master, that he had a discourse with a Jew; and his own account was that what this Jew said merited admiration and showed philo-

sophical erudition. To speak of the race first, the man was a Jew by birth and came from Coelestria (Palestine). These

Fragment of Clearchus.

Jews are derived from the philosophers of India. In India the philosophers call themselves Kalani, and in Syria Jews, taking their name from the country they inhabit, which is Judea; the name of their capital is rather difficult to pronounce; they call it Jerusalem. Now this man, who had been the guest of many people, had come down from the highland to the seashore (Panzanus). He was a Greek not only in language, but in soul; so much so that, when we happened to be in Asia in about the same places whither he came, he conversed with us and with other persons of learning in order to test our wisdom. And as he had had intercourse with a large number of sages, he imparted to us more knowledge of his own."

This is Aristotle's own account as recorded by Clearchus, and he adds more specific observations regarding his great and wonderful fortitude in diet and continent mode of living. Obviously it was the Jew's strict observance of the dietary laws that struck Aristotle. Gutschmid (pp. 579-585) thinks that the Jew here spoken of is the same wonder-working magician (exorcist; see Josephus, "Ant." viii. 2, § 5) who, by some sort of hypnotism, drew the soul out of the body of a sleeping child and brought it back again with his rod in the presence of Aristotle (Proclus, Commentary on Plato's Republic, x.), which part of the narrative Josephus intentionally omitted.

In the circles where the antagonism of Judaism and Hellenism was known and understood, Aristotle was reported by tradition to have said: "I do not deny the revelation of the Jews, seeing that I am not acquainted with it; I am occupied with human knowledge only and not with divine" (Judah ha-Levi, "Cuzari," iv. 13; v. 14). But when Aristotelianism became harmonized with Judaism

Regarded as a Jew. by Maimonides, it was an easy step to make Aristotle himself a Jew. Joseph b. Shem-Tob assures his reader

that he had seen it written in an old book that Aristotle at the end of his life had become a proselyte ("ger zedek"). The reputed statement of Clearchus is repeated by Abraham Bilago in the guise of the information that Aristotle was a Jew of the tribe of Benjamin, born in Jerusalem, and belonging to the family of Kohalah (Neh. xi. 7). As authority for it Eusebius is cited, who, however, has merely the above statement of Josephus.

According to another version, Aristotle owed his philosophy to the writings of King Solomon, which were presented to him by his royal pupil Alexander, the latter having obtained them on his conquest of Jerusalem. With this legend of Alexander is associated the celebrated "Letter of Aristotle" to that monarch. Herein Aristotle is made to recant all his previous philosophic teachings, having been convinced of their incorrectness by a Jewish sage. He acknowledges as his chief error the claim that truth is to be ascertained by the reasoning faculty only, inasmuch as divine revelation is the sole way to truth. This "letter" is the conclusion of an alleged book of Aristotle, "two hands thick," in which he withdraws, on the authority of a Jew, Simeon, his views with regard to the immortality of the soul, to the eternity of the world, and similar tenets. The existence of this book is mentioned for the first time about 1370 by Hayyim of Briviesca, who expressly declares that he heard from Abraham ibn Zarza that the latter received it from the vizir Ibn al-Khatib (d.

1370). He does not state whether this apocrypha was written in Arabic or Hebrew; the Hebrew "Letter," as received, does not appear like a translation. It is safe to assume with Hayyim, that the Simeon mentioned was none other than Simeon the Just, about whose supposed relations to Alexander the Great the oldest Jewish sources give us information (Yoma, 69a; see ALEXANDER THE GREAT). Identical with this letter is the prayer of Aristotle which the Polish Bahurim had in their prayer-books during the sixteenth century (Isserles, Responsa No. 6; ed. Hanau, 10a).

A second "Letter" by Aristotle to Alexander contains wise counsel on politics; he advises the monarch that he must endeavor to conquer the hearts, and not simply the bodies, of his subjects (preface to "Sod ha-Sodot"). See Samter, "Monatsschrift," (1901) p. 453.

The essay entitled "The Apple," also ascribed to Aristotle, is tinged with a similar tendency. In it Aristotle refers to Noah and to Abraham, "the first philosopher." It was these spurious writings of Aristotle which gained for him the esteem of the cabalists, as evidenced by the very flattering utterances of Moses Botarel (Commentary on "Yezirah," 26b). The story of the love-affair between Aristotle and Alexander's wife, in which the former comes off very badly—current in the Middle Ages (see Peter Alfonsi, "Disciplina Clericalis," vii.) and originating in a Hindoo fable (see "Pantschatantra," ed. Benfey, ii. 462)—was also told in Jewish circles, and exists in manuscript by Judah b. Solomon Cohen (thirteenth century), in Spigati's catalogue, No. 76 (1900), p. 18.

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K.

L. G.

ARISTOTLE IN JEWISH LITERATURE:

One thousand years after his death, Aristotle, as his pupil Alexander had aforetime done, began to conquer the East, and finally ascended to the supreme rulership of the entire realm of medieval thought. Many writings of the Stagirite were translated from their Greek originals or from their Syrian versions into Arabic (especially by the Nestorian Christian Honein ibn Ishāk [809-873], and his son Ishāk), in which language they were eagerly studied by Jews in all Arabic-speaking countries. Aristotle's influence upon Jewish thinkers, however, varied in different ages. Abraham ibn Daud (1160) was the first Jewish philosopher to acknowledge the supremacy of Aristotelianism. Earlier thinkers unquestionably were acquainted with Aristotle's philosophy, but the systems of Plato and other pre-Aristotelian philosophers then held the field. From Abraham ibn Daud until long after Maimonides' time (1135-1204), Aristotelian philosophy entered and maintained the foreground, only again to yield its position gradually to Platonism, under the growing influence of the Cabala.

Aristotle's name is found in the scanty details that have been handed down of the philosophy of David al-Muqammez (about 920), whom the Karaites include

in their sect (see Pollak, "Halikot Kedem," p. 73; "Orient," 1847, pp. 629 *et seq.*; and Judah Barzilai, "Yezirah Commentar," ed. Berlin, pp. 65 *et seq.*). For Mōkammēz, as also for Isaac Israeli (who died about 950), Aristotle is always "the philosopher" *par excellence* (Steinschneider, "Hebr. Uebers.," p. 391). Saadia Gaon (933) displays a minute acquaintance with the Stagira's writings, though the name of Aristotle is not to be found in his works. But it is not his custom

**Saadia
and
Gabirol.**

to mention his authorities, and he is familiar, for example, with Aristotle's definition of space and adopts it. In the third chapter of the first book of the "Emunot" he protests vehemently against the Aristotelian cosmology. He here omits the name of the Stagira with evident intention, being unwilling to give the name of the philosopher who, claiming the existence of the world from eternity, opposes the Biblical account of Creation. In order to counteract the spreading influence of the Aristotelian theory of Creation, he is most careful to elucidate its weak points. But all these polemics do not hinder Saadia, whose philosophy is indeed of an eclectic nature, from accepting the Aristotelian definition of the soul as his own ("Emunot," iii, 5); his indebtedness to Aristotle's book, *Περὶ ψυχῆς*, betraying itself clearly in his "Treatise on the Soul."

It can be shown that Saadia does not disclose a very accurate knowledge of Aristotle in those works that precede his "Emunot," traces of Aristotelian methods appearing in his great work only. The Arab philosopher Alfarabi (died 950) popularized the Greek philosopher by his translation and commentaries, the reputation of which soon extended to Spain. The first representative of Arabian philosophy in Spain, and indeed in western countries in general, was not an Arab, but a Jew, Solomon ibn Gabirol. His "Meqor Hayyim" shows a consistent amalgamation of Aristotelian principles with Neo-Platonic conceptions of the universe. But in spite of the unmistakable traces of Aristotelian philosophy in the "Meqor Hayyim," the Greek's name is not mentioned. Aristotle is mentioned, however, in Gabirol's "Tikkun Middot ha-Nefesh."

When the Stagira's scientific works were prepared for Western readers, it was held necessary to popularize them. There is a work, written in Arabic, containing many moral maxims collected from Greek philosophers. This book, "The Dicta of the Philosophers," by the above-mentioned translator, Honein ibn Ishāk, afforded those to whom the study of exact philosophy was too difficult the possibility of familiarizing themselves with the best thoughts of the Greek philosophers, and it thus contributed much to Aristotle's popularity in Jewish circles. (Concerning this work and its influence upon literature, see Löwenthal, "Honein ibn Ishāk's 'Sinn-sprüche der Philosophen,'" Berlin, 1896.) Unquestionably, it was from this book that Gabirol took the aphorisms that are quoted in the "Tikkun" as by Aristotle. In the Tikkun also, without mention of the author, are found several passages on the Aristotelian doctrine of the "ethical mean."

In the period following Gabirol, the writings of Avicenna, a commentator upon Aristotle, became widely known throughout Europe, leading to the

displacement of the older philosophy based upon Plato and Neo-Platonism. The Arabic expounders of Aristotle leavened his views more and more with monotheism; and thus through new interpretations and constructions the heathen character of his philosophy was gradually refined away. Then, too, many works passed under Aristotle's name that a

**Pseudo-
Aris-
totelian
Writings.**

more critical age would immediately have detected as spurious. But the lack of all critical sense in the Middle Ages, and the general prejudice in favor of Aristotle, whose genuine writings contain many passages in which he rises from heathenism to almost pure monotheism, blinded even the most discerning to the fact that many of the works ascribed to him could not possibly have been his. The most important works of this character are "Aristotle's Theology" (ed. by Dieterich) and "Liber de Causis" (ed. by Bardenheuer). Modern scholars have discovered the former to be a mere collection of extracts from the "Enneades" of Plotinus; in the Arabic version of which passages antagonistic to monotheism are paraphrased or entirely omitted. Similarly the "Liber de Causis" is nothing but an extract from the *Στοιχειώδης θεωρητικὴ* by Proclus.

One of the consequences of the false ascription of these works to Aristotle was that real Aristotelianism never prevailed lustingly with Arabs and Jews. Only isolated doctrines of Aristotle were of preponderating significance in the Arabic and Jewish thought of the Middle Ages. The first reaction

**Judah
ha-Levi
Against
Aristotle.**

against the influence of the Sage of Stagira is noticed toward the middle of the twelfth century, when Judah ha-Levi admonished his contemporaries with all the fervor of his ardent religious soul, not to be ensnared by the wisdom of the Greek at the cost of their own hereditary faith. True to his Arabic prototype, Ghazzali, he showed that Aristotle was not to be relied on in his scientific statements. Ha-Levi betrayed a curiously vacillating mind, distracted between veneration for the great sage and abhorrence for the false doctrines of his mighty intellect. He can not forbear maintaining that if Aristotle had, like the Jews, been possessed of tradition, he would not have set forth the impossibility of the creation of the world. Ha-Levi warns his readers against Aristotle's recognition of the unity of God; for the God for whom the spirit longs is a very different God from the one attained by cold speculative thought.

Twenty years after the completion of the "Cuzari," Abraham ibn Daud wrote his "Ha-Emunah Ramah" (The Exalted Faith). A dauntless philosopher, he controverted in fullest measure Ha-Levi's standpoint: "The study of the philosophy of religion is very detrimental to the true faith" ("Cuzari," v, 16). Abraham believed just the contrary; that the thoughtful one would find his faith strengthened by the study of philosophy. He is a rigid Aristotelian, following in the footsteps of Avicenna, and protesting with all his might against the disparagement of philosophy by Ghazzali. His book, published in 1160, is one of the first attempts at a compromise between Judaism and the Peripatetic philosophy of the Arabs.

While the Arabs preferred Aristotle's logical and metaphysical works, Maimonides devoted his attention to his moral philosophy and sought to harmonize it with revelation. In his "Shemonah Peraḳim" (Eight Chapters), Maimonides adopts the Aristotelian four faculties of the soul. Both alike teach that

two perfections dwell in the soul—the moral and the intellectual. The source of virtue and vice lies, with both philosophers, in the capability of thought and desire. The most weighty of the "Eight Chapters" is the fourth. In accordance with Aristotle, Maimonides defines virtue as the desired action "in the mean." Moral acts are those that hold the "mean" between two harmful "extremes," between the "too much" and the "too little." When the soul is sick and falls into one extreme, it can be cured only by bringing it into the other extreme. As regards the problems of the aim of mankind and the purpose of human existence, the Jewish philosopher necessarily differs from the Greek. According to Aristotle, true happiness consists in virtue; but with Maimonides the aim of mankind is divine perfection. Man must endeavor to approach the essence of the Deity as far as possible. What Maimonides expresses in the most exalted diction is found in the saying of the sages, "Let all thy actions be done in the name of Heaven!"

This theory of moral theology is the introduction to Maimonides' philosophical system as presented in the "Moreh Nebukim" (Guide for the Perplexed). Following generally in the footsteps of Aristotle, he deserts him only when approaching the domain of God's law. But here, too, it is Aristotelian doctrine, coinciding, it is true, with Revelation in the basic principle that men are incapable of comprehending God's being fully, on account of their imperfection and His perfection. Concerning the sphere of metaphysical thought, absolute truth must lie in Revelation; that is, in Judaism. All that Plato and Aristotle thought out had been already correctly and more deeply taught by the philosophical oral law, of the possession of which by the Prophets Maimonides is convinced ("Moreh," i. 71, ii. 11). While everything that Aristotle wrote concerning nature, from the moon down to the center of the earth, was founded upon positive proof and is therefore sure and irrefragable, all his ideas concerning the character of the higher spheres partake rather of the nature of opinions than of philosophical certainties ("Moreh," ii. 22). Aristotle posits the eternity of the world, but can not demonstrate it. It being thus a matter of conflicting opinions, the supposition of an actual commencement of the world in time is far more intelligible. Maimonides thus appears as a sharp critic of Aristotle in theology, and refuses allegiance to him whenever he treats the statements of religion with disdain. Recognizing the divine origin of the Law, he necessarily arrays himself in strong opposition to Aristotle, who sees in the law of nature the highest and immutable law; for it is the corollary of his acceptance of the eternity of the world. Consequently, Aristotle recognizes no miracles and no revelation, no selection by God of a peculiar people, no mission to an individual, no choice of any one particular age. Mai-

monides expressly mentions that Aristotle denies all Special Providence, which certainly contradicts what Aristotle himself says in his "Nicomachean Ethics," x. 9. Maimonides' work evoked, as is well known, considerable party strife, which ended, however, in the acknowledgment by all parties of his authority.

The distinction of having completed Maimonides' endeavor may be accorded to Levi ben Gerson (d. about 1344) of Provence, who possessed accurate knowledge of the Aristotelian and other philosophical writings. He took the commentator Averroes as his guide in expounding the Stagirite. Nevertheless, Levi is a decidedly independent thinker, by no means blindly "swearing to the words of his master."

He holds that there is in a force tending toward humanity an impulse not operating in a circle so as to return constantly to the point of departure, but manifesting itself rather as a steadily ascending spiral. Accordingly, no older solution of a problem can claim unconditional acceptance as the truth, if later research conflict with it. He is thus an opponent of the Aristotelian conception of the eternity of the world. Had the world existed from eternity, the comparative youth of the various sciences could not be explained (and he maintains their comparative youth in opposition to the above-quoted opinion of Maimonides), inasmuch as striving after knowledge is an original characteristic of mankind. His innate acumen, which induces him to subject individual doctrines of Aristotle to close criticism, in order to advance his own views against him, and to substantiate them when necessary, is not inconsistent with a devoted and thorough study of the Stagirite. He is so thoroughly at home in Aristotle, that though, for instance, unable to quote any authentic passage from his master concerning immortality, he is yet able to formulate accurately entirely in harmony with his views (Joël, "Levi ben Gerson," p. 22). For Maimonides, and his successor Levi ben Gerson, Aristotle is throughout an undeniable authority. His deliverances are to them generally as unassailable and as indisputable as those of the Bible itself. This attitude sometimes led these two devoted Aristotelians to misinterpret certain Scriptural passages that seemed to conflict with the Stagirite. With all Maimonides' magnificent attempts to harmonize Judaism and Aristotelianism, and with all the achievements in this direction by Ben Gerson, they could not fail to awaken in discerning minds the conviction that all such endeavors started from vain premises. Levi ben Gerson's effort to reconcile the "creatio ex nihilo" (the creation out of nothing) with Aristotle's view, by claiming boldly the eternity of the Original Matter, only served, like other compromises, to expose the impossibilities of the undertaking.

The first to shatter with daring hand the idolatry that the Middle Ages had paid to the Stagirite, was Hasdai Crescas of Saragossa (1377–1410). He made the first noteworthy attempt to demonstrate the untenableness of the Aristotelian conceptions. He especially protests against his statement of the finiteness of the world, and, starting from the supposition that an infinite retro-

Levi ben Gerson, an Aristotelian.

Crescas Attacks Aristotle.

gression of causes is unthinkable, proves the existence of a "primus motor," the existence of God therefore. He further contradicts Aristotle's view that God's happiness consists in the recognition of Himself, for knowledge has only value when it is preceded by ignorance, and where there never has been ignorance there can be nothing pleasurable. Crescas, though independent herein, was still only a continuator of those early attempts which were undertaken by Judah ha Levi in the "Cuzari," to secure full recognition for Judaism. In the age following Hasdai Crescas all traces of Aristotelianism gradually disappeared from Jewish philosophical literature; and in the cabalistic movement, which little by little assumed dominance, the characteristics of Platonism came more and more into prominence.

The "Ethics" of Aristotle occupies an important place in the history of Jewish literature, although attention was directed to it comparatively late. The

Jews possessed in their own religious writings an abundance of practical rules which rendered Aristotle's "Ethics" superfluous. Only when his system came to be studied as a whole was any attention paid to the "Ethics." The "Nicomachean Ethics," which alone of all Aristotle's ethical writings was known to the Middle Ages, was translated into Hebrew from a Latin version in the beginning of the fifteenth century. The translator, Don Meir Algundez, expresses the opinion in his preface that Aristotle's ethical writings contain an explanation of certain precepts of the Torah. A commentary upon this translation was written in 1584 by Moses Almushino. But Aristotle was by no means unknown to the Jews of much earlier ages as an ethical writer. An "Ethical Letter," found among the ethical epistles of the physician Ali ibn Rodhwan (contained in Al-Harizi's translation, in "Debarim 'Attikim," edited by Benjacob), was ascribed to him. Shem-Tob Palquera also reproduces the "Letter of Aristotle" in his "Ha-Melakehah." The Stagiraite's name is frequently met elsewhere in Jewish ethical literature. The ethical aphorisms quoted by Honein ibn Ishak in his work already mentioned found their way into many specimens of popular literature. Aristotle's relations with Alexander the Great are frequently mentioned in this literature as exemplary in their way, and Jews eagerly accepted the legendary accounts of the conversion of Aristotle to the true faith, and of the repudiation by him of his theory of Creation. But Immanuel ben Solomon (about 1320), in his imitation of the "Divina Commedia," nevertheless locates Aristotle in the infernal regions, because he taught the existence of the world from eternity. Gedaliah ibn Yahyah (sixteenth century) claimed to have found a book in which Aristotle recanted all his errors. People were easily persuaded to believe that "the wisest of the wise" had given in his allegiance to the doctrines of the Torah; that Simon the Just, whose acquaintance he is said to have made upon the occasion of Alexander's visit to Jerusalem, had convinced him of his errors. (See ARISTOTLE IN JEWISH LEGEND.) Prayers said to have been written by Aristotle have frequently been printed in devotional works of recent centuries; as, for instance, one handed down by Honein ibn Ishak (see

Löwenthal, "Honein's Sinnsprüche der Philosophen," p. 112).

Aristotle was almost universally held in esteem by the Jews: at one time for his intelligence and mental power, at another as a penitent sinner. The following is Maimonides' verdict concerning him: "The words of Plato, Aristotle. Aristotle's teacher, are obscure and figurative; they are superfluous to the man of intelligence, inasmuch as Aristotle supplanted all his predecessors. The thorough understanding of Aristotle is the highest achievement to which man can attain, with the sole exception of the understanding of the Prophets." Shem-Tob ben Isaac of Tortosa (1261) styles Aristotle "the master of all philosophers." Elijah b. Eliezer of Candia, who edited the "Logic" about the end of the fourteenth century, calls Aristotle "the divine," because, having been endowed by nature with a sacredly superior intellect, he could understand of himself what others could receive only from the instruction of their teachers. See ARISTOTLE IN JEWISH LEGEND.

TH.

A. LÖ.

ARITHMETIC: The art of reckoning. This must have been familiar to the ancient Hebrews. The sacred books mention large amounts, showing that the people were acquainted with the art of computation. Expressions are found even for fractions (see Gesenius, "Lehrgebäude," 704).

The Hebrews, like the Greeks and other people of antiquity, made use of the letters of the alphabet for figures. According to their alphabetical order, the letters were made to express the units, tens, and hundreds, as high as 400. In a later period, probably after contact with the Arabs, the final letters ך ם ן were added, so as to furnish numerals up to 900; mention of this fact is made in many cabalistic writings, but seemingly they were not generally used.

The question arises whether, in computations with these letters, the ancient Hebrews had any fixed system taught in the schools, or whether each calculator was left to his own manipulation of them. The probabilities are in favor of the former hypothesis, in view of the high degree of mathematical knowledge found here and there in the Mishnah and Gemara. Nothing of such a system has, however, come down to us from the Talmudic times. Skilful Jewish arithmeticians are first mentioned in the eighth century. Sahl Rabban al-Tabari, the teacher of the physician Razi's father, was known as an excellent arithmetician (Wüstenfeld, "Aerzte," p. 20). About 997 the Jewish mathematician Bisher ben Pinhas ben Shmbeil wrote an arithmetical treatise. At the same epoch lived Josephus Hispanus, or Sapiens, from whom Gerbert (Pope Sylvester II.) borrowed his system of multiplication and division (see Cajori, "History of Elementary Mathematics," p. 179), and who is believed to have been the introducer of the so-called Arabic numerals into Europe (see Weissenborn, "Einführung der Jetzigen Ziffern in Europa," pp. 74 *et seq.*). In the beginning of the eleventh century there flourished Abraham ben Hiyya, who wrote an encyclopædia of mathematical sciences; he used Arabic numerals, but knew nothing

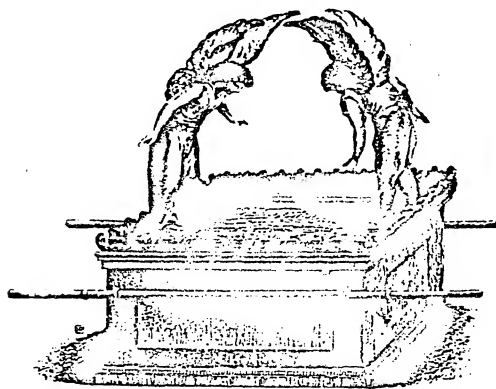
of the zero. In the first volume of this encyclopedia he makes use of the Arithmetic of Nicomachus of Gerasa, a disciple of Pythagoras, which, translated from the Greek into Arabic under the title "Al-madhal ila 'ilm al-Adad," was held in great esteem by the Jews. Joseph ibn Akinin recommends this Arithmetic, and it was translated into Hebrew in the fourteenth century by Kalonymus ben Kalonymus. Abraham ibn Ezra composed an arithmetical treatise under the title "Sefer ha-Mispar"; he makes use of the zero, calling it in Hebrew "iggul." His Arithmetic is the oldest extant in Jewish literature. Abraham ibn Ezra found many imitators, the most celebrated of whom were Levi ben Gershon and Elijah Misrahi. To-day Hebrew literature contains about twenty arithmetical treatises. (See MATHEMATICS.)

BIBLIOGRAPHY: Steinschneider, *Bibliotheca Mathematica*, 1886; *Edinburgh Review*, xviii. 87 *et seq.*

G.

I. BR.

ARK OF THE COVENANT (Hebrew, אֲרוֹן בְּרִית יְהוָה, etc.; for the complete list of names of the Ark, see below).—**Biblical Data:** The first mention



Ark of the Covenant.
(After Calmet.)

of the Ark in the Bible is in Ex. xxv. 10 *et seq.*, where Moses on Mount Sinai is told to have an Ark of shittim-wood made for the Commandments which are about to be delivered. Minute directions are given for the plan of the Ark. It is to be 2½ cubits in length, 1½ in breadth, and 1½ in height. It is to be overlaid within and without with gold, and a crown or molding of gold is to be put around it. Four rings of gold are to be put into its corners—two on each side—and through these

Dimensions rings staves of shittim-wood overlaid with gold for carrying the Ark are to be inserted; and these are not to be removed. A golden cover (Hebr. כַּפֶּרֶת; A. V., "mercy-seat"), adorned with golden cherubim, is to be placed above the Ark; and from here the Lord says He will speak to Moses (Ex. xxv. 10-22). The Ark is to be placed behind a veil, a full description of which is given (*ib.* xxvi. 31-33).

Even Aaron was forbidden to enter this place of the Ark too often; and he was enjoined to perform certain ceremonies when entering there (Lev. xvi. 2 *et seq.*). Moses was directed to consecrate the Ark, when completed, with the oil of holy ointment (Ex.

xxx. 23-26); and he was also directed to have the Ark made by Bezaleel, the son of Uri of the tribe of Judah, and by Aholiab, the son of

Sanctity and Consecration. Abisamach of the tribe of Dan (*ib.* xxxi. 2-7). These instructions Moses carried out, calling upon "every wise-hearted" one among the people to assist in the work (*ib.* xxxv. 10-12). Bezaleel made the Ark (*ib.* xxxvii. 1); and Moses approved the work (*ib.* xxxix. 43), put the testimony in the Ark, and installed it (*ib.* xl. 20, 21).

In Deut. x. 1-5 a rather different account of the making of the Ark is given. Moses is made to say that he constructed the Ark before going upon Mount Sinai to receive the second set of tables. The charge of carrying the Ark and the rest of the holy utensils was given to the family of Kohath, of the tribe of Levi; but they were not to touch any of the holy things until after the latter had been covered by Aaron (Num. iv. 2-15).

In the march from Sinai, and at the crossing of the Jordan, the Ark preceded the people and was the signal for their advance (Num. x. 33; Josh. iii. 3, 6). During the crossing of the Jordan the river grew dry as soon as the feet of the priests carrying the Ark touched its waters, and remained so until the priests, with the Ark, left the river, after the people had passed over (Josh. iii. 15-17; iv. 10, 11, 18). As memorials, twelve stones were taken from the Jordan at the place where the priests had stood (*ib.* iv. 1-9). During the ceremonies preceding the capture of Jericho, the Ark was carried round the city in the daily procession, preceded by the armed men and by seven priests bearing seven trumpets of rams' horns (*ib.* vi. 6-15). After the defeat at Ai, Joshua lamented before the Ark (*ib.* vii. 6-9). When Joshua read the Law to the people between Mount Gerizim and Mount Ebal, they stood on each side of the Ark (*ib.* viii. 33). The Ark was set up by Joshua at Shiloh (*ib.* xviii. 1); but when the Israelites fought against Benjamin at Gibeah, they had the Ark with them, and consulted it after their defeat (Judges xx. 27).

The Ark is next spoken of as being in the Temple at Shiloh during Samuel's apprenticeship (1 Sam. iii. 3). After their first defeat at Eben-ezer, the Israelites had the Ark brought from Shiloh, and welcomed its coming with great rejoicing. In the second battle the Israelites were again defeated, and the Philistines captured the Ark (*ib.* iv. 3-5, 10, 11). The news of its capture was at once taken to Shiloh by a messenger "with his clothes rent, and with earth upon his head." The old priest, Eli, fell dead when he heard it; and his daughter-in-law, bearing a son at the time the news of the capture of the Ark was received, named him Ichabod—explained as "Where is glory?" in reference to the loss of the Ark (*ib.* iv. 12-22).

The Philistines took the Ark to several places in their country, and at each place misfortune resulted to them (*ib.* v. 1-6). At Ashdod it was placed in the temple of Dagon. The next morning Dagon was found prostrate before it; and on being restored to his place, he was on the following morning again

found prostrate and broken. The people of Ashdod were smitten with boils (Hebr. עפלים, A. V. "enruds"—that is, hemorrhoids); and a plague of mice was sent over the land (*ib.* vi. 5; the Septuagint, v. 6). The affliction of boils was also visited upon the people of Gath and of Ekron, whither the Ark was successively removed (*ib.* v. 8-12). After the Ark had been among them seven months, the Philistines, on the advice of their diviners, returned it to the Israelites, accompanying its return with an offering consisting of golden images of the boils and mice with which they had been afflicted. The Ark was put down in the field of Joshua the Beth-shemite, and the Beth-shemites offered sacrifices and burnt offerings (*ib.* vi. 1-15). Out of curiosity the men of Beth-shemesh gazed at [A. V. "looked into"] the Ark; and as a punishment over fifty thousand of them were smitten by the Lord (*ib.* vi. 19). The Beth-shemites sent to Kirjath-jearim, or Bael-Judah, to have the Ark removed (*ib.* 21); and it was taken thither to the house of Abinadab, whose son Eleazar was sanctified to keep it (*ib.* vii. 1). Kirjath-jearim was the abode of the Ark for twenty years (*ib.* 2). Under Saul the Ark was with the army before he first met the Philistines, but the king was too impatient to consult it before engaging in the battle (*ib.* xiv. 18, 19). In I Chron. xiii. 3 it is stated that the people were not accustomed to consult the Ark in the days of Saul.

At the very beginning of his reign David removed the Ark from Kirjath-jearim amid great rejoicing. On the way to Zion, Uzzah, one of the drivers of the cart on which the Ark was carried, put out his hand to steady the Ark, and was smitten by the Lord for touching it. David in fear carried the Ark aside into the house of Obed-edom the Gittite, instead of carrying it on to Zion, and here it

In the Days of David. I Chron. xiii. 1-13). On hearing that the Lord had blessed Obed-edom because of the presence of the Ark in his house, David had the Ark brought to Zion by the Levites, while he himself, "girded with a linen ephod," "danced before the Lord with all his might"—a performance for which he was despised and rebuked by Saul's daughter Michal (II Sam. vi. 12-16, 20-22; I Chron. xv.). In Zion he put the Ark in the tabernacle he had prepared for it, offered sacrifices, distributed food, and blessed the people and his own household (II Sam. vi. 17-20; I Chron. xvi. 1-3; II Chron. i. 4). Levites were appointed to minister before the Ark (I Chron. xvi. 4). David's plan of building a temple for the Ark was stopped at the advice of God (II Sam. vii. 1-17; I Chron. xvii. 1-15; xxviii. 2, 3). The Ark was with the army during the siege of Rabbah (II Sam. xi. 11); and when David fled from Jerusalem at the time of Absalom's conspiracy, the Ark was carried along with him until he ordered Zadok the priest to return it to Jerusalem (II Sam. xv. 24-29).

When Abiathar was dismissed from the priesthood by Solomon for having taken part in Adonijah's conspiracy against David, his life was spared because he had formerly borne the Ark (I Kings ii. 26). Solomon worshipped before the Ark after the dream in which the Lord promised him wisdom (*ib.*

iii. 15). In Solomon's Temple a Holy of Holies (Hebr. דביר, A. V. "oracle") was prepared to receive the Ark (*ib.* vi. 19); and when the Temple was dedicated, the Ark, containing nothing but the two Mosaic tables of stone, was placed therein (*ib.* viii. 1-9; II Chron. v. 1-10). When the

In Solomon's Temple. priests came out of the holy place after placing the Ark there, the Temple was filled by a cloud, "for the glory of the Lord had filled the house of the Lord" (I Kings viii. 10-11; II Chron. v. 13, 14). When Solomon married Pharaoh's daughter, he caused her to dwell in a house outside Zion, as Zion was consecrated because of its containing the Ark (II Chron. viii. 11). King Josiah had the Ark put into the Temple (II Chron. xxxv. 3), from which it appears that it had again been removed by some predecessor.

The only mention of the Ark in the Prophets is the reference to it by Jeremiah, who, speaking in the days of Josiah (Jer. iii. 16), prophesies a time when the Ark will no longer be needed because of the righteousness of the people.

In the Psalms the Ark is twice referred to. In Ps. lxxviii. 61 its capture by the Philistines is spoken of, and the Ark is called "the strength and glory of God"; and in Ps. cxxxii. 8, it is spoken of as "the ark of the strength of the Lord." The Ark is mentioned in only one passage in the Apocrypha (II Mace. ii. 4-10), which contains a legend to the effect that the prophet Jeremiah, "being warned of God," took the Ark, and the tabernacle, and the altar of incense, and buried them in a cave on Mount Sinai, informing those of his followers who wished to find the place that it should remain unknown "until the time that God should gather His people again together, and receive them unto mercy."

The Ark is called by several names in the Bible, as follows:

- I. "The ark" (אֲרוֹן): Ex. xxv. 14 *et al.*; Lev. xvi. 2; Num. iii. 31 *et al.*; Deut. x. 2 *et al.*; Josh. iii. 15 *et al.*; I Sam. vi. 13 *et al.*; II Sam. vi. 4 *et al.*; I Kings viii. 3 *et al.*; I Chron. vi. 16 *et al.*; II Chron. v. 4 *et al.*
- II. "The ark of the testimony" (אֲרוֹן הַבְּרִית): Ex. xxxi. 7; (2) אֲרוֹן הָעֵדֻת: Ex. xxv. 22 *et al.*; Num. iv. 5 *et al.*; Josh. iv. 16.
- III. a "The ark of the covenant" (אֲרוֹן הַבְּרִית): Josh. iii. 6 *et al.*; (2) אֲרוֹן הַבְּרִית: Josh. iii. 14.
- b "The ark of the covenant of the Lord" [YHWH]: compare IV. a (1) אֲרוֹן הַיְהוָה: Num. x. 33 *et al.*; Deut. x. 8 *et al.*; Josh. iv. 7 *et al.*; I Sam. iv. 3 *et al.*; I Kings iii. 15 *et al.*; I Chron. xv. 25 *et al.*; II Chron. v. 2 *et al.*; Jer. iii. 16; (2) אֲרוֹן בְּרִית יְהוָה: Josh. iii. 17.
- c "The ark wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt" (אֲרוֹן אֲשֶׁר שָׁם בְּרִית יְהוָה אֲשֶׁר בָּרָא בְּיַד מִצְרַיִם): I Kings viii. 21.
- d "The ark wherein is the covenant of the Lord, that he made with the children of Israel" (אֲרוֹן אֲשֶׁר שָׁם בְּרִית יְהוָה אֲשֶׁר בָּרָא בְּיַד בְּנֵי יִשְׂרָאֵל): II Chron. vi. 11.
- e "The ark of the covenant of the Lord of all the earth": compare IV. b (אֲרוֹן הַבְּרִית אֲרוֹן כָּל הָאָרֶץ): Josh. iii. 11.
- f "The ark of the covenant of the Lord of hosts [for YHWH of hosts], who dwelleth between the cherubim": compare IV. b, j (אֲרוֹן יְהוָה אֲשֶׁר בֵּין כְּרֻבִים): I Sam. iv. 4.
- g "The ark of the covenant of the Lord [for YHWH] your God": compare IV. c, e (אֲרוֹן בְּרִית יְהוָה אֱלֹהֵיכֶם): Deut. xxxi. 21; Josh. iii. 3).
- h "The ark of the covenant of God": compare IV. f, g (אֲרוֹן בְּרִית הָאֱלֹהִים): Judges xx. 27; I Sam. iv. 4; II Sam. xv. 24; I Chron. xvi. 6.

- IV. a "The ark of the Lord [YHWH]"; compare III. b (צֶבֶד אֲרוֹן יְהוָה); Josh. iv. 11 (*et al.*); I Sam. iv. 6 (*et al.*); II Sam. vi. 9 (*et al.*); I Chron. xv. 3 (*et al.*); II Chron. viii. 11.
- b "The ark of the Lord [YHWH], the Lord of all the earth"; compare III. c (אֲרוֹן יְהוָה אֱלֹהֵינוּ); Josh. iii. 13.
- c "The ark of the Lord God [for YHWH]"; compare III. g (אֲרוֹן יְהוָה אֱלֹהֵינוּ); I Kings ii. 28.
- d "The ark of the Lord [for YHWH] God of Israel"; אֲרוֹן יְהוָה אֱלֹהֵינוּ; I Chron. xv. 12 (*et al.*).
- e "The ark of the Lord [for YHWH] your God"; compare III. g (אֲרוֹן יְהוָה אֱלֹהֵינוּ); Josh. iv. 5.
- f "The ark of God"; compare III. h (אֲרוֹן אֱלֹהִים); I Sam. iii. 3 (*et al.*); II Sam. iv. 13 (*et al.*); II Sam. vi. 3 (*et al.*); I Chron. xiii. 5 (*et al.*); II Chron. i. 4.
- g "The ark of our God"; compare III. h (אֲרוֹן אֱלֹהִים); I Chron. xiii. 3.
- h "The ark of the God of Israel"; אֲרוֹן אֱלֹהֵינוּ; I Sam. v. 8 (*et al.*).
- i "The ark of God which is called by the Name, the name of the Lord [for YHWH] of hosts who dwelleth between the cherubim"; compare III. f (אֲרוֹן אֱלֹהִים אֲשֶׁר בֵּין כְּרֻבִים); II Sam. vi. 2, R. V.
- j "The ark of God, the Lord [for YHWH], who dwelleth between the cherubim, which is called the Name" [literal translation]; compare III. f (אֲרוֹן אֱלֹהִים אֲשֶׁר בֵּין כְּרֻבִים); I Chron. xiii. 6.
- V. "The holy ark"; אֲרוֹן קֹדֶשׁ; II Chron. xxxv. 3.
- VI. "The ark of thy [God's] strength"; אֲרוֹן כֹּחִי; Ps. cxxxii. 8; II Chron. vi. 41.

Different names for the Ark predominate in different books, as follows: In Exodus, Nos. I. and II. 2; in Numbers, Nos. II. 2 and III. b, 1; in Deuteronomy, No. III. b, 1; in Joshua, Nos. IV. a and III. a, 1; in I Samuel, Nos. IV. a and f, 2; in II Samuel, Nos. IV. a and f, 2; in I Kings, Nos. I. and III. b, 1; in I Chronicles, Nos. I. and III. b, 1; and in II Chronicles, Nos. I. and III. b, 1.

J. JR.

C. J. M.

—In Rabbinical Literature: The Ark, by reason of its prominence in the Bible, forms an important subject of discussion by the Rabbis, a great many sayings relating to it being found throughout the Talmud and the Midrashim. They discuss the dimensions, position, material, contents, miraculous powers, final disposition, and various incidents directly or indirectly connected with the Ark. Such discussions at times embody popular legends, and are also of interest as reflecting the poetical spirit which animated many of the rabbis.

Thus it is related (B. B. 99a) that the available space in the Holy of Holies was not in the least diminished by the Ark and the cherubim—that is to say, that through the working of a miracle the Ark and the cherubim transcended the limitations of space. With regard to the position of the Ark in the Holy of Holies, there is the following picturesque saying in Tanhuma, Kedoshim, x.:

"Palestine is the center of the world, Jerusalem the center of Palestine, the Temple the center of Jerusalem, the Holy of Holies the center of the Temple, i.e. Ark the center of the Holy of Holies; and in front of the Ark was a stone called אֶבֶן יִסְדֵּי (Isa. 28, the foundation stone of the world."

In Yoma 52b, and Yer. Shek. vi. 49d, it is recorded that Bezalel made three arks which he put inside of one another. The outside and inside ones were made of gold, and measured respectively ten cubits and a fraction and eight cubits, while the middle one was of wood and measured nine cubits. Again, according to one opinion (Yer. Shek. vi. 49c), there were two arks traveling with the Israelites in the wilderness. One contained the Law, in addition to the tablets of the Ten Commandments, and the other the tables of

stone which Moses had broken. The one that contained the Law was placed in the "tent of meeting"; the other, containing the broken tables, accompanied the Israelites in their various excursions, and sometimes appeared on the battle-field. According to still another view (*l.c.*), there was only one Ark, and it contained both the Law and the broken tables (Ber. 8b; B. B. 14b). R. Johanan in the name of Simon ben Yohai, basing his opinion on the repetition of the word "name" (שֵׁם) in II Sam. vi. 2, maintains that the Ark contained the Ineffable Name and all other epithets of God (B. B. *l.c.*; Num. R. iv. 20). Marching in the vanguard of the Israelites, the Ark leveled the hills before them (Ber. 54b; see *Auxon*). It carried the priests, who in turn were to carry it in the passage of the Jordan (Sotah 35a). When King David had the Ark brought from the house of Abinadab and carried upon a new cart, the two sons of the latter, driving the cart, were tossed by an invisible agency into the air and flung to the ground again and again, until Ahitophel explained to David that this was owing to the transgression of the Law, which enjoined upon the sons of Kohath to carry the Ark upon their shoulders (Num. vii. 9; Yer. Sanh. x. 29a). When the Philistines despatched the Ark upon a cart drawn by two milch-kine without a driver, the kine not only took the Ark straightway to Beth-shemesh (I Sam. vi. 8-12), but they also sang a song (taking "ayish-sharnah," v. 12, "and they took the straight way," as derived from *shirah*, "a song"). According to R. Meir, their song was the verse, "I will sing unto the Lord, for he hath triumphed gloriously" (Ex. xv. 1); according to R. Johanan, "Give thanks unto the Lord, call upon his name" (Ps. cv. 1); others suggest Ps. xciii. xcvii. xcviii. xcix. or cvi.; but R. Isaac Nappaha has a tradition, preserved in Tanna debe Eliyahu, xi. (compare 'Ab. Zarah 24b), that they sang the following processional hymn:

"Rise, O rise, thou acacia chest!
Move along, move along in thy great beauty!
Skillfully wrought with thy golden adornments!
Highly revered in the sanctuary's recesses!
O'ershadowed between the twin Cherubim!"

—Midr. Sam. xii.; 'Ab. Zarah *l.c.*; Gen. R. lii.

"When Solomon brought the Ark into the Temple, all the golden trees that were in the Temple were filled with moisture and produced abundant fruit, to the great profit and enjoyment of the priestly gild; until King Manasseh put an image of an idol in the Temple, which resulted in the departure of the Divine Presence and the drying up of the fruit" (Tan., Terumah, xi.; also with slight variations, Yoma 39b).

The Ark was not merely a receptacle for the Law; it was a protection against the enemies of the Israelites, and cleared the roads in the wilderness for them. Two sparks, tradition

A Vanguard in the Desert. relates, came out from between the two cherubim, which killed all serpents and scorpions, and burned the thorns, the smoke of which as it curled upward sent a sweet fragrance throughout the world, and the nations of the earth exclaimed in wonder and admiration (Cant. iii. 6). "What is this that cometh up from the wilderness like pillars of smoke?" (Tan., Wayaqhel, vii.)

Opinions are divided as to what finally became of the Ark when the Temple was destroyed. Some, basing their views on II Chron. xxxvi. 10, and Isa. xxxix. 6, declare (Yoma 53b) that it was taken to

Babylonia, while according to others (*ib.*) it was not taken into captivity, but was hidden away in

the Temple, in the apartment where the wood for fuel was kept; and it is related that a certain priest, while doing his work in that apartment, noticed that some of the stones in the paved floor projected above the others. He no sooner began to tell the story to a fellow-priest than he expired. That was regarded as a sure sign that the Ark had been buried in that place (Yer. Shek. vi. 49c). Another tradition records that it was King Josiah who hid the Ark and other sacred vessels, for fear that if they were taken to Babylonia they would never be brought back (*ib.*).

"Why was a distance of 2,000 cubits always maintained between the Ark and the people? In order that when the march was stopped upon each Sabbath day, all the people might travel as far as the Ark to offer their prayers" (Num. R. ii. 9). "One son of Obad-edom betokens by his name, 'Peulthai, for God blessed him' (I Chron. xxvi. 5), the blessing brought upon his father's house; he honored the Ark by placing a new candle before it every morning and evening" (Num. R. iv. 20).

Ark is used figuratively for a teacher of the Law in a farewell address: "If Obad-edom was blessed greatly for keeping the Ark in his house, how much more should he be blessed who shows hospitality to students of the Law?" (Ber. 63a).

J. SR.

I. HV.

—**In Mohammedan Literature:** In the Koran the Ark of the Covenant and Moses' ark of bulrushes are both indicated by the one word "tabut," which term certainly comes from the Hebrew "tebah," through the Jewish-Aramaic "tebuta." The reference in the Koran to the Ark of the Covenant occurs in the middle of the story of the choice of Saul to be king. There the people demand a sign that God has chosen him, and the narrative continues (ii. 249): "and their prophet said unto them, 'Lo, the sign of his kingship will be that the ark [*tabut*] will come unto you with a 'Sakinah' in it from your Lord, and with a remnant of that which the family of Moses and the family of Aaron left—angels bearing it. Lo, in that is verily a sign for you if ye are believers!'" Baidawi (*ad loc.*) explains "tabut" as derived from the root *tab* (return), and as thus meaning a chest to which a

Tabut, thing taken from it was sure to return.
Sakinah, turn. It was the chest in which the
and Law (*Taurat*) was kept, and was about
Remnant. three cubits by two, and made of gilded box-wood. "Sakinah," he says, means "rest," "tranquillity"; and it came to the Israelites in the coming of the Ark to them, or it was the *Taurat* itself, brought in the Ark and calming them by its presence (see *SHEKINAH*). Moses was wont to make it go on before in battle, and it would steady the Israelites and prevent them fleeing.

Others said that there was in the Ark a figure of chrysolite or ruby with the head and tail of a she-cat and with two wings. It would utter a moaning sound, and the Ark would rush toward the enemy with the Israelites following it. When it stayed,

they stood and were at ease, and victory came. By the "remnant" in it is meant the fragments of the broken tables, the staff and clothes

Composi- of Moses, and the turban of Aaron.
tion After Moses died, God took it up to
of "Rem- Himself, and the angels now brought
nant." it down again. But others said that it remained with the prophets that succeeded Moses, and that they gained victories by means of it until they acted corruptly and the unbelievers took it from them. So it remained in the country of Goliath until God made Saul king. He then brought calamity upon the Philistines and destroyed five cities. Perceiving that this was through the Ark, they placed it on two bulls, and the angels led it to Saul.

Al-Tha'labi, in his "Kisas al-Anbiyya" (p. 150 of ed. of Cairo, A. H. 1314), gives details as to the earlier and later history of the Ark. He brings it into connection with the important Moslem doctrine

History of the Light of Mohammed, the first
of the of all created things, for the sake of
Ark. which God created the worlds. The Ark was sent down by God from paradise with Adam when he fell. In it,

cut out of a ruby, were figures of all the prophets that were to come, especially of Mohammed and his first four califs and immediate followers. At the death of Adam it passed to Seth, and so down to Abraham. From Abraham, Ishmael received it as the eldest of his sons. It passed then to Ishmael's son, Kedar, but was claimed from him by Jacob. Kedar refused to relinquish it, but was divinely commanded to give it up, as it must remain in the line of the prophets of God, which was now that of Israel. On the other hand, the Light of Mohammed, which shone on the forehead of every lineal ancestor of his, remained in the Arab line of Kedar. So the Ark passed down to Moses. How and when it was lost, the Moslem historians do not state. According to Ibn 'Abbas, a cousin of Mohammed and the founder of Koranic exegesis, it, with the rod of Moses, is now lying in the Lake of Tiberias, and will be brought forth at the last day. The story of the image with the cat's head and tail is traced back to Wahb ibn Munabbih, who was of Jewish birth. It has probably some Midrashic origin. What is apparently an earlier

Earlier form of this latter legend is given in
Form the "Hhamis" of Al-Diyarbakri (i. 24
of Legend. *et seq.*; compare ed. of Cairo, 1302).

In it the chest with images of the prophets is not connected with the Ark of the Covenant. The chest, called also *tabut*, which had been given to Adam as above stated, was in the possession of the emperor Heraclius, and was shown by him to ambassadors from Abu Bakr, the first calif. It had been brought from the extreme West (Maghreb) by Alexander, and so had passed to the Roman emperors.

D. B. M.

—**Critical View:** A classification of the passages in which the Ark is mentioned (compare Seyring, in Stade's "Zeitschrift," xi. 115), shows that in the older sources (J., E., and Samuel) the Ark is called simply "the ark," "the ark of YHWH," or "the

ark of God." In Deuteronomy, and in writers under Deuteronomistic influence, it is called "the ark of the covenant of YHWH"; while the priestly sections call it "the ark of the testimony." In I Sam. iv. the Ark is taken into battle, and both Israelites and Philistines are affected by it as though YHWH Himself were there.

As the Egyptians, Babylonians, and other nations had similar structures for carrying their idols about (compare Wilkinson, "Ancient Egyptians," iii. 289; Delitzsch, "Handwörterbuch," under "clippu"; and "Isalah," in "S. B. O. T." p. 78), critical scholars hold that the Ark was in the earliest time a kind of movable sanctuary (see Wellhausen, "Prolegomena," 5th ed., p. 46, note; Stade, "Gesch." i. 457; Nowack, "Archäologie," ii. 3; Benzinger, "Archäologie," 367; Winckler, "Gesch. Israels," i. 70; Couard, in Stade's "Zeitschrift," xii. 53; and Guthe, "Geschichte des Volkes Israel," p. 31). As the corresponding shrines of other nations contained idols, so late tradition has it that the Ark contained the tables of the Decalogue (I Kings viii. 9, 21). As the two versions of the Decalogue, that of E. in Ex. xx., and that of J. in Ex. xxxiv., differ so radically, critics hold also that there could have been no authoritative version of the Commandments deposited in the Ark, but believe that it contained an acrolite or sacred stone—similar to the sacred stone of the Kaaba at Mecca—which was regarded as a fetish. The fact that in J. (the Judean source) the Ark is not prominent, YHWH

being consistently represented as dwelling at Sinai while his angel goes before Israel (Ex. xxxiii. 2), and that in E. (the Ephraimitic source) the Ark plays a conspicuous part, led Wellhausen and Stade to believe that it was originally the movable sanctuary of the Joseph tribes, from whom, after the union of the tribes, it was adopted by the nation. This view has been generally adopted by other critics (see references above).

In the historical books the Ark plays no part after the time of Solomon, when it was placed in the Temple. Couard believes that it was carried from Jerusalem in the days of Rehoboam by the Egyptian king Shishak (Stade's "Zeitschrift," xii. 84). That would adequately explain its disappearance from history. While the Ark figures in Deuteronomy and in the priestly legislation, there is, as Couard points out, no evidence that it was actually in existence as

an object in the cult at the time that those codes were combined; it appears to represent merely an ideal in the minds of the compilers.

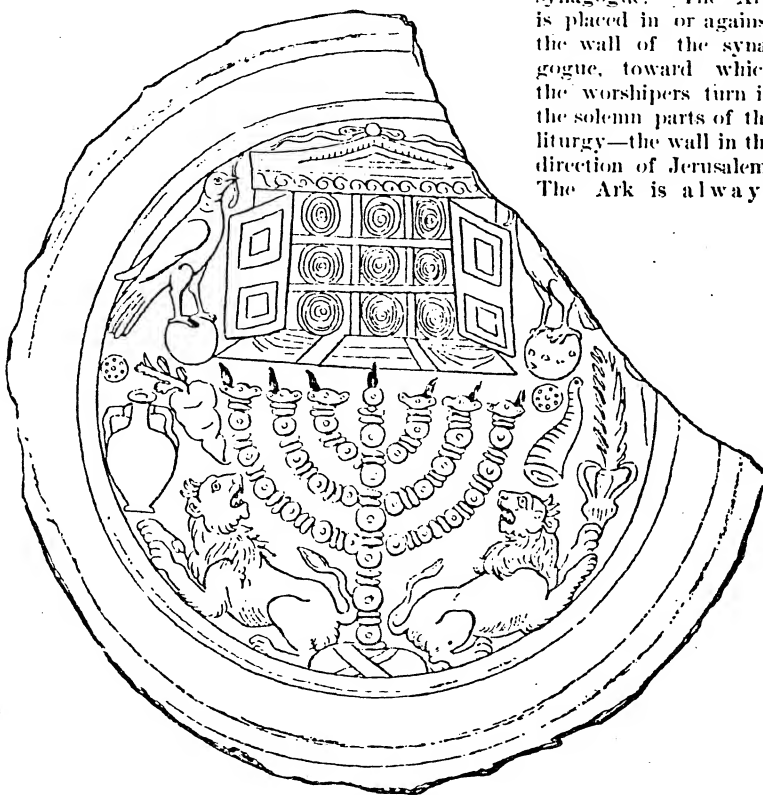
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J. JR.

G. A. B.

ARK OF THE LAW.—In the Synagogue

(ארון הקדש): A closet or chest in which are kept the Torah scrolls used in the public worship of the synagogue. The Ark is placed in or against the wall of the synagogue, toward which the worshipers turn in the solemn parts of the liturgy—the wall in the direction of Jerusalem. The Ark is always



Supposed Earliest Representation of an Ark of the Law, in the Museo Borgiano at Rome.

(From Garrucci, "Arte Christiana.")

placed a few feet above the floor of the nave and is reached by steps. As the Torah is the most sacred and precious possession of the Jew, so is the chest which holds it the most important and ornate part of the synagogue. It is called "Aron ha-Kodesh" (the Holy Ark) after the Ark of the Covenant in the Tabernacle and the Temple (Ex. xxv. 10 *et seq.*, xxxvii. 1 *et seq.*). The perpetual lamp (נר תמיד) is usually hung in front of it. From the platform near it the priests pronounce their benediction on festivals (compare the expression עלה לרדן, R. H. 31b; Shab. 118b), and in modern Ashkenazic synagogues the *bimah* or *almemar*—the platform from which the prayers are recited and the lessons of the Torah read by the precentor—is placed near it (compare in the Talmud the expressions ירד לפני התיבה and עבר לפני התיבה [Ber. v. 4; R. H. iv. 7, 34b], for performing the function of precentor). Whenever the Ark is opened the



ARK OF THE LAW OF THE SEPHARDIC SYNAGOGUE AT AMSTERDAM.

(After Picart.)

congregation rises in reverence for the Torah it holds, and when it is empty, as on the Feast of the Rejoicing of the Law (Simhat Torah), when all the Torah scrolls are taken out to be carried in procession, a

burning candle is placed in it. Before the Ark there is frequently placed a curtain of costly material, called *paroket* after the curtain which in the Tabernacle and Temple screened the Holy of Holies (Ex xxvii. 21, xxxvi. 35, xl. 21).

It may be safely assumed that the Ark constituted from the first an integral part of the synagogue edifice. The synagogue was considered a sanctuary next to the Temple (Meg. 29a; see Targum to Ezek. xi. 16), and the Ark as corresponding to the third division of the Temple, the Holy of Holies. The application of the term *היכל* to the Ark is therefore not appropriate, as this name was given to the second or middle division of the Temple (1 Kings vi. 5, 17; vii. 50). It is equally certain that the Ark served from the beginning as a receptacle for the sacred scrolls used in the service of the synagogue, although the older accounts do not expressly mention it. This may be inferred from the analogy with the Ark of the Covenant in which, according to tradition (Deut. x. 2 *et seq.*; 1 Kings viii. 9; 2 Chron. v. 10), the tablets of the covenant, or the Decalogue, were deposited, and the place of which was taken by the Ark and the Torah.

In the Mishnah the Ark is referred to not as *אֲרוֹן*, but as *תִּכְהָ*, the word used in the Old Testament (spelled without *y*) for the Ark of Noah (Gen. vi.-viii.) and the Ark in which Moses was hidden (Ex. ii. 3, 5). Its preference for the term "Tebah" may be due to a desire to distinguish between the Ark of the

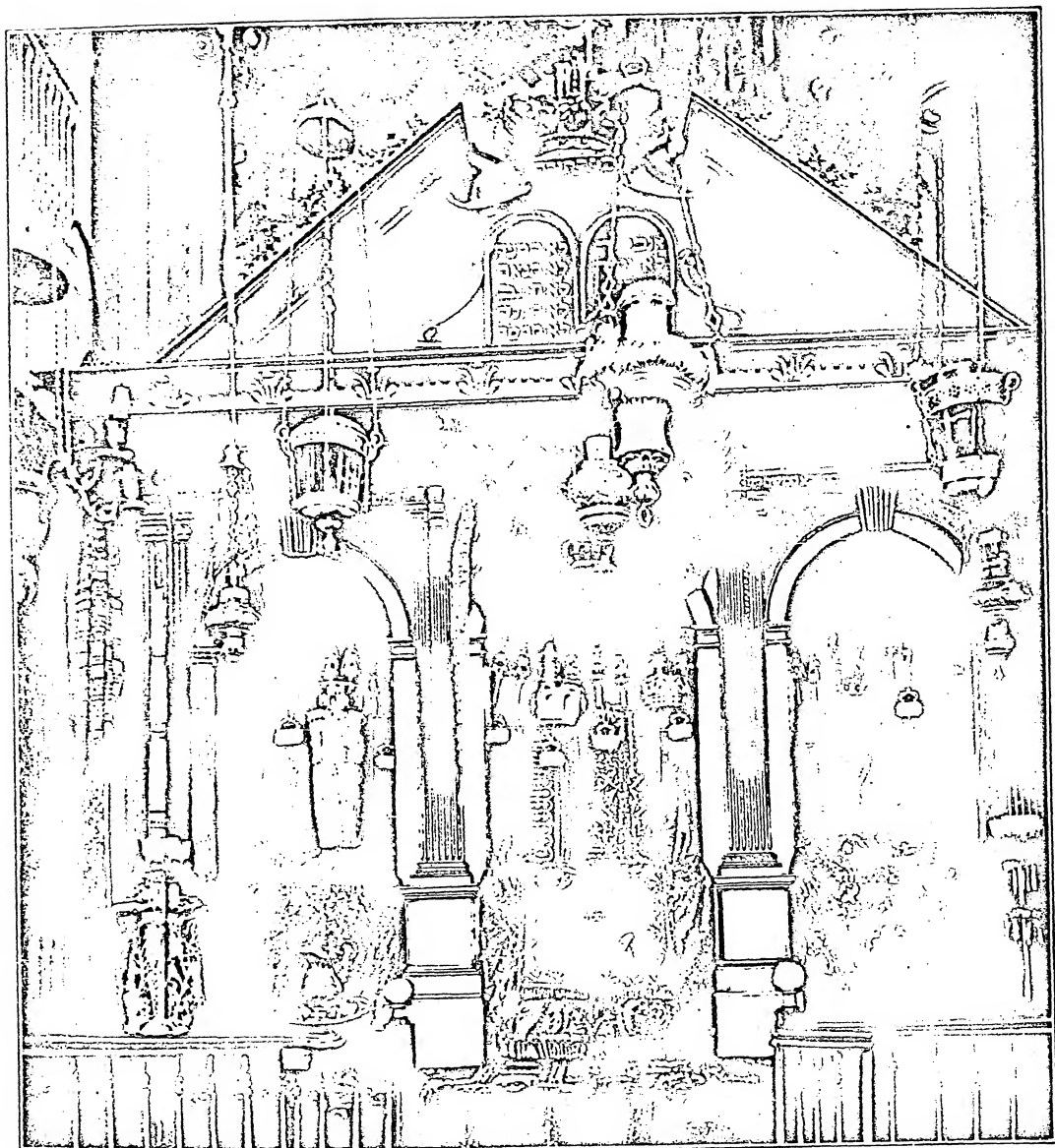


Symbolic Representation of an Ark of the Law on a Glass Dish in the Museo Borgiano at Rome.

(From Garrucci, "Arte Christiana.")

Tabernacle and Temple, and that of the synagogue (compare, however, the Baraita). The vulgar crowd commit a deadly sin in calling the sacred shrine simply "chest" (Shab. 32a). In Megillah iii. 1 this gradation of sacredness is given: From the proceeds of the sale of a synagogue an Ark may be purchased; from those of an Ark, wrappers (for the Torah scroll); from those

dentally that the sacred books were kept in the synagogue (*an Bazarim*); Chrysostom (347-407) refers in "Oratio Adversus Judæos," vi. 7 ("Opera," ed. Montfaucon, vol. i.), to the Ark (*αρχον*), the word by which the Septuagint renders the Hebrew (אָרֶן) and in "Orat." i. 5 to the "Law" and the "Prophets" which were kept in the synagogues. It is only Mai-



ARK OF THE LAW IN THE SYNAGOGUE AT GIBRALTAR.
(From a photograph in the collection of Hon. Mayer Sulzberger.)

of wrappers, books (that signifies, according to Maimonides' *Yad ha-Hazakah*, *Hilkot Tefillah*, xi. 14, the Pentateuch and other parts of the Old Testament in book form); from those of books, a Torah scroll (compare also *Shulhan 'Arukh*, *Orah Hayyim*, § 153, 2). According to *Ta'anit* ii. 1 the Ark was portable. Josephus c' *Ant.*, xvi. 6, § 2) mentions inci-

monides (*Yad ha-Hazakah*, *Hilkot Tefillah*, x. [xi.] 3) and Bertinoro (to *Ta'anit* ii. 1) who state explicitly that the sacred scrolls were preserved in the Ark.

A.

J. M. C.

Architecturally Considered: In earlier times and in less important synagogues the Ark was

generally a movable piece of furniture, so that in case of disturbance or danger it could be readily removed with its contents. In its most rudimentary form it was merely a wooden case or closet, raised from the floor sufficiently high for the congregation to see the scrolls of the Law when the doors were open.

Sometimes the Ark is fashioned as a recess or niche in the wall, and the design is then very properly considered in connection with the architectural treatment of the interior of the synagogue. When this method is adopted it is generally ornamented with columns, cornices, and arches; and when built of stone or other rich materials, presents an appearance of great dignity. Examples may be found to-day in some of the London synagogues, a particularly notable one being that in Great St. Helen's, which itself is a fine piece of classic design. In this structure the Ark is a curtained recess in a semicircular wall. It is flanked with pilasters and coupled Corinthian columns, which are surmounted by other columns and arches supporting a half dome, a fine effect of stateliness being attained by this simple treatment.

A more modern example is found in the synagogue Mickve Israel, of Philadelphia, where the Ark occupies practically the entire eastern end of the building. Here, also, it takes the form of a recess in the wall; and it is framed with columns and pilasters supporting a round arch, in the tympanum of which are the tables of the Law surrounded by stained glass. When the doors are opened, a base of white marble is disclosed, and on this rest the scrolls.

In the synagogue at Amsterdam there is an extremely beautiful Ark treated architecturally with Ionic columns, cornices, and pediments; the central portion is raised higher than the sides and contains the tables of the Law elaborately framed and surrounded by carving. This Ark is specially notable from the fact that it is divided vertically into five parts, each having separate compartments with doors, and all containing scrolls. Notwithstanding its elaboration, however, it has no relation to the interior design of the building, and must be considered rather as a handsome piece of furniture placed in the position of honor.

In many of the important synagogues in Europe the Ark is treated in the same way. In Wiesbaden, Florence, and Paris are three instances of this.

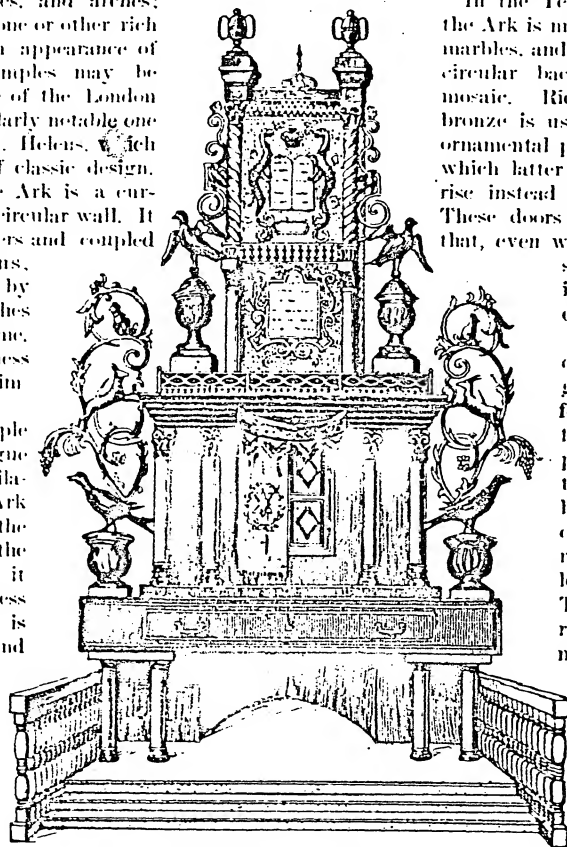
The Ark in the synagogue in each of these cities is a superb structure made of stone, marble, and rich metal work; but the main line of the walls against which it is placed has been recognized in its design, and while it is a separate structure, it still forms a consonant part of the interior and harmonizes with it without losing its distinctive importance.

The Ark in the Temple Emanu-El in New York is an unusually elaborate piece of Moresque design. It is richly carved, entirely constructed of wood, and colored in the manner of the Alhambra.

In the Temple Beth-El, New York, the Ark is made of onyx and colored marbles, and is placed against a semicircular background of marble and mosaic. Richly wrought and gilded bronze is used for capitals and other ornamental parts, and for the doors—which latter are counterweighted, and rise instead of sliding to the sides. These doors are of open design, so that, even when they are closed, the scrolls may be seen, as the interior is illuminated with electric lights.

The approach to the Ark of the West End Synagogue, New York, is by four steps from the main floor, giving upon a broad platform extending nearly the whole width of the building; from the center of the rear of this again, rise four semicircular steps leading to the actual Ark. This is of elaborate Moresque design and workmanship, in which strong relief is obtained by the use of light oak fretwork, embedded in black walnut panels, in the central sliding doors which conceal the scrolls. Handsome walnut pillars, which reproduce the form of those of stone that

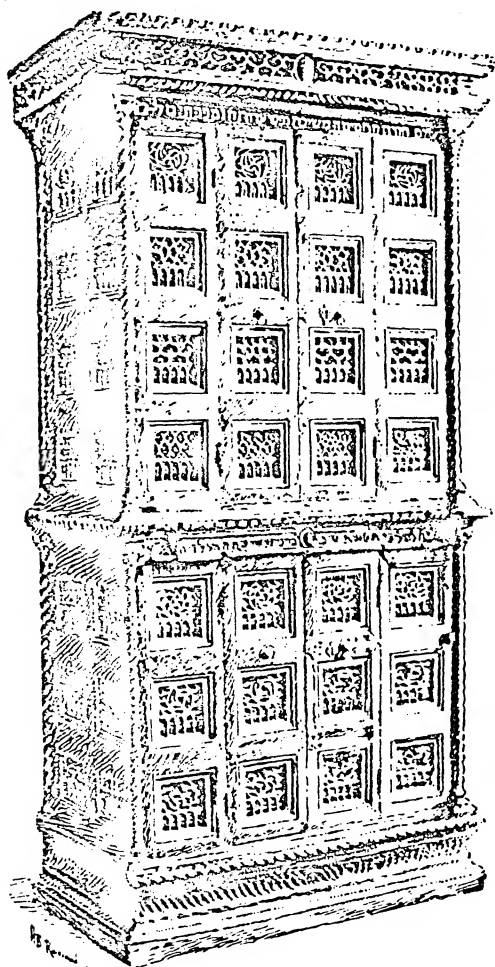
support the portico of the exterior of the building, and of those of onyx that uphold the galleries, flank the Ark. The whole structure is set in an arched recess in the south wall of the building, and receives light in the daytime from rows of Moresque windows of stained glass, placed close together and filling the extent of the arch. By night, concealed gas or electric lights are skilfully adjusted to illuminate the salient points of the design. The pulpit and the reading-desk, occupying their customary positions, repeat the mosaic ornamentation of the combined oak and walnut, characteristic of the Ark. An equally elaborate Ark is that of the "Shearith Israel" congregation in New York, the Sephardic place of worship; a colored plate of it forms the frontispiece of vol. i. of this Encyclopedia.



Ark of the Law in the Synagogue at Pogrebishche, Russia.

(From Bersohn, "Kilka Slog.")

The Ark is always surmounted by a representation of the two tables of the Law, while a perpetual lamp hangs in front; silver and bronze lamps of rich workmanship are often placed at the sides. The



Ark of the Law from the Synagogue at Modena, Dated
A.M. 5265 = 1505 C.E.
(From the Musée de Cluny.)

doors, except in the Sephardic synagogues, are covered by curtains, and the walls of the interior are also adorned with rich hangings.

The Ark is approached always by at least three steps, but sometimes many more are used, and—as in the case of the Paris synagogues—a fine effect is obtained by marble steps and balustrades.

A. A. W. B.

ARK OF MOSES ("tebah"): For three months Moses was kept hidden by his mother, and when she could no longer conceal him, she made a box and launched it on the Nile river (Ex. ii. 2-3). The box was made of rushes, and was lined with slime and pitch to make it water-tight. Midr. R. to Ex. i. 21 says that the pitch was placed on the outside of the box, so that its odor should not be offensive to the infant.

J. JR.

G. B. L.

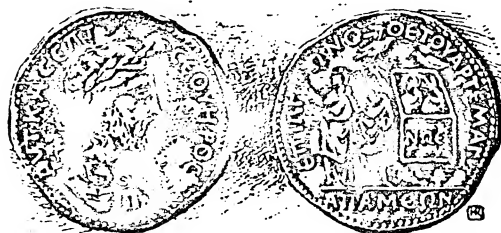
ARK OF NOAH.—**Biblical Data:** The vessel occupied by Noah and his family during the Deluge (Gen. vi. 14, vii., viii.).

The English name should not be confounded with the Ark of the Covenant. The Hebrew name, **תֵּבָה**, is the same as that of the chest in which the infant Moses was placed on the banks of the Nile. It was a box-like structure made of gopher-wood, a species of pine-tree not found in Babylonia, but brought, as was frequently done, from the Mediterranean coast land. It had three stories and a roof. In the parallel Babylonian flood story no mention is made of the material; but in the main the descriptions agree. In either case the vessel was made water-tight with bitumen and provided with cells or rooms. The proportions, as given in Genesis, show regard for safety and rapid movement under steering. The huge dimensions of the Ark—300 cubits long, 50 cubits broad, and 30 cubits high—were never reached in the construction of ancient vessels, but would have been necessary for the accommodation of all the animals that survived the Deluge. It was really a great house set afloat, and was so called in the Babylonian version ("Flood Story," line 91). Its purpose, according to both accounts, was to accommodate Noah and his family and the animals of every kind that were to populate the earth after the waters subsided. In the Babylonian account the Ark rested on Mount Nisir, east of the Lower Zab river, therefore not far from the starting-point; and the high water lasted but a week. Noah's Ark, after tossing about for a year, rested in the highlands of Ararat or Armenia, and stories have been current at various times to the effect that remains of it had been found in that region, as, for example, in Josephus, "Ant." i. 3, § 6 (see ARARAT and FLOOD). See Schrader, "Cuneiform Inscriptions and the Old Testament," i. 46-60.

J. JR.

J. F. McC.

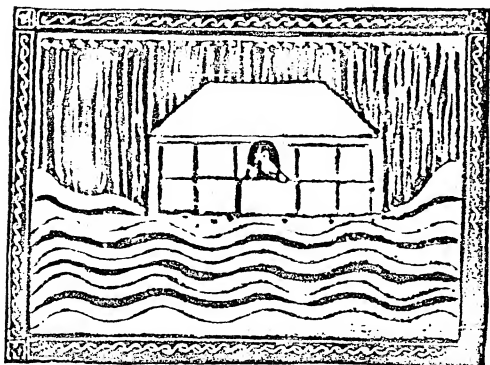
—**In Rabbinical Literature:** One hundred and twenty years before the Deluge, Noah planted cedars from which he afterward made the Ark (Gen. R. xxx. 7; compare Christian parallels; Ginzberg, "Monatsschrift," xliii. 411). This lengthy period was requisite, partly in order to urge the sinful people to amend their ways, and partly to allow sufficient time for the erection of the Ark, which was of very large proportions. According to one view the



Coin of Apamea, with Supposed Representation of Noah's Ark.
(From Maspero, "Dawn of Civilization.")

Ark consisted of three hundred and sixty cells, each ten yards long by ten yards wide; according to another it consisted of nine hundred cells, each six yards long by six yards wide (Gen. R. xxxi. 11; compare commentaries on the passage for the exact mathematical computations). The lowest of these

stories was used as a depository for refuse; in the second the human beings and the "clean" beasts were lodged, and the uppermost was reserved for the "unclean" beasts. A differing opinion reverses the order, so that the refuse was deposited in the third



The Ark of Noah Afloat.
(From the Sarajevo Haggadah.)

story, from which it was shoved into the sea through a sort of trap door (*καταπίπτου*; Gen. R. l.c.). For purposes of illumination, Noah used precious stones, bright as the sun at noonday (Sanh. 108b; Yer. Pes. i. 27b; Gen. R. l.c.), which shone by night and were dull by day. The stones were the sole light in the Ark, since the stars and planets did not fulfil their functions during the Deluge (Gen. R. xxxiv. 11). Another miracle witnessed by the occupants of the Ark was the entrance of the animals. They were not led in by Noah, a task which would have been impossible for any human being; but God caused them, as well as the spirits of those whose bodies were yet uncreated, to gather there from all sides (Gen. R. xxxi. 13, xxxii. 8; Zeb. 116a; for Christian parallels see Ginzberg, "Monatsschrift," xliii. 414). Another Midrash says that the angels appointed over the various species of animals brought each his allotted animal with its necessary fodder (Pirke R. El. xxiii.). In regard to the feeding of the animals, the greater number of Haggadot say that each received suitable food at the usual time (Tan., ed. Buber, Noah ii.; Gen. R. xxxi. 14); and since Noah was constantly employed in feeding them, he did not sleep for a moment during the year in the Ark. As Noah was an exception among his contemporaries, so also were the animals that were destined to be saved. They were the best of their species, and, unlike the other animals of the time, they remained true to their proper natures, without overstepping the limitations which nature had prescribed for them (Tanhuma, l.c. v.; Gen. R. xxviii. 8; Sanh. 108a). Besides the regular occupants, the Ark supported Og, king of Bashan, and the immense animal "Re'em," neither of whom, owing to their enormous size, could get into the Ark, but held fast to it, remaining alongside (Pirke R. El. xxiii.; Gen. R. xxxi. 13). In order that Noah on his entrance into the Ark might not be molested by the wicked people, lions and other wild animals were placed to guard it. A beam of the Ark was found by Semgcherib, and he made an idol of it

(Sanh. 96a). Another beam of the Ark was used as the gallows for Haman, according to Midrash Abira Gorton, iv.; ed. Buber, 19a (see DELUGE IN RABBINICAL LITERATURE).

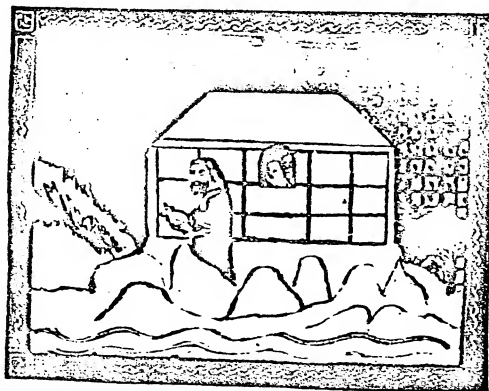
J. SR.

L. G.

—**In Mohammedan Literature:** Mohammed's conception of the Ark of Noah was of an ordinary ship. He refers to it frequently in speaking of Noah, and in all but two cases uses the word "falk," which is elsewhere his usual word for a ship. In one passage (sura liv. 14) he calls it "a thing of boards and nails"; in another (xxix. 14), "safinah," which he also uses elsewhere of a ship.

There is, therefore, little Koranic material that need be considered under this rubric. A curious expression in the Koran (xi. 43), "And he said, 'Ride ye in it; in the Name of God it moves and stays,'" probably means only that at all times it was under the care of God. But some commentators (Baidawi, *ad loc.*) have thought the meaning to be that Noah said, "In the Name of God!" when he wished it to move, and the same when he wished it to stand still.

It is mentioned (xi. 46) that it settled on al-Judi. This name must go back to a flood legend current among the Syrians of the east Tigris, in which the Ark settled on the mountains of Gordyaa. But in Moslem tradition this has become a specific mountain, lofty and long in shape, near the town called Jazirat ibn 'Umar, on the east bank of the Tigris, in the province of Mosul. So Yakut (*s.v.* ii. 144), and Ibn Batuta passed it on his travels (ii. 139). Mas'udi ("Golden Meadows," i. 74) states that the place where the Ark grounded could be seen to his day, but there do not seem to be current among Moslems any of those tales so common in Jewish and Christian legend of remains found by adventurous travelers. Probably the Moslem al-Judi was much too accessible. According to Yakut a mosque built by Noah was still to be found there.



The Ark Resting on Mt. Ararat.
(From the Sarajevo Haggadah.)

On the dimensions and plan of the Ark there was much difference of opinion. It is evident that Mohammed's conception of a simple ship had been changed by outside influence. Baidawi (*l.c.*) gives the Biblical dimensions of 300 cubits by 50 by 30, and expands only in explaining that in the first of

the three stories wild and domesticated animals were lodged, in the second were human beings, and in the third the birds. But other professed legend-gatherers go much farther. Al-Tha'labi in his "Kisās al-Anbiyya" (pp. 31 *et seq.*) and al-Diyarbakri in his "Khamīs" give stories of how Noah, under the direction of Gabriel, built a "house" of teak wood—after having first grown the trees for the purpose—with dimensions of 80 cubits by 50 by 30; or, according to others, 660 by 330 by 33; or, again—and this on the authority of Jesus, who raised up Simeon to give the information to his disciples—1,200 by 600. On every plank was the name of a prophet, and the body of Adam was carried in the middle to divide the men from the women. When Noah came near the end of his building, he found that three planks, symbolizing three prophets, were missing, and that he could not complete the "house" without them. These planks were in Egypt and were brought from there to Noah by Og, son of Anak, the only one of the giants who was permitted to survive the Flood. The last of the Ark seems to have been that Noah locked it up and gave the key to Shem (Ibn Waḡīḡ, I. 12).

J. AB.

D. B. M.

ARKANSAS: One of the South-central states of the United States; admitted June 15, 1836; seceded May 6, 1861; and was readmitted June 22, 1868.

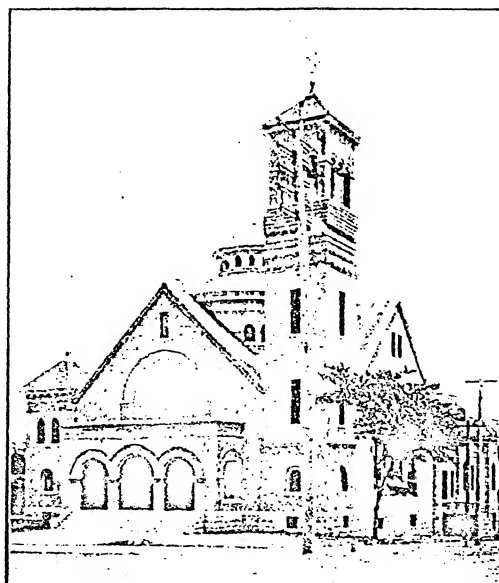
Arkansas has about three thousand Jews. Though their settlement in different parts of the state can be traced to comparatively early days, their communal activity is of but recent development. A curious item of circumstantial evidence in this matter is the old marriage law of Arkansas (Statutes of 1838), which was so worded as to exclude Jewish ministers from performing the ceremony. This law remained unchanged until 1873, when, through the exertions of M. A. Cohn of Little Rock, the blunder was corrected in the revised statutes. There are in the state but five congregations of sufficient size and means to employ a permanent minister and to hold regular services; namely, Little Rock, Pine Bluff, Fort Smith, Hot Springs, and Jonesboro. The communities next in size are Texarkana, Helena, and Camden.

The most important Jewish community in the state is Little Rock; it is the oldest as well as the largest. The first Jewish settlers there that can be traced were the Mitchell family (three brothers), who came from Cracow, Galicia, in

Little Rock. 1838. From that year until the Civil War there was little Jewish immigration; but during the war and immediately afterward the influx was comparatively large.

In 1866 a congregation was formed and incorporated with M. Navra as president. On March 18, 1867, a charter was granted to it under the name "Congregation B'nai Israel of Little Rock." The members worshipped in the Masonic Temple under the leadership of a hazzan, S. Peck of Cincinnati, who resigned in 1870. In 1872 J. Bloch was elected rabbi; and the congregation moved into a hall, preparatory to building a temple. This temple was completed and dedicated in September, 1873. Bloch served until 1880, and was succeeded by I. W. Benson, who held office from 1881 to 1883; he was fol-

lowed by M. Eisenberg, who occupied the pulpit for the remainder of the year. He was followed by Joseph Stolz as rabbi, who was at the time a student in the Hebrew Union College of Cincinnati. The rabbis succeeding him were: Emanuel Schreiber (1889-1891), Charles Rubenstein (1891-1897), Harry H. Mayer (1897-1899), and Louis Wolsey, the present incumbent. The membership (Sept., 1899) is 170; and the Sabbath-school has 100 pupils and 5 teachers. The building now occupied was built during the ministry of Rev. C. Rubenstein, and was dedicated in May, 1897, by him and Rabbis Wise, Samfield, and Stolz. Recently there has also been established an Orthodox congregation, having a membership of 13. Their present leader is a hazzan, S. Carmel. With the growth of the community and congregation the following societies were organized:



Synagogue at Little Rock, Arkansas.

(From a photograph.)

The Concordia Club (social, 1868); The Hebrew Ladies' Benevolent Society (for the relief of the poor, 1869); Little Rock Lodge, No. 158, I. O. B. B. (1871); Keshet Shel Barzel (1876); Hebrew Relief Society (1892); The Temple Aid Society (formed by Rabbi Rubenstein in 1892, to aid in building the temple).

Many Little Rock Jews have been prominent in public life. One of the earliest settlers, Jonas Levy, was mayor from 1860 to 1865, and Jacob Erb (now in Chicago) occupied a position as county judge from 1890 to 1894, while Jacob Trieber is at present the judge of the United States Circuit Court.

The estimated population is 40,000, of whom the Jews number 900. The latter include many merchants, a banker, lawyer, school-teacher, sash and blind manufacturer, photographer, and pawnbroker. Jews are also engaged in the following trades: baker, barber, confectioner, laundryman, musician, restaurateur, and tailor. It is perhaps worthy of note that

many of the Jews of Little Rock and other Arkansas cities were members of the Confederate Army.

Pine Bluff has a Jewish community almost as large as that of Little Rock. The proportion of Jews to the total population being greater, they are more influential in public affairs. Between 1845 and 1850, a Jew named Wolf—now in the New Orleans home—came to Pine Bluff. From that date the influx of Jews continued until to-

Pine Bluff. day (1902) there is a Jewish population of some 700 or 800. In 1867 the congregation Anshe Emet was organized with 20 members. Bloch, a teacher in the public schools, was rabbi, and M. Aschaffenberg, president. In 1871 Bloch resigned and was succeeded by Flügel, who retained office for four years. His successor was M. Greenblatt, at whose death (1885) Rev. Isaac Rubenstein was appointed. He held office but one year, and was succeeded in 1887 by the Rev. Ferdinand Becker. During his long term the congregation increased to its present membership, 76; and he conducted a most successful Sabbath-school. On his retirement in 1898 he was succeeded by the present incumbent, Rabbi Joseph Kornfeld.

The population of Pine Bluff is estimated at 12,000, of whom 800 are Jews. The majority of the Jewish inhabitants are merchants; and there are several lawyers, a physician, and a school-teacher. The trades followed by Jews are: carpenter, laundry, printer, and tailor.

Fort Smith, the community next in size, is considerably smaller than Little Rock or Pine Bluff.

Although there were Jews here as early as 1845, it was not till much later that there were enough to form a congregation. The earliest settler that can be traced was Edward Czarnickow, who came to Fort Smith from Posen in 1842. He was followed by Morris Price (1843), Michael Charles (1844), and his brother, Louis Czarnickow, and Leopold Loewenthal (1845). From 1845 to 1865 several business houses were established, and the greater part of the business done was carried on with the Indians that flocked to Fort Smith.

The first organization was the Cemetery Association. It was established in 1871, and the next year it purchased a plot for a cemetery. Louis Tilles was president. The Hebrew Ladies' Benevolent Society was also organized in that year. From its inception it has been a great power for good; relieving the poor, and contributing generously to the building of the temple. In 1890, through the efforts of Rabbi Messing of St. Louis, a congregation, consisting of about 25 members, was formed. A. Traugott was appointed minister. With the aid of the Ladies' Benevolent Society a lot was bought and a temple erected. In 1895 Traugott retired and was succeeded in 1896 by Max Moses. During the ministry of the latter the debt on the temple was almost entirely liquidated. In 1898 Moses was succeeded by Max C. Currier, who served till the end of 1901. The membership has greatly increased, there being now (1902) 44 full members and 25 associate members; of these about 10 live in neighboring towns. The Sabbath-school, which has 40 pupils and 3 teachers, is in a most prosperous condition. Besides

the organizations mentioned, there are the Progress Club (social), with 40 members (1899); and a local lodge of the I. O. B. B. (1879), at one time very prosperous, the membership of which has fallen from 30 to 7.

The total population of Fort Smith is estimated at 20,000, of whom 230 are Jews. The only trades pursued are: tailor, cutter, photographer, and upholsterer.

Van Buren, a suburb of Fort Smith, contains a few Jewish families, most of whom are members of the Fort Smith congregation.

Hot Springs has a Jewish population of 150 in 10,000. There have been Jews in Hot Springs since 1856, when Jacob Kempner came there from Cracow, Galicia. The congregation was organized in 1878. F. L. Rosenthal was the first rabbi, and was succeeded by the present incumbent, Louis Schreiber. On account of the large numbers of sick poor that flock to Hot Springs, the demand upon the community is very heavy; and to meet it the Society for the Relief of the Sick Poor was organized in 1899.

Hot Springs. The first Jewish settler in Jonesboro was Morris Berger, who arrived in 1882. In 1897 there were enough Jews to form a congregation. In September of that year Rabbi Isaac Rubenstein was called to the ministry. Through his untiring efforts the temple was completed, and was dedicated on Jan. 2, 1898. He died in Jan., 1899. In August of the same year Adolph Marx began his

Jonesboro, ministry, and served until 1900, when **Texarkana,** he was succeeded by J. Ellinger. **Helena,** The total population of Jonesboro is **Camden.** 5,000, of whom 125 are Jews. Both in Hot Springs and Jonesboro the only trades pursued by Jews are those of tailor and shoemaker.

Texarkana, Helena, and Camden have Jewish communities of about the same size, numbering each between 100 and 140. None of them has either a permanent rabbi or regular services; but they all have services during the autumn holidays, generally conducted by a student of the Hebrew Union College. The oldest of these communities is Helena, its congregation having been organized as far back as 1869. It had permanent rabbis until 1887. They were: A. Meyer (1880-1881), L. Weiss (1882-1884), A. M. Block (1885), and A. Gustmann (1886-1887). Abraham Brill served as rabbi from 1900 till 1901. Each of these communities has a social club, a society for the relief of the poor, a literary society, and a local lodge of the I. O. B. B.

Scattered through the remainder of the state, in the towns of Brinkley, Batesville, Conway, Ozark, Paragould, Malvern, Newport, Paris, Fayetteville, Searcy, and Dardanelle, there are some four or five hundred Jews. They are in no greater groups than five families to a town; with the exception of Newport and Conway, which have each about 55 Jews.

A.

M. C. C.

ARKITE(S): Ancient people of northwestern Palestine. In Gen. x. 17, I Chron. i. 15, the Arkite (אַרְכִּי) is mentioned as a son of Canaan and opens

head were six rabbis: Moses, Tobias, Isaiah, Solomon, Abba Mari, and Nathan (see Benjamin of Tudela, "Travels," i. 5). They lived in a separate quarter of the town, and had their synagogue in Rue Neuve (Noble de la Laugière, "Abrégé Chronologique de l'Histoire d'Arles," pp. 301, 312). Their chief trade consisted in selling keumes, which is used in dry salting. In 1215 Archbishop Michel de Morière regulated the administration of the Jewish community of Arles. On every Feast of Tabernacles the Jews had to elect three members, who were to administer the community. The elected members assumed the title of "rectors," and they

Rectors. were invested by the archbishop with full power. The rectors were responsible for their acts to the archbishop. The first rectors assigned by the archbishop himself were: Durantus (Durant), Salvatus (Salves), and Ferrerius (Ferrier). Trinquetaille, a suburb of Arles, also possessed quite an important community, which disappeared in 1300, when this suburb was united with the town.

The counts of Provence gradually established their power in Arles, owing to the incessant conflicts between the archbishop and the Christian inhabitants of the city; and the state of the Arlesian Jews accordingly changed. Thus Charles I. of Anjou officially deprived the archbishop Bertrand of Malferrat of his rights over the Jews (1276). This circumstance occasioned much suffering among the Jews of Arles; for the clergy could now undisturbedly excite the fanaticism of the Christian inhabitants against them. Charles I. of Anjou, it is true, accorded to all his Jewish subjects every kind of protection; and on one occasion energetically took their part against the Dominican friars, who tried to introduce the Inquisition into Provence. But Charles' successor had not his energy, and the state of the Jews of Arles gradually grew worse. Thus Charles II. (1285-1309), incited by the clergy, issued ordinances, according to which the Jews were forbidden, on pain of a fine of two silver marks, to employ a Christian servant, to hold a public office, or to lay aside the distinguishing yellow badge.

The first half of the fourteenth century was a relatively happy epoch for the Jews of Arles under the reign of Robert of Anjou, who

The cherished kindly feeling toward them; **Fourteenth** but the second half was just the reverse. **and** The presence of Joanna on the

Fifteenth throne of Provence gave scope to the **Centuries.** enemies of the Jews, and the most

odious restrictions were placed upon them. Jews could not, for instance, testify against a Christian; nor were they allowed to visit the public baths on any day during the week but Friday, which was set aside for their exclusive use; they were forbidden to do work on Sundays; no Jew could embark for Alexandria, and only four could take passage by the same boat for any of the other parts of the Levant.

In 1344 the Jews of Arles had much to suffer from the riots following the blood accusation against Samson of Reyllane. Such riots were repeated every few years, and Louis III. (1417-1434) saw the necessity of appointing special officials for the pro-

tection of the Jews. These functionaries, called "conservators," exercised jurisdiction over the Jews and maintained order in the communities. In 1436 the mob attacked the Jews of Arles, and maltreated even the conservators. King René (1434-1480) suppressed the functions of these guardians; and by the ordinance of May 18, 1451, granted to the Jews the right to retain their ancient customs. He likewise authorized them to build a fortress in their quarter, in order to protect themselves from the attacks of the populace during Holy Week (Noble de la Laugière, *ib.* p. 301).

With the death of King René (1481-1480) the Jews lost their last protector. On the 13th of Nisan, 5241 (April 8, 1481), when Provence was annexed to France, a band of laborers from Dauphin, Auvergnais, and the mountain districts of Provence, driven by misery, attacked the Jews of Arles, ransacked their houses, killed several women, and compelled about fifty persons to embrace Christianity. These violent outbursts were repeated in the summer of 1485 (S. Kahn, in "Rev. Et. Juives," xxxix, 116). In 1488 the Jews were definitively expelled from Arles, to which place they never returned.

Among the eminent persons associated with the town of Arles may be mentioned: R. Moses (tenth century); Judah ben Moses of Arles

Prominent (eleventh century); Judah ben Tobl. **Jews** (twelfth century); Abraham ben D. **in Arles.** vid of Posquière, called also Abraham

ibn Dand (twelfth century); Samuel ben Judah ibn Tibbon, Meir and his son Kalonymus, Isaac ben Jacob Cohen, Gerson ben Solomon (thirteenth century); Levi ben Abraham, who took part in the religious controversy of 1303-1306; Joseph Kaspi, Kalonymus ben Kalonymus, Don Coprad of Arles, Kalonymus ben David ben Todros, Isaac ben Joseph Kimbi, Tanhum ben Moses (fourteenth century); Nathan ben Nehemia Kaspi, Isaac, Nathan ben Kalonymus ben Judah ben Solomon (fifteenth century).

The following physicians of Arles may also be mentioned: Maestro Bendit, probably identical with Bendich Amx, physician to Queen Joanna in 1339; Bendit du Canet, one of the physicians of Louis XI.; Maestro Salves Vidal of Bourrin, and Asher ben Moses of the family Valabrègue (1468).

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G. S. K.—I. BR.

ARLI (ARLES), JOSEPH JUDAH, of Sienna. See **JOSEPH OF ARLES**.

ARLI, SAMUEL, OF MANTUA. See **SAMUEL OF ARLES**.

ARMAVIR: The old capital of Armenia, on the southeastern slope of Mount Alaghöz, said to have been founded by King Armais in 1980 B.C. Moses of Chorene (fifth century) has the tradition that when King Valarschak settled in Arnavir (149 B.C.), he built a temple there and asked his favorite, the Jew Shambu Bagarat (Bagratuni), to give up his religion and worship idols. Shambu refused compliance. Moses also relates that when King Tigranes II. (90-36 B.C.), in order to take revenge on Queen

Cleopatra of Egypt, sent an expedition to Palestine, he carried a great number of Jews into captivity, and settled them in Armavir and in Vardges. He goes on to state that later they were transferred from Armavir to Ernanda; and under King Arsaces (85-127) again transferred into the new capital Artashat. When King Sapor II. of Persia invaded Armenia (360-370), he led away from Artashat 30,000 Armenian and 9,000 Jewish families, the latter brought by King Tigranes from Palestine, and then completely destroyed the city.

Bibliography: Faustus de Byzance in Langlois, *Collection des Historiens Armeniens*, i. 274, 275; *Byzosty i Nadpisi Egeasid i Inscriptions*, pub. by the Society for the Promotion of Education Among the Jews of Russia, pp. 37 *et seq.*, St. Petersburg, 1855.

H. R.

ARMENIA: Formerly a kingdom of western Asia, now (1902) apportioned among Russia, Turkey, and Persia. According to the Peshitta and Targum Onkelos, the "Minni" of the Bible (Jer. li. 27) is Armenia—or rather a part of that country, as Ararat is also mentioned (Isa. xxxvii. 38; II Kings xix. 37) as a part of Armenia. The

In the Bible. cuneiform inscriptions speak of "Mannai" in the same neighborhood (Schraeder, "K. A. T." 2d ed., p. 423). In ancient times the Armenians were in communication with Tyre and other Phœnician cities, in which they traded with horses and mules (Ezek. xxvii. 14). The Meshech mentioned in Ezek. xxvii. 13; xxxii. 26; xxxviii. 2, 3; xxxix. 1, and in Ps. cxx. 5, are probably the Moschi (Assyrian, *Mashku* and *Mushu*), the inhabitants of the Moschian mountains, between the Black and the Caspian seas, which contained rich copper mines. "Tubal" (Assyrian, *Tubal*), which is always mentioned in connection with Meshech, is the name of the Tibareni, who lived to the southeast of the Black sea. The name of the Moschi is perhaps preserved in Mzehet, the ancient capital of Iberia (Georgia), now a small village and station on the Transcaucasian railroad, about fourteen English miles from Tiflis.

Descendants of the Jewish captives who were carried away from Jerusalem by Nebuchadnezzar have lived in great numbers in the Parthian and Persian countries adjoining Armenia, and, occupying themselves with agriculture and handicrafts, attained wealth and lived peacefully under the rule of their "Princes of the Diaspora" ("resh galuta"), who were supposed to be descendants of David (M. Brann and D. Chwolson, in the article "Yevrei," in *Entzikhlopedicheski Slovar*, vol. xi., *et c.*, St. Petersburg, 1894).

According to Moses of Chorene (fifth century), King Hatachai (Fiery-Eye) obtained from Nebuchadnezzar, king of Babylon, a distinguished Jewish captive, named Sham-

Early Settlement. bat (which name, according to A. Harkavy, is identical with "Sabbat"), whom he loaded with honors. From Shambat descended the family of BAGRATUNI (or Bagration), which heads the list of the Russian nobility (see Bobrinski, "Dvoryanskie Rody," i. 1, St. Petersburg, 1890). When Vagharshak, brother of the Parthian king Mithridates I., and the founder of the Arshak dynasty, ascended the throne of Armenia

150 B.C., he introduced a new rule in the government of the country, nominating the Jew Bagarat, a descendant of Shambat, hereditary viceroy (*naharar*, satrap), and coronator (*aspat*); that is, the official charged with the duty of placing the crown on the head of the ruler. This dignity and duty remained with the Bagratuni family until the end of the Arshak dynasty in 431. The coronation, thenceforth, depended for its validity upon the performance of this act (N. O. Emin, "Minutes of the Sixth Session of the Fifth Russian Archeological Congress," held at Tiflis, September, 1881, to be found in "Russische Revue," xviii. 309-311). But according to modern critics (Gutschmid and others) the work of Moses of Chorene is of a later date and his statements are open to question.

During his expedition to Palestine, to take vengeance on Queen Cleopatra of Egypt, Tigranes took a great number of Jews captive. He settled them in Armavir and in the city of Vardges, on the river Ksakh, which subsequently became a large commercial center. King Arsham, the brother of Tigranes, imprisoned the coronator Hanania, and deprived him of all honors, because he liberated from bondage the Jewish high priest Hyrcanus. Josephus relates that Cleopatra took part in Antony's expedition to Armenia, when Antony subdued Armenia and "sent Artabazes, the son of Tigranes, in bonds, with his children and procurators, to Egypt" ("Ant." xv. 4, § 3). He also states that the Herodian house was related to the royal house of Armenia ("Ant." xviii. 5, § 4; *ib.* xiii. 16, § 4).

Many captive Jews were removed by Arsaces (85-127 of the common era) from the city of Ernanda and settled by him in the capital of Artashat. According to tradition, the family of AMATUNI, which was of Jewish origin, came from Oriental Aryan countries to Armenia in the reign of Arsaces.

At the end of the reign of Arshak, during his iniquitous persecution, the Persian king Sapor II. (about 360) ordered the destruction of the fortifications surrounding all the Armenian cities, and also commanded that all the Jews and Judaizers of the city of Van, **Carried Away by Persians.** who had been transferred to that city during the reign of Tigranes, should be taken into captivity and settled in Aspahan.

Faustus, the Byzantine (4th century), in describing the invasion of the Persians in the time of King Sapor II. (310-380), relates that the Persians removed from the city of Artashat 40,000 Armenian and 9,000 Jewish families; from Ernandashat 20,000 Armenian and 30,000 Jewish; from Zeragavan 5,000 Armenian and 8,000 Jewish; from Zarishat 14,000 Armenian and 10,000 Jewish; from Van 5,000 Armenian and 18,000 Jewish; and from Nakhichevan 2,000 Armenian and 16,000 Jewish families (360-370). This great mass of Jews, according to Faustus, had originally been transported from Palestine by King Tigranes Arshakuni. While these figures may be exaggerated, there can be hardly any doubt that Armenia at that time possessed a large Jewish population (see Ersch and Gruber, "Encyclopädie," xxvii. 440 *et seq.*; Grätz, "Gesch. der Juden," iv. 422; Jost, "Gesch. der Israel," ii. 128, Leipzig, 1858; Harkavy, "Vyestnik Russkikh Yevreyev,"

1811; "Razsuyet," 1882-83; F. Lazarus, in Brüll's "Jahrbuch," x, 34, 35).

In the Talmud (Yer. Git. vi, 48a) a rabbi, Jacob of Armenia, and the Academy of Nisibis are referred to, which goes to prove that Jewish

In Jewish scholarship flourished there. In the **Literature**, second century Jewish prisoners of war were brought from Armenia to Antiochia, and were ransomed by the Jews there (Yeb. 45a). To the question (Bab. Sanh. 94a) whither were the Ten Tribes driven, Mar Zutra (third century) answers: "To Africa;" and Rabbi Hanina: "To the Slug [שְׁלֹג] mountains." Africa is said to be Iberia (Georgia), and Slug may be, as Harkavy suggests, Cilici, between Assyria and Armenia (A. Harkavy, "Ha-Yehudim u Sefut ha Slavin," pp. 195-199, and his reply to Steinschneider, H. B. ix, 15, 72 in "Roman ob Alexandrye," 1892, p. 32, note).

Armenia is also mentioned in the Midrashim: "God said, if I let them pass through the deserts, they will die of starvation. Therefore I lead them by the road of Armenia, where they will find cities and fortresses and plenty of provisions" (Lam. R. i, 14). See also Cant. R., Amsterdam ed., p. 198.

The Karaites Ibn Yusuf Yarkub al Kirkisani, in treating of Jewish sects in his Arabic work, written in 937, speaks of the sect founded by Musa al-Zafarani. Musa—known under the name of Abu-Imran of Tiflis—lived in the ninth century. He was born in Bagdad, but settled in the Armenian city of Tiflis, where he found followers, who spread all over Armenia, and under the name of "Tiflisites" (*Tiflisim*), still existed in Kirkisani's time. "It is interesting to know, by the way," says Harkavy, "that in the ninth and tenth centuries such a large Jewish community existed in Tiflis, in which a separate sect could be formed" (A. Harkavy, in "Zapiski Vostochnavo Otdeleniya Imperatorskavo Russkavo Archeologicheskavo Obshchestva," viii, 247; *ibid.*, in "Voskhod," 1896, ii, 35, 36).

Hasdai ben Isaac, in his letters to the king of the Chazars (about 950), says that it was his intention to send his letters by way of Jerusalem, Nisibis, Armenia, and Bardai, which fact is proof of the existence at that time of Jewish communities in Armenia (see A. Harkavy, "Soobshcheniya o Chazarakh," in "Yevreiskaya Biblioteka," vii, 143-153).

Benjamin of Tudela in his "Travels" (Mas'ot; 1160-1173) says that the power of the Prince of the Exile (Exilarch) extends itself over all the communities in the following countries: Mesopotamia, Persia, all of Armenia, and the country of Kota, near Mt. Ararat. "In Nisibis"—"a large city, richly watered"—he found a Jewish community of about 1,000 souls. Petahiah of Regensburg, in his "Sibbul ha 'Okam" (1175-1185), narrates that from Chazaria he traversed the land of Togarma, and from Togarma entered into the land of Ararat (Armenia), reaching Nisibis in eight days. In another passage he speaks of large Armenian cities, containing few Jews. "In ancient times the Jewish population [of these cities] was large; but owing to internal strife, their numbers were greatly reduced. They scattered and went to various cities of Babylon, Media, Persia, and Kush."

In 1646 the Spanish adventurer Don Juan Me-

nesses came to Constantinople to offer Turkey the dominion of a whole Armenian province inhabited by Jews (Hammer, "Gesch. des Osmanischen Reiches," v, 392). For modern history, reference may be made to the respective cities and countries.

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H. R.

In Rabbinical Literature: According to an old tradition, which has found striking verification in recent discoveries in Assyria, Mt. Ararat (Gen. viii, 4) was held to be an Armenian locality (Targ. Yer. *ad loc.*; Josephus, "Ant." i, 35). The rendering of "Mimi" (Jer. li, 27) by "Armenia," as given in the Targum, has also been verified. On the other hand, the identification of Harmonah ("Harmon," Amos iv, 3, R. V.) with Armenia (Targum, *ad loc.*) is probably based upon the false etymology of הרמונה, as if the word were composed of *har* (mountain) and *monah* (נִמְנָה) (Armenia).

It is probably on this false etymology that the Haggadah bases the statement that upon their journey from Palestine to the places whither they were deported, the Ten Tribes passed through Armenia. "This," adds the Midrash, "was probably ordained by God in order that the Israelites might pass through cultivated regions where they could easily procure food and drink, and not through the desert, where they would suffer from hunger and thirst" (Lam. R. to i, 14). Apart from Nisibis, which can not well be included in its limits, the Talmudic and Midrashic sources know almost nothing of Armenia. An amora, Jacob Armenaya by name, is mentioned (Yer. Git. vi, 48a, below); yet it is doubtful whether the epithet "Armenaya" here really signifies "Armenian." Equally doubtful is the import of the passage (Yeb. 45a), where Jewish captives are mentioned as having been transported from Armon to Tiberias. This Armon, contrary to the statements of Rapoport and Neubauer, can not be identical with Armenia.

BIBLIOGRAPHY: Neubauer, *G. T.*, pp. 370 *et seq.*; Rapoport, "Erech Millin," pp. 235, 236; *Kerem Hemed*, v, 233, vi, 172.

L. G.

ARMENIAN VERSION OF OLD TESTAMENT. See BIBLE TRANSLATION.

ARMILUS: In later Jewish eschatology and legend, a king who will arise at the end of time against the Messiah, and will be conquered by him after having brought much distress upon Israel. The origin of this Jewish Antichrist (as he can well be styled in view of his relation to the Messiah) is as much involved in doubt as the different phases of his development, and his relation to the Christian legend and doctrine.

Sandia (born 892; died 942) is the earliest trustworthy authority that speaks of Armilus. He mentions the following as a tradition of the ancients,

hence of the eighth century at the latest: If the Jews do not prove themselves worthy of Messianic salvation, God will force them to repentance by terrible persecutions. In

Saadia's Tradition of Armilus. consequence of these persecutions, a scion of the tribe of Joseph will arise and wrest Jerusalem from the hands of the Edomites, that is, from the Christians; the Arabic text of Landauer, p. 239, has correctly "Jerusalem," and not "Temple," as in the Hebrew translation, which has it owing to an erroneous interpretation of the Arabic "al bait al mukaddas."

Thereupon the king, Armilus, will conquer and sack the Holy City, kill the inhabitants together with "the man [Messiah] of the tribe of Joseph," and then begin a general campaign against the Jews, forcing them to flee into the desert, where they will suffer untold misery. When they have been purified by sorrow and pain, the Messiah will appear, wrest Jerusalem from Armilus, slay him, and thereby bring the true salvation.

Armilus is for Saadia; or rather for Saadia's sources, nothing more or less than the last powerful anti-Jewish king, the Gog of the

Armilus in the Apocalyptic Midrashim. prophets under another name (compare "Emmot ve-De'ot," ed. Fischel, viii, 152-154; ed. Landauer, pp. 239-241). The same thing is said of Gog that Saadia says of Armilus in "Aggadot Mashiah" in Jellinek, "B. H." iii, 141; but the rôle ascribed there to the

Messiah, son of Joseph, shows that this Midrash is not Saadia's source.

However, an entirely different shape and meaning are given to Armilus in some smaller Midrashim dealing with the "latter days." In the "Midrash wa-Yosha" (which comes nearest to Saadia's conception—Armilus is taken to be Gog's successor; but is represented as a monstrosity, bald-headed, with one large and one small eye, deaf in the right ear and maimed in the right arm, while the left arm is two and one-half ells long. His battle with and his defeat by the Messiah, son of Joseph, correspond with Saadia's account (Jellinek, "B. H." i, 56; Targ. on Isa. xl, 4; but see Steinschneider, "Hebr. Bibl." xiv, 45). A similar description of Armilus is found in "Nistarot R. Simon b. Yohai" (Secrets of Simon b. Yohai), a pseudopigraph, the latest redaction of which can not antedate the first crusade (Steinschneider, "Z. D. M. G." xlviii, 646). (See APOCALYPTIC LITERATURE, NEO-HEBRAIC, 10.) The statement found there that Armilus is the son of Satan and of a stone (Jellinek, "B. H." iii, 80) is an interpolation from another source, written in Aramaic, while the book itself is in Hebrew; nor is this curious origin of Armilus mentioned anywhere else in the book. An entirely different conception of Armilus is found in the pseudopigraphs: "Zerubabel,"

Armilus and Satan. "Otot ha-Mashiah" (Signs of the Messiah) and "Teillat R. Simon b. Yohai" (Prayer of R. Simon b. Yohai). Aside from a few unimportant variants in these three versions—the Zerubabel seems to show the earlier, shorter form—they agree in the following description of Armilus: In Rome there is a

splendid marble statue of a beautiful girl which

God Himself made in the beginning of the world (מִשְׁתַּת יְמֵי בְרָאשִׁית), according to the version given in "Teillat R. Simon." Through sexual intercourse of evil men, or even of Satan himself, with this statue, a terrible creature, in human form was produced, whose dimensions as well as shape were equally monstrous. This creature, Armilus by name—the Gentiles called him Antichrist, says the "Otot"—will set himself up as Messiah, even as God Himself, being recognized as such by the sons of Esau, that is, by the Christians. He agrees to accept as his doctrine the Gospels, which the Christians lay before him ("B. H." ii, 60; *tiflatam*—not *tiflalom*—signifying something offensive, morally as well as religiously, whereas *tiflalom* signifies their prayers). Then he turns to the Jews, especially to their leader, Nehemiah b. Hushiel, saying, "Bring your Torah and acknowledge that I am God." Nehemiah and his followers open the Torah and read to Armilus, "I am the Lord, thy God; thou shalt have no other gods before me." But as Armilus nevertheless insists upon being recognized as God by the Jews, and they cry out to him that he is Satan and not God, a bitter battle breaks out between Armilus with an immense heathen army on the one side, and Nehemiah with 30,000 Jewish heroes on the other. This unequal combat ends in the death of the "Ephraimite Messiah" and a million Jews. After an interval of forty-five days, during which the Jews unworthy of the Messianic glory die out (compare the similar statement in reference to the liberation from Egypt found already in the old Haggadah, Mekilta, Beshallah, i., ed. Weiss, p. 29), and the remnant have shown their true worth in sore trials and bitter sufferings in the desert whither they will have fled, Michael will blow his trumpet; then the Messiah and Elijah will appear, gather the dispersed of Israel, and proceed to Jerusalem. Armilus, inflamed against the Jews, will march against the Messiah. But now God Himself will war against Armilus and his army and destroy them; or the Messiah, as one version has it, will slay Armilus by the breath of his mouth (Jellinek, "B. H." ii, 51, line 3, where the text is probably corrupt; compare II Thess. ii, 8). According to a Roman legend (see Eusebius, "Chronicon," I, xlv, 7, ed. Migne, pp. 283, 284, and Book II, *anno* 1145), it was an Armilus who presumed to war with Jupiter, and was slain by the latter's thunderbolt. In the Armilus legend the Messiah takes the place of Jupiter, and here also Armilus is slain by fire and sulphur from heaven (Jellinek, "B. H." ii, 62).

The alleged descent of Armilus from a stone is a Jewish version of the wide-spread legend connected with the name of Virgil and referring

The Later Armilus Legend. to a statue that became a courtesan among the Romans (Güdemann, "Gesch. des Erziehungswesens . . . der Juden in Italien," pp. 221 *et seq.*, 332, 333). It is indeed not improbable that this borrowing from the Virgil legend was due to Christian influence. The antithesis, Christ and Antichrist, which is the distinctive feature in the Christian legend of the Antichrist, led already in the tenth century to the opinion that Antichrist also would be the offspring of a virgin and, of course, of Satan (see Bousset,

"Antichrist," p. 92, and the description of St. Hildegarde, lib. iii., visio xi., ed. Migne, pp. 716 *et seq.*.

As to the origin of the name Armilus, whether it is derived from Romulus, the founder of Rome, or from Ahri-man, the evil principle of the Persians, Arimainyus = Arimargus (Targ. Isa. xi. 4. and Targ. Yer. Deut. xxxiv. 3), see AHRI-MAN, ANTICHRIST, and ROMULUS.

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K.

L. G.

ARMLEDER PERSECUTIONS: A series of persecutions by a band of marauders who in 1338-39 massacred a large number of Jews in Alsace. In 1336 a nobleman of Franconia, pretending that an angel had commissioned him to do so, gathered a band of desperadoes and pillaged and murdered the Jews. These assassins styled themselves "Juden-schläger" (Jewbeaters). Somewhat later John Zimberlin, an innkeeper of Upper Alsace, followed the example set in Franconia. He tied pieces of leather round his arms and bade his followers do the same. This gave rise to the name "Armleder." Their leader was called "King Armleder," and under him they marched through Alsace, killing many Jews.

Those who were fortunate enough to escape fled to Colmar, where the citizens protected them. Armleder, whom success had intoxicated, besieged the city and devastated the surrounding country. The citizens asked Emperor Louis of Bavaria to assist them. When Armleder heard that the imperial troops were approaching, he fled to France. No sooner had the emperor left the country, however, than Armleder again appeared.

The lords of Alsace, under the leadership of the bishop of Strasburg, formed an alliance (May 17, 1338), the members of which pledged themselves to pursue Armleder and fifteen of his most prominent followers. But it was very difficult to attack Armleder's adherents; and in the following year a knight, Rudolph of Andlau, made an agreement with "King Armleder," granting an amnesty to him and his followers, provided that for the next ten years they would refrain from molesting the Jews. Though attacks ceased for a short time, the Jews, during the ten years of armistice, never lived in security; and in 1349 there occurred the terrible massacres on the occasion of the BLACK DEATH, to which the attacks of Armleder had been the prelude.

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G.

D.

ARMORY: A word occurring only three times in the A. V. In Jer. i. 25 it is used figuratively ("The Lord hath opened his armory and brought forth the weapons of his indignation"). In Song

of Songs iv. 4 reference is made to a tower of David, built for an Armory, on the walls of which there "hang a thousand bucklers, all shields of mighty men." In Neh. iii. 19 Ezer, son of Jeshua, undertook the repair of the city wall opposite the entrance to the "armory at the turning" (of the wall). Thus there seem to have been one or more buildings devoted to the storage of arms, as it is mentioned in I Kings x. 17 that Solomon kept five hundred golden shields "in the house of the forest of Lebanon."

J. JR.

F. DE S. M.

ARMS. See WEAPONS.

ARMY.—**Biblical Data:** This term, here used to designate the defensive force of Israel at all stages of the nation's history, embraces widely dissimilar aggregations of men. The Hebrew vocabulary scarcely indicates these distinctions fully. Thus, the most comprehensive Hebrew term is צְבָא ("force" or "forces"); צֶבֶךְ, a much more common designation, is properly "an army in the field"; while צֶבֶךְהַמִּלְחָמָה means "an army in order of battle." As the character of any fighting body depends upon its composition and organization, the subject will here be treated from this point of view. The decisive historical dividing-point is the institution of a standing Army in the time of King David, an epoch coeval with the establishment of the kingdom.

In the old tribal days levies were made by the chief of each clan, to be employed either in the general cause or in the interests of the

In Tribal Days.

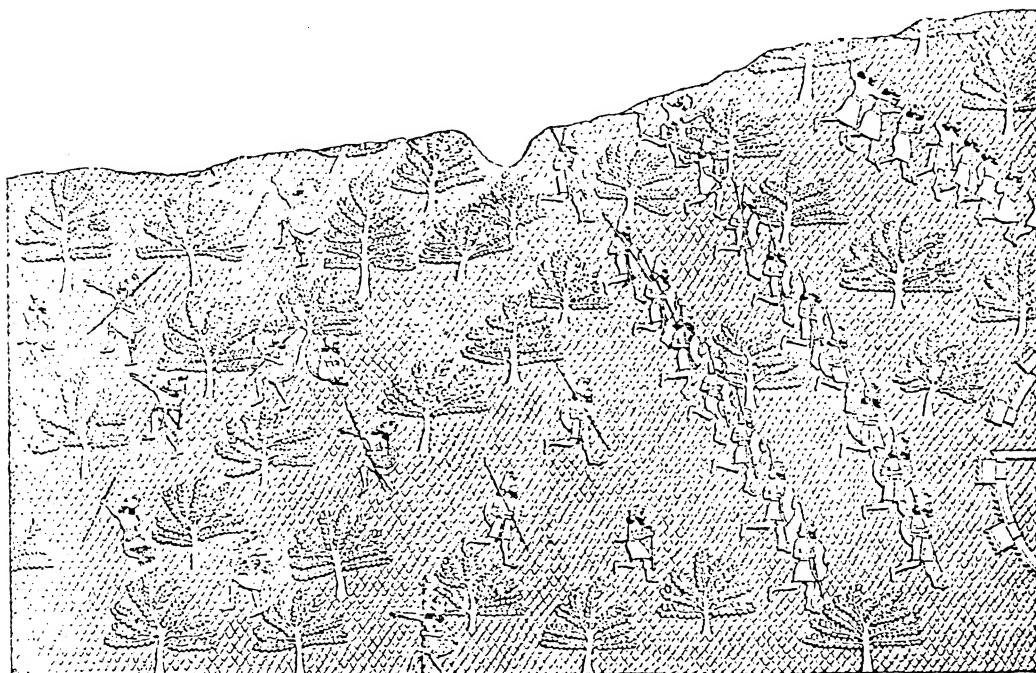
clan itself. As typical of this custom may be cited the levy of Abraham, mentioned in Gen. xiv. Abraham here musters his own well-tried servants—hereditary retainers, not chattels of questionable loyalty—and these constitute a military body prepared to operate in the maneuvers of the brief campaign (xiv. 14). In verse 24 of the same chapter a suggestion is given of the readiness with which kindred or friendly clans fell in with a movement to help the general cause. The "army" here consists of all reliable, able-bodied men, who possess no other discipline than that acquired in the vicissitudes of semi-nomadic life. The same conditions apply to the deeds recorded in Gen. xxxiv. 25, xlviii. 22, and virtually remain unchanged during the desert wanderings of the tribes. The encounter with Amalek (Ex. xvii. 8-13) is an example of these frequent conflicts with alien peoples, which are also vividly exemplified in the gradual subjugation of the Canaanites by the Hebrew confederacy, detailed in Judges i. 1-ii. 5, where the attack is described as being made either by single clans or by a combination of tribes. Here the fighters include all those capable of bearing arms, the division of forces depending solely upon the exigencies of the occasion.

A slightly different system prevailed after the settlement had been fairly established. The necessity of defending territory once ac-

quired led to the formation of a kind **Settlement of irregular militia** in each consid-
in Canaan. erable district. Combinations for the common defense against external and internal enemies naturally followed; and these gradually led to the formation of an elementary

Army organization, in which the unit consisted of a military body or company (7172) of no fixed numerical standard, but accustomed to act together and to obey a popular leader. The existence of such companies is already indicated in the Song of Deborah (Judges v. 14, Hebr.), where it is said: "From Machir came down the troop-leaders [A. V. "governors"]; and from Zelulon those marching with the baton of the captain"; the captain here being "the writer" (see A. V.), or the man who kept the muster-roll of his troop—a duty later delegated to a special officer (Jer. lii. 25). Such companies consisted of volunteers, many of whom in course of time took up the business as a permanent occupation. In periods of national or local danger these men were

the landed proprietor furnished his contingent of fighting-men in proportion to his wealth; and his military reputation ordinarily depended upon such display of force. This was one of the reasons why Gideon, the most stable of the judges, was chosen to take the lead against the Midianites. In the later period of the Judges there were three elements in a general levy: (1) casual recruits, a more or less irresponsible body; (2) the freemen of the family or household, with their bondmen; (3) irregular troopers of the guerrilla order. Gideon's sifting process on the march (Judges vii. 2 *et seq.*) illustrates the various grades of quality in his motley Army.



AN ASSYRIAN ARMY MARCHING THROUGH A WOODED REGION.

(From Layard, "Nineveh.")

of great service to their people; but when no great occasion demanded their interference, they were apt to become a species of licensed freebooters. Both Jephthah and Samson seem to have been typical leaders of such free-lances, whose capacity for mischief, in the event of a wide-spread discontent with the existing order of things, was exemplified by David's band of outlaws.

While some of the ruder and rougher of the judges thus became leaders of semi-professional warriors, an entirely different order of soldiery was being developed in a more regular way. As the clan and family chiefs of the earlier days put their men into the field and led them, so in more settled times the great landholders furnished their respective quotas for the common defense. Thus the term גִּבּוֹר הַיָּד (gibbor hayid) in some cases came to signify both "man of valor" and "man of property"—that is to say,

The reign of Saul constituted a stage of transition in the military as well as in all the other affairs of Israel. During this régime the Philistines, the most military people of Palestine, had become a constant menace to the Hebrews, and had thereby revealed the imperative necessity both of a stable government and of a standing Army for the national defense. It was merely an unclassified levy that Saul had with difficulty raised against the Ammonites (I Sam. xi. 7 *et seq.*). After the repulse of those tribes, however, he dismissed the greater part of the host, retaining 3,000 to hold points of vantage in Bethel and Gibeah against the Philistines (I Sam. xiii. 2 *et seq.*). Naturally, the king and the crown prince Jonathan divided the command between them; the former selecting for his special service any man distinguished for personal prowess (I Sam.

xiv, 52). But the changing fortunes of the war and the king's mental troubles precluded any further development. Thus, while a standing force was recognized as necessary, the soldier was still any

age to the court, a small body of chosen troops who were strictly professionals, were equipped with a regular commissariat, and received fixed wages (compare I Kings iv, 27). These were not chosen, like the old levies, by tribal representation, but were recruited from the best available

Reign of David. Some had doubtless been members of David's former band of outlaws, while others were Philis-

times; and it was from the latter that the whole body derived its name, *הכרתי והפלתי* ("Cherethites and Pelethites"). At the same time, the general militia was still maintained and extended (II Sam. xviii, 1; II Kings i, 9; xi, 4, 19). Upon the death of David's old general Joab, the captain of the guard Benaiiah became commander of the whole Army; and it may be assumed that thenceforth the two positions were usually vested in the same officer.

All hopes that Israel would continue to be a great military nation came to an end through the misgovernment in the later years of Solomon, and the schism which it occasioned; nor had the Army under David attained to an equality with the re-

Decline Under Solomon; spective military forces of other leading Eastern nations of the period. In David's time, cavalry formed no part of the service. Introduced by Solo-

mon, it had to be abandoned by the immediate successors of that ruler. Both horses and chariots, however, were employed during and after the Syrian wars. According to the report of Shalmaneser II. of Assyria, who fought against him in 854 B.C., Ahab had 2,000 chariots; and the decline of the military power of northern Israel was marked by the reduction to which the successors of the latter had to submit (II Kings vii, 13, xiii, 7). Thus, Hezekiah of Judah was ridiculed by an Assyrian legate because of his lack of war-horses and riders (II Kings xviii, 23). All branches of the service were most fully developed in the military era of Jeroboam II. and Uzziah (Azariah). It is certain that the permanent maintenance of a large cavalry force was made difficult for Israel by reason of the rugged nature of the ground. Moreover, the Prophets opposed cavalry as a foreign innovation, and as tending to encourage relations with Egypt, the country from which most of the war-horses were furnished (Isa. xxxi, 1); and the service was further condemned as fostering a reliance upon mere human force (compare Ps. xx, 7, xxxiii, 7, cxlvii, 10).

BIBLIOGRAPHY: Apart from the data furnished by the Bible itself, some casual information is given in Josephus (*Ant.*). The inscriptional accounts of Assyrian wars in Syria and Palestine afford a few details. For the army operations of antiquity in the Orient, the Egyptian and the Assyrian monumental sculptures—especially the latter—are of high value. Special treatises are: Gleichgoss, *De Re Militari Hebræorum*, 1890; Zachariae, under the same title, 1835, and the articles in the Bible dictionaries, among the best of which is that of Bennett in the *Encyc. Biblica*. See also Spitzer, *Das Heer- und Wehr-Gesetz der Alten Israeliten*, 24 ed., 1879; Nowack, *Hebräische Archäologie*, i, 339 et seq.; F. Schwally, *Semitische Kriegsalterthümer*, vol. I, Leipzig, 1901.

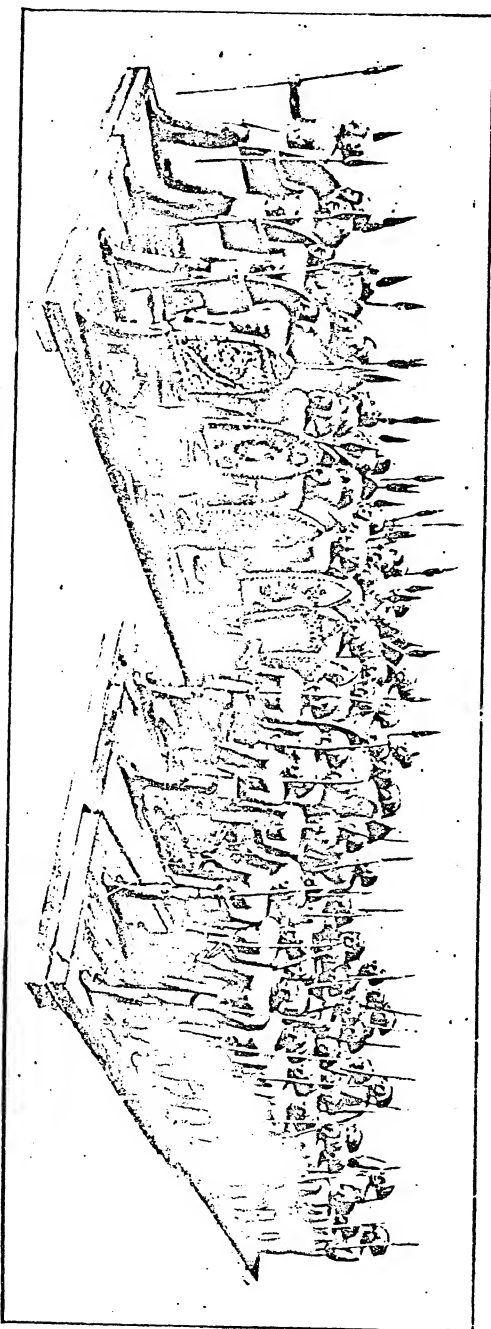
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one capable of bearing arms. Such a militia, naturally, provided its own supplies (compare I Sam. xvii, 17), and received no pay.

The decisive advance made by David consisted in his having at the capital, and indeed as an append-

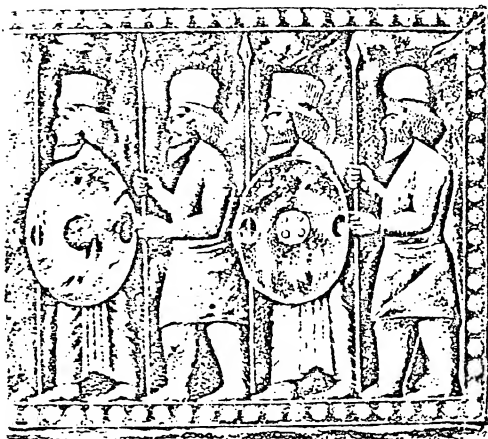
—**Ancient and Medieval:** Of peaceful disposition, the Jews at all times have shown bravery in war. As the terms for virtue among the Greeks and Romans, *ἀρετή* and *virtus* respectively, are derived from military prowess, so the nobleman among the He-



COMPANY OF EGYPTIAN SOLDIERS. FIGURES IN THE CAIRO MUSEUM.
(From Souda, "Historisches Museum", 7.)

Jews is called "ish hayil" (the man of [military] strength; warrior). Abraham, the prototype of the nation, while guided by the words, "Let there be no strife, I pray thee, between me and thee. . . . for we are brethren" (Gen. xiii. 8, R. V.), goes courageously to war against the four mighty kings to rescue his nephew, and refuses to take a portion of the spoils after having liberated the land of

Sodom (Gen. xiv. 14-23). It fell to Esau's, not to Jacob's, lot to "live by the sword" (Gen. xxvii. 40); yet no sooner did Simeon and Levi, the sons of Jacob, learn of the villainy (not "folly," as in A. V. and R. V.) which Shechem, the son of Hamor, wrought with regard to their sister Dinah, than



Persian Foot-Soldiers.

(After Coste and Flandin, "La Perse Ancienne.")

they "took each man his sword, and came upon the city boldly, and slew all the males" (Gen. xxxiv.). The Mosaic laws on warfare, which insist that peace should be offered to a city before it be besieged (Deut. xx. 10), are framed on the presumption that faint-heartedness is rare among the people; since the officers are enjoined to issue before the battle the proclamation: "What man is there that is fearful and faint-hearted? let him go and return unto his house lest his brethren's heart faint as well as his heart" (Deut. xx. 8; compare Josephus, "Ant." iv. 8 § 41; Sotah viii. 1). Indeed, the Song of Deborah echoes the spirit of heroic warfare, while it upbraids the tribes and clans that abode by the sheepfolds and would not come to the help of the Lord against the mighty (Judges v. 8 *et seq.*, 16, 23). Thus the battle of Gideon (*ib.* vii.) was a battle of heroes. So do the feats of Saul (I Sam. xi. 7-11), of Jonathan (*ib.* xiv. 13-15; compare II Sam. i. 22), of David (I Sam. xvii., xviii. 7) and his men (II Sam. xxiii.), and the warlike psalms (Ps. xx., xlviii., lxxviii., cx., cxlix.) testify to the value laid on prowess by the Hebrew nation. The religious enthusiasm of the Hasmoneans lent to their patriotism in war still greater intensity, and made of the people a race of heroes (I Macc. iii. 21, iv. 8 *et seq.*, v. 31 *et seq.*, vi. 42).

Under the Hasmonean dynasty a regular Army

was formed (I Macc. xiv. 32), the soldiers receiving payment. Jews served as mercenaries in the Syrian Army also (I Macc. x. 36). Hyrcanus I. was the earliest to maintain foreign mercenaries (Josephus, "Ant." xiii. 8, § 4); Alexander Jannæus did likewise (Josephus, "B. J." i. 4, § 3).

One of the chief obstacles in Jewish warfare at the beginning of the Hasmonean uprising was that the Jews were prevented from carrying arms on the Sabbath. This exposed them to the peril of being attacked without being able to defend themselves (see I Macc. ii. 38; Josephus, "B. J." i. 7, § 3; ii. 16, § 4; *ib.*, "Ant." xviii. 9, § 2); but it was decided that in defense, and in sieges as well, when the warriors were regarded as carrying out special divine ordinances, fighting on the Sabbath day was permitted (I Macc. ii. 41; Sifre, Dent. 204; Shab. 19a). Whether arms may be carried on the Sabbath as an ornament of the warrior, or not, is a matter of dispute between Eliezer—who stands on the affirmative side—and the other tannaim,

Fighting on Sabbath.

who see in weapons of war a necessary evil that the Messianic time, the world's great Sabbath, will do away with (Shab. vi. 4). "Nor did our forefathers," says Josephus ("Contra Ap." i. 12), "betake themselves, as did some others, to robbery; nor did they, in order to gain more wealth, fall into foreign wars, although our country contained many ten thousands of men of courage sufficient for that purpose." Of the heroic valor displayed by the Jews at the siege of Jerusalem, the last three books of Josephus on the wars of the Jews, and the Midrashim, give ample testimony. It filled Titus and his soldiers with admiration. And yet, despite the terrible losses and cruel tortures inflicted upon the nation by the victor, the war spirit did not die out in the Jewish people. Bar Kokba's Army, which tradition places at 200,000 men, performed wonders of heroism (Git. 57a; Lam. R. ii. 2; Yer. Ta'anit, iv. 69a; Pesik. R. 29, 30 [ed. Friedmann, p. 139b *et seq.*]).

The story of ANTHAI (Hanilai) and ASINAI (Hasi-nai), the Jewish robber generals, whose Army filled the lands of Babylonia and Parthia with fear, forms a strange chapter in the history of the Jews of the East (see Josephus, "Ant." xviii. 9, §§ 1-9).

But not only in their own country did the Jews prove to be brave soldiers. Josephus ("Ant." xi. 8, § 5) records that many Jews enlisted of their own accord in the Army of Alexander the Great, and that Ptolemy I., recognizing their bravery and loyalty, took many Jews and distributed them into garrisons (*ib.* xii. 1). Ptolemy Philometor and his wife Cleopatra committed their whole kingdom to Onias and Dosithæus, the two Jewish generals of the whole Army, whose bravery and loyalty were the safeguards of the queen in times of great peril (Josephus, "Contra Ap." ii. 5). Helkias and Ananias, two Jewish generals of Cleopatra, saved her throne from the onslaughts of her own son, Ptolemy Lathyrus (*idem*, "Ant." xiii. 13, § 1).

Sелеucus Nicator and Antiochus, his grandson, kings of Syria, received aid from the Jews in their wars, and in recognition endowed them with many privileges of citizenship (*ib.* xii. 3, §§ 1-3). The

Classical Times.

Jews aided the Romans, also, in their wars. Especially did Julius Caesar speak in terms of high praise of the valor displayed by the fifteen hundred Jewish soldiers engaged in his wars against Egypt and against Mithridates of Pergamum; and in recognition of their services he conferred especial favors on Hyrcanus, the high priest, and on the Jewish people (*ib.* xiv, 8-10). Mark Antony received assistance from Jewish soldiers, Herod having formed an Army of five Jewish and five Roman cohorts (*ib.* xiv, 15, § 3). On the other hand, Mark Antony, at the request of Hyrcanus, exempted the Jews from service in the armies because they were not allowed to carry arms or to travel on the Sabbath (*ib.* xiv, 10, §§ 12, 13).

It was reserved for the Christian emperor Honorius to issue (418) a decree—renewed by Theodosius, by Clotaire II., and by the Byzantine emperors—prohibiting Jews and Samaritans to enlist in the Roman army (Codex Theodosianus, xvi, 1, 8, 16), probably in view of their Sabbath observance, as Dohm ("Die Bürgerliche Verbesserung der Juden," i, 151) suggested; but, as he contended (*ib.* p. 154), this does not afford sufficient reason (see also "Protocoll der Dritten Rabbiner-Versammlung zu Breslau," 1846, p. 196; "Juden-Emancipation," in Ersch and Gruber, "Encyclopädie," p. 297, note 49).

Of the military spirit of the Jews of Babylonia the following fact bears testimony: Twelve thousand Jews had fought in defense of **Babylonia**. Caesarea Mazaca against Sapor I., only to be defeated and massacred; and when the news reached Samuel, the great teacher of Nehardea and friend of the new dynasty, he would not show signs of mourning, as his patriotic feeling was stronger than his love for his coreligionists (M.K. 26a).

Of the warlike spirit of the Jews in Arabia, the story of Dhu-Nawas and the chivalry of SAMAT'AL BEN-ADHYA are by themselves sufficient testimony. When Mohammed came to Medina he found the whole country full of Jews ready to resist him with arms in hand, and he was anxious to make them his allies. They refused. But though they were noted for being brave and sturdy fighters, they lacked strategic skill and organization. First the Banu Kainuka were surrounded, captured, and allowed to leave the country for the Holy Land; then the Banu Nadhir, part of whom were massacred, the rest emigrating also to Palestine; lastly

Arabia. the Jews of Khaibar, after having fought like lions, surrendered and emigrated to Babylonia (628). "The sword which the Hasmonæans had wielded in defense of their religion, and which was in turn used by the Zealots and the Arabian Jews [in the cause of freedom], was wrung from the hands of the last Jewish heroes of Khaibar" (Graetz, "History of the Jews," iii, 83). Benjamin of Tudela (twelfth century) found an independent Jewish warrior tribe living in the highlands of Khurasan near Nisapur, numbering many thousand families, regarding themselves as descendants of Dan, Zebulun, Asher, and Naphtali, under a Jewish prince of the name of Joseph Amarkala ha-Levi (Benjamin of Tudela, ed. Asher, pp. 83 et seq.). Another independent Jewish tribe bent upon warlike expeditions is mentioned by Benjamin

as living in the district of Tehama in Yemen (*ib.* p. 70).

When the city of Naples was besieged in 536 by Belisarius, the general of the emperor Justinian, the Jews, besides supplying the city with all necessities during the siege, fought so bravely in defense of

In Southern Europe. the part of the city nearest the sea, that the enemy did not venture to attack that quarter; and when Belisarius at last forced his entrance, they still offered heroic resistance, accord-

ing to the contemporary testimony of Procopius ("De Bello Gothico," i, 9; Graetz, "History of the Jews," iii, 31 et seq.; Gudemann, "Gesch. des Erziehungswesens der Juden in Italien," p. 2). When Arles was besieged by the generals of Theodoric (508), the Jews, loyal and grateful to Clovis, their king, took an active part in the defense of the city (Grätz, "Gesch. der Juden," v, 56; Eng. transl., iii, 36).

Jewish soldiers assisted Childeric in his war against Wamba. The Moors are said to have entrusted to Jews the guardianship of the conquered cities of Spain. Under King Alfonso VI of Castile, in 1068,

In Spain. 40,000 Jews fought against Yusuf ibn Tashfin in the battle of Zalzaka, with such heroism that the battle-field was covered with their bodies. Under Alfonso VIII, (1166-1214) there were many warriors among the wealthy and cultured Jews of Toledo that fought bravely against the Moors (Graetz, "History of the Jews," iii, 286; German ed., vi, 229). Alfonso X., called "the Wise," while infante, had many Jews in his army; and in the capture of Seville (1298) the Jewish warriors distinguished themselves so highly that, in compensation for their services, Alfonso allotted to them certain lands for the formation of a Jewish village. He also transferred to them three mosques which they turned into synagogues. The cruel fanaticism of the Moors had alienated the Jews, who were now won over to the Christians by the tolerant rule of the latter (Graetz, *ib.* iii, 592; German ed., vii, 136). Jews fought bravely at the side of Pedro the Cruel in defense of the cities of Toledo, Briviesca, and Burgos, against Henry de Trastámara, his brother, and had to pay for their loyalty to their king either with their lives and the lives of their undefended wives and children, or, as the Jews of Burgos had to do, with a heavy ransom to the relentless victor (Graetz, *ib.* iv, 123 et seq.; German ed., vii, 424).

According to Brisch ("Gesch. der Juden in Cöln," i, 77), the Jews of Cologne carried arms. They were enjoined to take active part in the military service and to defend the city in case of war ("Cöln'sche Geschichtsquellen," ii, 256, 311); the rabbis on the Rhine permitted the Jews to do so in case of siege. When excommunicated by Pope Gregory VII., Henry IV. was deserted by princes and priests, states and cities, but the Jews of Worms in common with their Christian fellow citizens stood by him and defended him with arms in hand. The emperor showed his recognition in the shape of decrees releasing them from paying toll in Frankfurt-on-the-Main, Dortmund, Nuremberg, and other centers of commerce (Grätz, "Gesch. der Juden," vi, 88). Jews

defended the city of Prague against the Swedes in the Thirty Years' War (Grätz, *ib.* x, 50; English ed., iv, 507); and in 1686, as loyal subjects of Turkey, they defended the city of Ofen against the victorious armies of Austria (Grätz, *ib.* x, 286). Under Boleslav II., in the tenth century, the Jews fought side by side with their Bohemian fellow-

Germany and Austria.

citizens against the pagan Slavs (see Löw, in "Ben Chanania," 1866, p. 348). The Jews of Worms and of Prague were practised in bearing arms. On the other hand, the Jews of Angevin England were prohibited from possessing arms by the Assize of Arms, 1181 (Jacobs, "Jews of Angevin England," p. 75).

Under Ferdinand II. and Maria Theresa, Jews served in the Austrian Army (Wolf, in "Ben Chanania," 1862, p. 61). In 1742-43 Rabbi Jonathan Eibenschütz, in common with other rabbis of Prague, advised the Jews to fight in defense of the fortifications of the city of Prague against the attacks of the French Army, he himself standing among them to cheer and encourage them. This is stated in a memorandum of the Austrian Jews, dated 1790, where many rabbinical arguments are given in favor of performing military service on the Sabbath in behalf of their country (Wolf, *ib.* 1862, pp. 62 *et seq.*).

Dohm ("Bürgerliche Verbesserung der Juden," ii, 236) relates that in the naval battle between the British and the Dutch, Aug. 15, 1781, a Dutch Jew fought with such heroism that many other Jews were induced to follow his example and join the navy, and the chief rabbi of Amsterdam not only gave them his permission and his blessing, but excused them from the observance of the Sabbath and the dietary laws as far as their military duties would interfere with it. Jewish soldiers in the Dutch navy excelled in courage and zeal in the conquest of Brazil (Kohut, in Simon Wolf's "The American Jew as Patriot, Soldier, and Citizen," p. 443; Graetz, "History of the Jews," iv, 693). Jews, encouraged by their rabbi, Isaac Aboab, defended the fort of Recife, near Pernambuco, against the Portuguese with such remarkable skill and heroism as to evoke the praise and gratitude of the government; for, without their dauntless resistance, the garrison would have been compelled to surrender (Graetz, *l.c.* pp. 693, 694). When the French fleet, under Admiral Cassard, made a sudden attack on the Jewish colony of Surinam in 1689, it was met with brave resistance; and, despite the fact that it was a Sabbath day, the Jews fought valiantly for their colony (Kohut, *l.c.* p. 460). Of this bravery they gave proof a second time, in 1712, when Cassard again attacked Surinam, on which occasion one of the Pintos defended the fort single-handed until, overwhelmed by superior force, he was compelled to surrender (Kohut, *l.c.* pp. 454-61). Especially did David Nasi distinguish himself by his heroic valor and skillful generalship. He died in 1743 on the battle-field, in his thirty-first campaign against the Maroons (Kohut, *l.c.* p. 466).

The Jews of Poland were, like their fellow citizens, enjoined to do military service. In Lithuania and the Ukraine they fought alongside their Christian brethren. In the rebellion of the Cossacks (1648-1653) the Jews fought with the noblemen

against the rebels. Among those that fell at Ostrog and Zaslav, under Marshal Firley, there were many hundreds of Jewish soldiers. John III. Sobieski, by a decree of 1679, exempted the Jews from military service; nevertheless, they fought in times of peril for their country. When, in 1794, the

Poland.

population of Warsaw rose in arms, Jews were among them; and a whole Jewish regiment fought under Colonel BERKO near Praga against Suwarow (Sternberg, "Gesch. der Juden in Polen," pp. 54, 55; Ph. Bloch, in "Oesterreichische Wochenschrift," 1900, p. 280 (see RUSSIAN ARMY, below).

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—**Modern:** There is no record of Jews serving in the mercenary forces employed by the Continental monarchs after the decay of the feudal system and before the introduction of national armies and navies after the French Revolution. But they have always been found among their countrymen when the patriotic spirit has been roused. The record of the Dutch Jews in the colonial forces continues a high one to the present day. In the Alt-Neu-Schule, the ancient synagogue of Prague, hangs a banner said to have been presented by Emperor Ferdinand III. to the Bohemian Jews for their gallant share in the defense of Prague against the Swedes in 1648, notably that of a special company formed to extinguish fires caused by the enemy's artillery.

In Europe, prior to the Napoleonic campaigns, Jews were often in evidence in military affairs as Army contractors. Joseph Cortissois (1656-1742), to whom Marlborough owed much of his success, is perhaps the most prominent of these. The Jews of Holland, of Britain, and, later on, of America, did good service in the armies and navies of the free countries during the eighteenth century. An English officer, Aaron Hart, born in London in 1724, was among the first British settlers in Canada. Isaac Myers, of New York, organized a company of "bateau-men" during the French and Indian war in 1754.

American Jews most readily took up arms in the Revolutionary war. Forty-six names are known, twenty-four of them being those of officers, prominent among whom is Col. Isaac Franks. Col. David Salisbury Franks, who was of English birth, was prominent in resistance to the British. At that time there were scarcely 3,000 Jews in all North America.

In the War of 1812, 44 Jews took part, from Brig.-Gen. Joseph Bloomfield and 8 other officers, down to Private Judah Touro; in the Mexican war of 1846, 60 Jews served, 12 of them officers, among whom was David de Leon (afterward surgeon-general of the Confederate armies), who twice received the thanks of Congress. Over 100 Jews have served in the small regular Army of the United States (including Major Alfred Mordecai, attaché during the Crimean war, and the author of works on ordnance and explosives; and Col. Alfred Mordecai, Jr., recently chief of the National Armory, Springfield, Mass.). Three naval officers have been particularly distinguished; namely, Commodore Uriah Phillips Levy (died 1862), who secured the abolition of corporal punishment and rose to the highest rank in his day; Capt. Levi Myers

American Jews in the Revolu- tionary War.

Harby (died 1870); and Commander Adolf Marx at a recent date.

But it was the great Civil war that gave to the Jews of the United States their greatest opportunity of proving their military ardor and capacity. Then patriotism and gallantry shone out most brilliantly. Fourteen families alone contributed 53 men to the ranks; and 7 men have been traced

Jews in the Civil War. who received from President Lincoln "médals of honor" for conspicuous gallantry. Simon Wolf gives a list of

Jews serving on the Union and the Confederate sides, which exhibits 40 staff officers (including a commissioned hospital chaplain, the Rev. Jacob Frankel), 11 naval officers, and a total of 7,878 of other ranks, out of a Jewish population of less than 150,000 souls. Among these were at least 9 generals (Brevet Maj.-Gen. Frederick Kneller of Indianapolis being the highest in rank), 18 colonels, 8 lieutenant colonels, 40 majors, 205 captains, 325 lieutenants, 48 adjutants, etc., and 25 surgeons.

In the recent war with Spain (1898) American Jews were equally active. It has been asserted that the first volunteer to enroll and the first to fall were alike Jews. It is certain that Jews served in both the navy and the Army to an extent far beyond their due numerical proportion, and that they

Jews in the Spanish-American War. behaved with zeal and valor. The numbers of officers engaged were as follows: Army 32; navy 27; non-commissioned officers and men—Army 2,451; navy 42. These figures are based upon the preliminary lists given in the "American Jewish Year-Book" for 1900-1.

Before the armies of their native lands were open to them, adventurous Jews not seldom became soldiers of fortune. Such was Perez Lachman (better known as General Loutstamm), who held high command in the Mahratta army. Dr. Joseph Wolff, the missionary, when visiting central Asia and northern India in 1829, found a number of Jews of leading military rank in the armies of native princes.

But it was especially through the forces of the French republic, consulate, and empire that the Jews became active as soldiers or sailors. It has been alleged, but on nebulous grounds, that the great marshals, Soult and Masséna, were themselves Jews. Be this as it may, there

Jews Serve Under Napoleon. were 797 men serving in 1808 out of 77,000 French Jews; and many a Polish community for the first time be-

held a foreign Israelite in the person of some soldier of Napoleon. Two decorated Jewish soldiers, Jean Louis May and Simon Mayer, sat in the Sanhedrin of 1806. A Jewish officer, Lazarus Mayer Marx, was appointed to the marine artillery in 1810. A Jewish regiment under one Berko was among Kosciuszko's forces in the Polish revolt. Berko became a colonel in the French Army, and died during the campaign of 1811. Many Jews were also in the national armies assembled against Napoleon. Joshua Montefiore (1752-1813), uncle of the late Sir Moses Montefiore, served in the British Army, and, as an officer of the East Yorkshire Regiment, was present in 1809 at the capture of Martinique and Guadalupe. The duke of Wellington is reported to

have said, in 1833, that not less than fifteen Jewish officers had served under him at Waterloo. Among these was Cornet Albert Goldsmid (1794-1861), who

afterward rose to the rank of major-general in the British service. He **Jews Under Well-** had been preceded in the rank of gen-
ington. eral by Sir Jacob Adolphus, M.D.

(1770), inspector general of hospitals; Sir Alexander Schomberg, Royal Navy (1716-1804); Lieut.-Gen. Sir David Ximenes (died 1848); and has been followed by Lieut.-Gen. Sir George d'Aguilar, K.C.B., and Maj.-Gen. George Salis-Schwabe, not to mention a singularly large number of gallant gentlemen of less immediate Jewish origin.

The names are known of 125 Jewish soldiers of the Prussian Army who served in the campaigns of 1813-15, 20 of them officers, one a drum-major. Sixteen of these received the Iron Cross for valor. Altogether 343 Jews served in the Prussian Army at that time, of whom only 80 were conscripts and no less than 263 volunteers. At the conclusion of the war there were 731 Prussian Jews serving. Among these may be mentioned Lehmann Cohn, a sergeant of the Second Chirassiers, who earned the Iron Cross at Leipzig, and fought in La Haye Sainte at Waterloo. One of his sons fought as a captain in Italy in the fateful year 1848; and another, still living in London, earned his medal under the walls of Delhi in 1857. Mention must also be made of that remarkable woman, Louise Grafemus (really Esther Mameh), who, in search of her husband who was in the Russian Army, disguised herself and served in the Second Königsberg Uhlans, was wounded twice, and rose to be sergeant-major, and received from Bülow the Iron Cross. She found her husband in 1814 under the walls of Paris, only to

A Jewess Sergeant-Major. see him fall in action the next day, when grief betrayed her sex. She was then thirty years of age, and was sent back to her two children at Hamau, her home, with great honor.

Jews served in the Austrian Army from the year 1781. Emmanuel Eppinger became an officer in 1811, and earned decorations from two monarchs. In 1809 Von Hönigsberg was made lieutenant on the battlefield of Aspern, and several sons of Herz Homberg, the Bible commentator, were officers (see Wertheimer, "Jahrbuch," i. 16, ii. 187 and 237). The Dutch Jews behaved particularly well in 1813-15. They had been recognized as brothers-in-arms since 1793.

In considering the naval and military services of European Jews after the Napoleonic campaigns, it must be remembered that Jews have not been treated more indulgently than their Gentile neighbors in the matter of military duty where universal service is the rule, especially where, as in Russia, and particularly Rumania, they are still exposed to civil disabilities. In Russia, indeed, 38 per cent of the Jews liable to serve in the Army are called out, as against 30 per cent of the general population; but this is due to the retention on the books of the names of absentees and possibly of deceased persons also, whenever these happen to be Jews. In this way it is made to appear that an overwhelming proportion of Jews seek to escape their military duties; but the experience of every other country would suffice to

expose the inaccuracy of this proposition. A quarter of a million Jews are on the books of the active and reserve forces of the Russian empire, 75,000 of whom serve on the peace strength.

Turning to Germany, where service in the Army is equally compulsory on all Jewish as on other German citizens, it is interesting to find that members of 1,101 congregations, to the number of 4,703, have been traced by name who served

Jews in against France in the campaigns of Modern 1870-71. Of these German Jews 483 European were killed and wounded, and no less than 111 were decorated for conspicuous gallantry. Owing to the privilege enjoyed by the officers of German regiments of reserving commands to their own social class, there are no Jewish officers in the active German Army, with the exception of the Bavarian contingent, and none in the navy.

In Austria-Hungary matters are different. As early as 1855 there were 157 Jewish officers, many in the medical corps. In 1893 Austria-Hungary had 2,411 of her Jewish citizens enrolled in all branches of her Army and 325 in her navy. Besides these there were as many as 2,179 Jewish military, and 2,000 active officers, exclusive of those in the reserve contingents. These numbers were considerably above 8 per cent of the total Jewish population.

In France, again, 10 Jews have reached the rank of general officer. In the beginning of 1895 there were serving also in the active Army 9 colonels, 9 lieutenant-colonels, 46 majors, 90 captains, 89 lieutenants, and 104 sublieutenants of Jewish birth. The Jewish officers of the reserve in 1883 numbered 820. These contingents are largely in excess of the proportional representation for which the Jewish population of France would call.

The Italian Jews, comparatively few in number, have a particularly brilliant military reputation. Two hundred and thirty-five Jews volunteered for the Piedmontese Army in 1848. In the one Tuscan battalion, which bore off the honors at Curtatone and Montanaro, no less than 45 Jews,

High from Pisa and Leghorn, were serving Reputation at the time. In the Crimean war of Italian Sardinian as well as French, British, and Russian Jews took part. Fully

260 Jewish volunteers came forward in 1859, and 127 of them followed Garibaldi at Naples in 1860. Among the renowned "Thousand of Marsala," too, there were 11 Jews. In 1866, when there were but 36,000 Jews in all Italy, 380 volunteered for active service. In the Royal Italian Army that marched into Rome in 1870, there were 256 Jews. General Ottolenghi has reached high command, and is decorated with several orders for distinguished service. Other Jewish officers of lower rank in 1891 numbered 204 in the active Army, and 457 in the various reserve forces; that is to say, about seventeen times the proportional quota of Italian Jewry.

Among the smaller states, the Jewish soldiers of Bulgaria, and even those of Rumania, have behaved with singular gallantry. Forty Jewish volunteers received medals from the sultan of Turkey after the recent Greek war.

There remain only the British Army and navy to be spoken of. Service in these is a superlative test of Jewish patriotism and aptitude for military duty, since such service is absolutely voluntary, and includes the tedium of tropical garrison duty far oftener than the excitement of war. Some families of less immediate Jewish descent, such as the Barrows and Ricardos, contribute many officers of distinction. But reckoning only gentlemen of Jewish birth, there were in Jan., 1902, 12 naval and marine officers, 39 officers of the regular Army (including Col. Albert E. W. Goldsmid, late assistant adjutant-general; Lieut.-Col. J. J. Leverton, C. M. G., the diplomat; and Major F. L. Nathan, superintendent of the Royal Explosives Factory), 17 officers of British militia, and 86 officers of British volunteers. Adding colonial Jewish officers of militia

Jews in the and volunteers, Canada provided 2, British Fiji 2, Jamaica 2, Australia 27, New Army and Zealand 8, South Africa 43, and India Navy. 1, making a total of 239 Jewish officers in the British forces. The colonial

Jews have done particularly good service, Capt. Joshua Norden (1847), of Natal, being the first Jew to fall in South Africa, where Col. David Harris in 1896 concluded a stiff little campaign near Kimberley. Official returns exist of the religion of the non-commissioned officers and rank and file of the British regular Army and militia; but these are notoriously unreliable. The recruits on and after enlistment incline to regard their religious denomination as a private and personal matter, and therefore exhibit a preference for the all-embracing "Church of England," to which three of every four private soldiers elect to belong. Exclusive of officers, there were on Jan. 1, 1899, 82 Jews reported in the ranks of the Army and 46 in the militia; but the progress of the South African campaign led to the identification of many more Jewish sailors and soldiers, of whom over 2,000 have taken part, with distinct credit to their race, in the Transvaal war. There were serving in Jan., 1902, not less than the following numbers of British Jews, every one, it must be repeated, enrolled of his own free will and accord: Royal navy and marines, 120; regular Army, 550; British militia, 180; British yeomanry and volunteers, 800; and colonial militia and volunteers, 500, a goodly proportion of the Jews in the British empire. For there are also Jews in India, the Beni Israel, who for over a century have contributed gallant and faithful soldiers to the Sepoy infantry. In 1869, from that small community there were serving in the Bombay Army 36 native officers and 231 soldiers. With the introduction of "class regiments" formed entirely of men of the chief warlike races of India, the military career of the Beni Israel became restricted, until they entered the hospital corps and armed police of that great Eastern dependency.

Bearing in mind the universal liability to military service in Continental states, and comparing the Jewish with the Gentile population of each country, it may be calculated that there are now serving on the active peace strength of the undermentioned regular armies and navies of Europe the following numbers of Jewish citizens: Russia, 75,000; Austria-Hungary, 11,700; Germany, 6,400; France, 1,400; Italy, 850;

Rumania, 750; Great Britain and Ireland, 650; other states, 1,350; making a total of 98,000 European Jews who may be termed for the time being professional soldiers and sailors. But including the Jews who would be called out to bring up to war strength the various auxiliary and reserve forces of European countries, it would be found that their nine millions of Jewish subjects would place under arms some 350,000 soldiers of well-proved military quality. See RUSSIAN ARMY.

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G.

F. L. C.

Jews served in the armies of the Chazars and in the Jewish dukedom of Tuman as early as the ninth and tenth centuries (Chvolson, "Ibn

Russia: "Ist," p. 17; Mordtmann, "Isztachri," p. 103). Records are extant concerning two Jewish envoys, Saul and Joseph, who served the Slavonian czar about 960 (A. Harkavy, "Juden und Slavische Sprachen," pp. 143-153); concerning ANBAL THE JASSIN, who, in 1175, served under Prince Bogolyubski of Kiev ("Polnoe Sobranie Russkikh Letopisei," II and V.); and concerning Zachariah Gail Gursis (probably GRIZOLFI), prince of Tuman, who in 1487 offered Czar Ivan Vasilyevich of Moscow "to come to him and to serve him with his whole household, or first alone, with only a few of his men," which offer was accepted by the czar in a letter, dated March 18, 1488; but for certain reasons he did not go to Russia ("Sbornik Imperatorskovo Russk. Istor. Obshchestva," XXXV, 41, 42, 43). In the responsa of Rabbi Meir of Lublin (Venice, 1638), p. 103b, mention is made of BERACHAU, "THE HERO," who was killed in the Polish war against Russia, near Moscow, in 1610. From a document discovered in 1900 at the Archives of the St. Petersburg Archeological Institute it is evident that among the "Children of Boyars" who enlisted in the Russian military service in 1680 two were Lithuanian Jews, Samoil Abramov Vistizki and his son Juri (Goldstein, in "Voskhod," 1900, No. 30). The warlike Jews of the Caucasus also deserve mention.

When the old kingdom of Poland came under Russian rule, Jews were not admitted into actual service in the Russian Army, but instead had to pay a special military tax.

By an edict of Emperor Nicholas I., issued Aug. 26, 1827, the Jews were ordered to perform actual military service on the basis of a special and very severe statute. According to the regulations of this statute, the authorities were permitted to take recruits from Jews at the ages of 12 to 25 (see CANTONISERS), and "supernumerary" recruits (*bezachotnye*) even up to the age of 35. The practical application of these regulations gave rise to direful abuses and corruption. The Jews were subjected to heavier

duties in performing military service than the rest of the population, being compelled to furnish 10 recruits per 1,000 inhabitants every year, while non-Jews were to furnish 7 per 1,000 every alternate year (Mysh, "Rukovodstvo k. Russkimi Zakonami o Yevreyakh," p. 411). For arrears in taxes Jews had to furnish one additional recruit for every 2,000 rubles. The Karaites, who applied to the czar in 1828, were exempt from military service ("Voskhod," 1896, VII, 2).

In 1853 temporary regulations were issued, permitting Jewish communities and private individuals to present substitutes from among those of their coreligionists that had been detected without passports. Great atrocities and corruption resulted from these regulations, which were abolished by the emperor-reformer, Alexander II., who, on Sept. 10, 1856 (Complete Russian Code, 2d ed., V. XXXI, No. 30,888), ordered that henceforth recruits from Jews should be taken on the general basis; thus prohibiting the recruitment of minors and of "supernumeraries" (see POIMANNIKI).

The following table, derived from official sources, will show the number of recruits enlisted, and also that of the alleged arrears:

Year.	Jews Enlisted.	Deficiency.
1876.....	6,427	2,455
1877.....	5,183	4,351
1878.....	6,503	2,630
1879.....	7,983	2,281
1880.....	9,268	3,054
1881.....	8,084	1,702
1882.....	6,910	2,527
1883.....	7,774	2,559
1884.....	8,725	2,340
1885.....	12,070	746
1886.....	12,363	407
1887.....	13,141	572
1888.....	14,352	378
1889.....	14,755	437
1890.....	15,837	890
1891.....	15,438	1,053
1892.....	15,306	3,084
1893.....	14,171	1,263
1894.....	14,184	1,238
1895.....	15,831	1,588
1896.....	15,934	1,468
Total.....	240,345	36,903

In the law of Jan. 13, 1874, enacting universal military service, no special regulations concerning the Jews are mentioned. Various exceptional rules as to their duties in the military service were formulated later, and are contained in the laws of Feb. 15, 1876; Jan. 9, 1877; May 9, 1878; April 12, 1886, etc. By the law of May 9, 1878, the Jews who had enjoyed the privilege of the first grade—that is, in being exempt from service on account of certain family conditions—were deprived of their privileges in case of deficiency of Jewish recruits in the other grades. By the law of 1886 the family of a Jew who evaded military service was fined 300 rubles. For the detection of such a refractory conscript a premium of 50 rubles was offered. Since the enactment of 1874 great prejudice was manifested by Russian Gentiles against the Jews as soldiers, especially as regards the arrears in Jewish recruits; but official reports show that from 1876 to 1897, 240,345 Jews were taken into the Russian Army, and the number of uncomplying conscripts did not exceed

36,993 for the twenty one years. It has been proven, however, that a larger proportion of Jewish recruits were enlisted, compared with the general population, the apparent discrepancy being accounted for by the irregular registration of deaths in the death registers, and also by the large emigration of Jews from Russia.

In addition to the statistics furnished in the foregoing table, Jewish recruits to the number of 8 were enlisted in 1874 and 1875. The fact must be taken into account that service in the Russian Army entails hardships upon the Jews than upon non-Jews, for the following reasons: (a) In military service the Jews are often prevented from observing the laws of their religion, as, for instance, concerning kosher food; (b) the relation between Jewish and Christian soldiers is not very pleasant, and the presence of the Jews in the Army is most unsatisfactory; (c) the military service does not give any preference to the Jewish soldier, who is compelled to leave the place of service for the pale of Jewish settlement immediately after the completion of his military service. "Under such circumstances," says Meyer, "one should be surprised rather at the comparatively small number of arrears among the Jewish recruits."

Russian military authorities—among them General Yermolov in his "Diary," published in the "Artillerie-Zeitung" of 1794; General Lebedev in "Russkoye Obozreniye," 1858 (No. 39); and Major-General Kuznetsov in "Voennyy Sbornik" (Military Collection), 1880, vol. 7, 8, 50—have often testified to the real patriotism and bravery of the Russian Jewish soldiers. The daring deeds of Goldstein in the war for the liberation of the Slavonians (in 1876), of Gurevsky, near Erzerum (in 1878), and of Leib Fainberg, near Plevna (in 1878), will be long remembered. L. Orshanski was in the emperor's guard for 54 years, and was buried with military honors in St. Petersburg in 1899 ("Jidd. Chron." March 17, 1899).

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II. R.

ARNHEIM, FISCHEL: Bavarian deputy and lawyer, born at Baireuth, Bavaria, Feb. 23, 1812; died there Jan. 31, 1864. He was destined by his parents for a civil career. They gave him a thorough Jewish education, and he was at a very early age proficient in Bible and Talmud. But his love for science induced him to prepare himself for the gymnasium, the highest class of which he entered at the age of seventeen. Arnheim subsequently studied law at the universities of Munich and Erlangen; and in 1848 he was appointed royal attorney

at law at Naila, and later in his native town, Bayreuth.

Owing to his wide reputation as a lawyer, Arnheim was elected by the cities of Hof and Münchberg to the Bavarian legislature, where his juridical knowledge and unbiased and independent attitude made an impression. In appreciation of his services the freedom of the city of Hof was conferred upon him, and his reelection on four occasions to the legislature was never opposed.

He was the only Jew in his electoral district. He remained a deputy until his death. Being a student of Bible and Talmud, Arnheim successfully defended his coreligionists against accusations raised by anti-Semitic members of the legislature.

BIBLIOGRAPHY: Kayserling, *Gedachtnißblätter*, p. 2; *Allg. Zeit. des. Jud.*, 1869, pp. 115-116.

S.

M. B.

ARNHEIM, HEYMANN: German rabbi; born at Wargowitz, Prussia, Feb. 6, 1796; died there Sept. 22, 1865. While still a child he was left fatherless, and from the age of twelve was compelled to earn his own living. Notwithstanding these unfavorable conditions, he acquired a knowledge of Latin and Greek, and, more especially, of the German language and literature. He first became a private teacher at Neu-Strelitz; then (1824) a school-teacher at Franstadt, and finally (1827) occupied a similar position at Glogau. There he published (1830) his first work, "Leitfaden beim Unterricht in der Mosaischen Religion." In 1836 he translated into German and commented on the Book of Job. This translation was highly appreciated by the learned world, and Arnheim was invited by Zunz and Sachs to collaborate in the translation of the Bible that they were preparing. To this work Arnheim furnished the following books: The first four books of the Pentateuch, Kings, Ezekiel, Hosea, Obadiah, Jonah, Micah, Nahum, Zechariah, Proverbs, Job, Ruth, Ecclesiastes, Esther, Nehemiah, and Jeremiah—this last in collaboration with Sachs.

In 1840 Arnheim became head teacher (*Oberlehrer*) at Glogau, and commenced to preach in the great synagogue. The same year he published a translation of the Sabbath prayers and of the Yotzer for Purim, with notes in which he displayed a great knowledge of Midrashic literature. In 1849 he became rabbi of the Zeller Institution.

Arnheim was a contributor to many scientific journals, such as the "Hallische Jahrbücher" and the "Magazin für die Literatur des Auslandes."

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S.

I. Br.

ARNHEM: A city of Holland, situated on the Rhine about fifty miles southeast of Amsterdam. No Jews are mentioned in the records of the city prior to 1404. In that year two Jews are mentioned as having passed through Arnheim on a royal errand to Zutphen, and as having been detained on their return by floods in the former place, where the city authorities provided for their maintenance. A curious statement of the supplies granted them is found in Van Hasselt, "Geldersche Oudheden," i. 66, § 21. The city archives also reveal the facts that about the mid-

dle of the fifteenth century a Jew was appointed city physician, and in 1449 a riot took place in Arnhem

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before the house of a Jew, in which the Jew Isaac was so energetically defended that the authorities, fearing removal from office, agreed to resign in a body if any one of them were dismissed. On Ash Wednesday, 1459, a Jew was baptized in Arnhem, and in 1460 it was announced that all meat sold by Jews must be provided with a little yellow marker; disobedience entailed a fine of ten groschen ("Alle vleesch dat de Joden gehandelt hebben, en sal men nyet verkoopen, daer en sy en ghel Vaenken by den vleesch daer men 't merdeliken bi kennen mach. Die anders dede verloor 10 gr."). On September 21, 1451, Cardinal Nicolaus de Cusa preached in Arnhem on absolution, and declared that none should ever receive absolution who permitted a Jew practising usury to dwell alongside of or below him. At the same time he ordered, under penalty of expulsion, that all Jews should register at the burgomaster's office, and in future wear a Jew badge upon their outer garment. They were not allowed to exact interest on pledges, nor henceforth to lend money to Christians at all; every transgression of this regulation was punishable with a fine of 4 g. to be paid by both Jew and Christian. Within the space of a year all existing loan-offices must be closed without stringency upon borrowers; and Jews must leave the city, unless they earn their bread by labor and honest commerce without usury, and wear a badge for recognition by all ("Oir broet niet hoeren Arbeide verdienen of regtveerdige komanschap sonder woekeren, doen wolden, en mits zy dat Teyken boven heur Cleeden dragen, daer mense bi kennen mach"). Meanwhile it was ordered that no one should do them any injury by day or night, openly or secretly ("dat nyenant an den Joden enich arch son keeren by dage off by nacht, heymelich off openbaer"). On Jan. 10, 1571, Alba notified the authorities of Arnhem that all Jews living there, and all their property—of which an inventory was to be made—should be seized and held in ward until further disposition be made. This demand was,

Jews but Tolerated.

as far as is known, not complied with by the authorities of Arnhem, while the authorities of Zutphen replied that no Jews lived there. Probably as a result of Charles V.'s cruelty the Jews left Holland; they returned, however, in the seventeenth century, when Jews were found in the eastern portion of Gelderland and Holland. Immigrants from Poland also arrived, usually by sea, and settled preferably in the western harbor-towns. Not until the end of the seventeenth century were traces of Jews again found in Arnhem. A resolution dated March 20, 1663, denied citizenship to Jews, and forbade them to follow the butcher's trade; it shows that they had at least the right to settle there.

The first mention of a synagogue was made in 1735, when the physician Levi Heymans registered a complaint with the burgomaster and the assessors, in which he petitioned that the congregation "be compelled to afford him peaceable possession of his sitting in the Jewish synagogue." On Feb. 7, 1765, three Jews, as wardens of the Jewish congregation, presented a petition stating that the congregation

had greatly increased in numbers, and that their meeting-place for prayer in the house of Solomon Cohen, which they had used a number of years, had become too small. In response they were requested to prepare a plan and submit a constitution and by-laws for the government of an incorporated congregation. The plan submitted was officially

Synagogues.

approved April 17, 1765, the congregation was established, wardens were elected, and the constitution was read at a meeting of the congregation. Among the first wardens was Samuel Jacob Hanan, who was associated with a Catholic named Kerkhoff in a large china and pottery factory, the products of which were used by the city authorities and were famous for taste and finish. In the Walstraat, close to the town wall, a house was set aside for the synagogue; the approach to it was by a narrow lane which still bears the name "Joodengang" (Jews' way). It was leased for twelve years, from April 1, 1769; and in 1782 another house close to the wall, by the Velperpoort, was hired and fitted up as the synagogue.

At first the Jews of Arnhem buried their dead in the neighboring village of Huizen. Later they used the more distant cemetery in Wageningen, where a considerable Jewish congregation existed. Two Jews, Solomon Cohen Jacobs and Samuel Levie, on Sept. 22, 1755, petitioned the authorities for a suitable burial-place. By a resolution of

Cemeteries.

Oct. 13, 1755, a lot forty feet by one hundred was assigned to them, to be fenced in by them, but otherwise free of all expense. On April 11, 1808, a larger tract was purchased (adjoining this), and continued in use till 1865, when a general city cemetery was laid out, and a distinct portion was assigned to the Jews. An agreement was made that the Jews should not alienate their part of the cemetery, and that the city should never disinter the bodies.

A benevolent society was established, possibly only a burial society, although, according to a provision of the by-laws, all fines collected were to be paid partly to the town hospital, partly to the Jewish poor. When the congregation became too large for this synagogue, a site for a new building was purchased in the Kerkstraat for 5,000 florins in 1798. It is evident that at the end of the eighteenth century the congregation of Arnhem was prosperous, and that it contained many wealthy Jews. This fact is shown by an event mentioned in only one place (Van der Aa, "Aardrykskundig Woordenboek," under "Arnhem"). In 1783 a riot took place in Arnhem because the city authorities sold a portion of the old burial-place surrounding the large church on the "Markplein" to a Jew, who erected thereon a mansion. Public indignation was allayed only by the restoration of the cemetery, properly fenced in, to its original purpose. In 1852 another site was purchased, upon which the present synagogue stands, the former building being used for a school. On Aug. 19, 1853, a new synagogue was consecrated. A model bath-house was established in 1885 through the efforts of Chief Rabbi T. Tal. In 1891 the school was removed to an elegantly appointed building belonging to the congregation, adjacent to the synagogue.

After the time of the French consistorial division of the country, Nymegen was the seat of the rabbinate for the province of Gelderland. But on the death of Jacob Lehmanns, in 1887, the seat was transferred to Arnhem; and on June 26 of the same year Tobias Tal, a graduate of the Amsterdam rabbinical seminary, was elected chief rabbi. He remained until he was called to The Hague in 1895; and his brother-in-law, Louis Wagenaar, formerly chief rabbi in Leenwarden and of the province of Friesland, was appointed his successor in Arnhem. Other learned men, with at least local reputation, were: Joel Frankfort, teacher from 1836 to 1866, esteemed for Talmudic learning;

J. Waterman, translator of Fürst's Hebrew lexicon into Dutch, and a leader of the reform movement in Dutch Judaism which reached fullest development about 1860. In 1780, the jurist Jonas Daniel Meyer was born in a house situated where the synagogue now stands. The Dutch poetess, Estella Herzfeld, wife of Mr. Hymans, passed a portion of her life in Arnhem.

Besides the burial and charitable societies that exist in every Jewish congregation, Arnhem has the following: (1) Hizzuk Emunah, an association for the study of rabbinical literature; (2) Berit Abraham, a society that gives pecuniary aid to lying-in women, and toward expenses attendant on the ceremony of circumcision; (3) Sadakas Ahim, an association composed of small traders, for mutual assistance in times of sickness and mourning; (4) a charity association, and an association for lending money without interest to small traders, and several others. The Home for the Aged was removed to a new and better house in 1899, and steps were taken to establish an orphan home in Arnhem for the whole province. In addition there is a society for dowering respectable girls, and for providing poor school children with clothing, especially on their attaining the thirteenth year; also a fund for remitting money to Palestine.

The Jewish population in 1898, according to the rather unreliable "Provincial Verslag," was 1,390 in a total population of 56,413—about 2.5 per cent. There were 30 births in 1898, a rather small proportion; but the death statistics were more favorable, seeing that, while the mortality in the whole population of the town was 1,929 (18½ per thousand), among the Jews there were only 19 deaths (13½ per thousand). This mortality is the highest of recent years, the average number of deaths being 16. The Jews of Arnhem support themselves mainly as small traders in clothing and woolen goods. The meat business affords employment to a number of Jews, who may be said to control the trade. Several large stores

Statistics. are maintained by Jews. There is only one Jewish lawyer, who is a member of the city council, and maintains a banking-house; he and a Jewish member of the bar, with a few teachers, compose the academically educated Jewish population of Arnhem. Nevertheless, the congregation may be accounted one of the most prosperous in Holland.

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Van der Aa, *Aardrijkskundig Woordenboek*; Koenen, *Geschiedenis der Joden in Nederland*. For its later history, Waterman's oration, to have been delivered at the dedication of the New Synagogue, Arnhem, 1888, but printed and circulated only—now very rare—is valuable.

G.

J. VR.

ARNOLD: Cardinal-bishop of Cologne; died April 3, 1151. One of the few prelates who, during the Crusades, protected the Jews from the violence of the mob. When, during the Second Crusade, the inflammatory sermons of the French monk Rodolphe caused the populace throughout the Rhine provinces to attack the Jews, and torture and kill such of them as would not accept baptism, this cardinal bishop was persuaded by a gift of money to set aside the castle of Wolkenburg, Lorraine, near Königswinter, as an asylum for the Jews, and to allow the many Jews that fled thither to defend themselves with arms against the aggressors. The property that the Jews left behind was turned over to the bishop. This occurred on Sept. 23 and 24, 1146. Toward the end of that month two Jews, Abraham and Samuel, were murdered on their way up to the castle. Moved by a second present from the Jews, the bishop had the murderer cruelly put to death.

BIBLIOGRAPHY: Arnims, *Regesten zur Gesch. der Juden im Fränkischen und Deutschen Reich*, Nos. 236, 237, 250; Brisch, *Gesch. der Juden in Köln*, 1879, p. 146. The authority for these statements is Ephraim ben Jacob, who was one of those shut up in Wolkenburg. Besides his account, see Seubauer and Stern, *Hebr. Berichte über die Juden-Verfolgungen während der Kreuzzüge*, 1882, pp. 60, 190; Grätz, *Gesch. der Juden*, vi. 179.

G.

ARNOLD OF CÎTEAUX: Cistercian monk, who, with the sanction of Pope Innocent III. (1198-1216), incited a crusade against the Albigenses and Jews of southern France, and occasioned the attack of Simon de Montfort on Viscount Raymond Roger. The latter was stigmatized as a patron of Jews and Albigenses, and on this account his beautiful capital, Béziers, was besieged by De Montfort, and on its fall (July 22, 1209) was well-nigh totally destroyed. According to Arnold's report to the pope, about twenty thousand perished by the sword regardless of caste, age, and sex; after which the city was looted and burned, so that "the vengeance of God raged therein in a wondrous way." The flourishing and cultured Jewish congregation of Béziers was almost exterminated; two hundred persons lost their lives, and a great many others were taken captive. "The year of mourning" is the name by which that year is designated in the Jewish chronicles; the Hebrew word for "mourning" having appropriately the numerical value of the date (ג'ק"ט = 69 = 4969, or 1209 of the common era).

From southern France, Arnold carried his murderous fanaticism to Spain under the following circumstances: Mohammed al-Nasir, the Almohade prince from the northwest of Africa, apprehending the success of the Christians in Mohammedan Spain, transported a vast army to Andalusia to make war on the advancing religion. The Christian princes of Spain immediately ceased their habitual internecine hostilities for the sake of united resistance, and appealed to Innocent III. to inspire a general crusade against the Crescent. The pope acceded; and among the multitudes crossing the Pyrenees,

Arnold and his followers were foremost. These ultramontane swordsmen, as they were designated in contrast to the Spaniards, were deeply affronted by the comparative prosperity and freedom that the Jews enjoyed in the Castilian capital Toledo; and Arnold instigated a sudden onslaught upon them (June, 1212). At that particular juncture the Jewish population of Toledo, in addition to being the most representative and flourishing in Spain, had been swelled by the accession of fugitives from Salvatierra, the first city captured by the Mohammedan invaders (Sept., 1211). The fate of the Jews of Toledo would have been sealed had not Alfonso the Noble, king of Castile, and the Christian knights of the city, promptly protected them; thus terminating auspiciously what was in Castile an importation of foreign fanaticism, the first persecution of Jews.

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H. G. E.

ARNON.—**Biblical Data:** A river and wady of eastern Palestine, the modern Wady Mojib (or

though low in summer, in the winter season it is in places 8 or 10 feet deep. It runs at first northwesterly, but afterward its course becomes westerly. Its striking feature is the steepness and narrowness of the ravine through which it passes shortly before it empties into the lake, opposite Engedi. Between the lofty limestone hills, which cause this precipitous descent, and the lake, the river expands into a shallow estuary nearly 100 feet wide.

The Arnon has always been an important boundary-line. Before the Hebrew period it separated, for a time at least, the Moabites from the Amorites (Num. xxi, 13, 26; Deut. iii, 8; Judges xi, 18). After the Hebrew settlement it divided, theoretically at least, Moab from the tribes of Reuben and Gad (Deut. iii, 12, 16). But in fact Moab lay as much to the north as it did to the south of the Arnon. To the north, for example, were Arzer, Dibon, Medeba, and other Moabite towns. Even under Omri and Ahab, who held part of the Moabite territory, Israel did not hold sway farther south than Ataroth, about ten miles north of the Arnon. Mesha in his inscription (Moabite Stone, line 10) says that the Gadites (not the Reubenites) formerly occupied Ataroth, whence he in turn expelled the people of Israel. He mentions (line 26) his having constructed a road along the Arnon. The ancient importance of the river and of the towns in its neighborhood is attested by the numerous ruins of bridges, forts, and buildings found upon or near it. Its fords are alluded to by Isaiah (xvi, 2). Its "heights," crowned with the castles of chiefs, were also celebrated in verse (Num. xxi, 28).

J. JR.

J. F. McC.

—**In Rabbinical Literature:** The Haggadah tells the following story of a miracle witnessed at the Arnon, which seems to be alluded to in the Bible (Num. xxi, 14, 15). The mountains bordering on the Arnon consist of two lofty ranges, with a valley, seven miles wide, between them. When on the way to the promised land, the Israelites, after having crossed the first range, prepared to cross the second, the Amorites hid in the caves, intending to attack the unsuspecting travelers. But the Ark of the Covenant, which preceded the Israelites, caused the heights to sink and the valley to rise, with the result that the concealed Amorites were crushed in the caves. The miracle would have been unnoticed by the Israelites, had not God caused the well which accompanied them to throw up portions of the corpses. Then it was that all Israel sang the Song of the Well (Num. xxi, 17 *et seq.*). In commemoration of this miracle the Rabbis decided that a special benediction be uttered upon seeing the Arnon (Ber. 54a *et seq.*; Num. R. xix, 25; Tan., Hukkat., xx.).

J. SR.

L. G.

ARNSTADT: Capital of the German principality of Schwarzburg-Sondershausen, on the River Gera. In 1264 (Aug. 5 and 7) there were outbreaks here against the Jews, in which five were slain (the learned R. Shabbethai ben Samuel; Joseph and Kasser, sons of R. Jehiel bar Hakim; R. David Cohen, of Mayence; and the boy Eliezer, son of R. Simson, of France). In Feb., 1349, the Black Death raged in the town. In 1441 the Jews were expelled from the town. In 1466 another expulsion took place, "because they



Gorge of the River Arnon Near Its Mouth.
(From Stade, "Geschichte des Volkes Israel.")

Wady el-Mojib). The name means perhaps "noisy," a term which well describes the latter part of the course of the river. Its length is about 45 miles, from its rise in the desert to its entrance into the Dead Sea. It spreads out to a breadth of 100 feet here and there, but for the most part is narrow; and

[the Jews] would not be baptized." In 1521 Jews are still mentioned as dwelling there, and as possessing a synagogue, which occupied the site later covered by the Bartholomew Cloister. Their cemetery in the Leichterhäuser-strasse is also mentioned. In the seventeenth century there were no Jews in Arnstadt, though in the nineteenth century a congregation was again formed there. In 1900, in a population of about 14,000, there were 97 Jews.

BIBLIOGRAPHY: Aronius, *Regesten zur Gesch. der Juden*, p. 287, No. 635; Salfeld, *Das Martyrologium des Nürnberger Memorials*, pp. 99, 143, 255, 268, 274, 284.

G.

A. F.

ARNSTEIN, BENEDIKT DAVID: Austrian playwright, grandson of the famous Vienna banker Adam Isaac von Arnstein; born in Vienna Oct. 15, 1765; died there in 1840. In 1782 he entered his grandfather's banking-house, but left in 1786 to undertake a series of travels which enabled him to make the acquaintance of many distinguished writers of his time. From association with Alinger and Liebel he learned to appreciate the Greek and Roman classics. Such men as Retzer, Schreyvogel, Kotzebue, Ratschky, and Zeon exercised a powerful influence upon him. He published: "Eine Jüdische Familienscene," 1782; "Dramatische Versuche," 1778; "Die Kleinodien," drama, 1796; "Die Maske," comedy, 1796; "Die Pflgetochter," drama, 1798; "Das Billet," comedy, 1800; "Das Geschenk," 1801.

BIBLIOGRAPHY: Wurzbach, *Biographisches Lexikon der Oesterreichisch-ungarischen Monarchie*; Fr. Gräffer, *Kleine Wiener Memoiren*, II, 1845; *Oesterreichische National-Encyclopädie*, I, 123.

S.

ARNSTEIN, FANNY (VÖGELE) VON: A leader of society in Vienna; born in Berlin September 29, 1757; died near Vienna June 8, 1818. Daniel Itzig, the wealthy and generous banker, and head of the Jewish community of Berlin, was her father. She was one of a family of nine daughters and four sons, Itzig being a man of culture, and surrounded by an attractive family, his house became a social center. Close relation existed with the Mendelssohn circle, even before Fanny's brother-in-law David Friedländer came to Berlin, and two of Mendelssohn's sons married members of her family. Henriette Herz, Rahel, Dorothea, and Henriette Mendelssohn, Marianne Meyer, and the other representatives of the Jewish salon period were her intimate friends. On her early marriage with the banker Nathan Adam von Arnstein she carried the social influences of Berlin, as molded by Frederick the Great, to the Vienna of Joseph II. To wide reading and unusual linguistic attainments she joined an attractive exterior, tact, grace, and distinguished bearing, and, above all, extraordinary kindness of heart. The Von Arnstein mansion at Vienna and her villas at Schönbrunn and Baden were daily thronged with guests; and her easy hospitality, of which Rahel writes in her letters, embraced alike the prosperous and the poor. Her benefactions, private and public, were endless; she was especially active in ameliorating the destitution that followed the disasters of 1809. Ladies of rank united to care for the needy; and, though a Jewess and of the inferior nobility, she was invited to join them on account of her executive ability and sagacity. When the same association

founded a hospital at Baden, near Vienna, she collected 7,000 florins among her coreligionists; and in 1813 she sent supplies to Rahel, then engaged in relief-work at Prague. Love of her adopted country filled her soul; and the opinion she had con-



Fanny von Arnstein.

(From Kohut, "Geschichte der Deutschen Juden.")

ceived of Napoleon and the French, on her visit to Paris during the Consulate, did not tend to lessen her almost personal grief over Austrian and Prussian reverses. The Frenchmen who freely gathered round her were never left in doubt as to her feelings. On the other hand, the German victories of 1813-14 gave her the keenest delight; and the Vienna Congress saw her at the zenith of social success. Her salon was frequented by the celebrities assembled at the capital—Wellington, Talleyrand, Hardenberg, Capo d'Istria, Varnhagen von Ense, his wife, the Schlegels, Justinus Kerner, Karoline Pichler, and Zacharias Werner. For over a generation she exercised an influence upon Austrian art and literature. She was one of the founders of the *Gesellschaft der Musikfreunde*. Only one shadow fell upon her life. During her widowhood her beauty attracted admirers and suitors, whom she successfully kept at a distance. Prince Karl von Lichtenstein was particularly assiduous in his attentions. A rival, Freiherr von Weichs, ascribing his own lack of success to Frau von Arnstein's preference for Lichtenstein, challenged and killed him. Though the first families of Vienna were concerned, Frau von Arnstein was wholly exonerated, and continued to enjoy her popularity. Despite the distractions of society, she was a devoted mother to her only daughter, Henrietta, Baroness Pereira-Arnstein, who inherited her intellect, grace, beauty, and goodness.

BIBLIOGRAPHY: Varnhagen von Ense, *Ausgewählte Schriften*, VII, 328-335; Wurzbach, *Biographisches Lexikon des Kaiserthums Oesterreich*, Vienna, 1750-1850; M. Kayserling, *Die Jüdischen Frauen*, 1879, pp. 220-226; A. de la Garde, *Notes et Souvenirs du Congrès de Vienne, 1814*, I, 439; Fr. Gräffer, *Kleine Wiener Memoiren*, I, 249, III, 247; *Oesterreichische National-Encyclopädie*, I, 121; *Iris*, 1854, p. 51; *Blätter für Musik, Theater, und Kunst*, published by L. A. Zellner, 1855, vol. I, No. 89.

S.

H. S.

ARNSTEIN, NATHAN ADAM VON. See ARNSTEIN, FANNY VON.

AROER: A name probably meaning "bushes of dwarf juniper" (Lagarde, "Sem." i. 39), which is applied in the Old Testament to three distinct localities.

1. "Aroer, which is on the edge of the valley of Arnon" (Deut. ii. 36, R. V.), is probably represented by the present ruins of 'Arā'ir on the north bank of the Arnon ravine, about eleven miles from the mouth of the river (Tristram, "Moab," pp. 129-131). The city was still standing in the time of Eusebius. This place was usually described by its situation, in order to distinguish it from other localities of the same name (Deut. iii. 12, iv. 48; Josh. xii. 2, xiii. 9; Judges xi. 26; II Sam. xxiv. 5). It appears first as having been captured by the Amorite king Sihon from Moab (compare Num. xxi. 26). It should be noted that in the Mesha inscription, l. 26, it is mentioned as having been built by the Moabites. After Israel's attack on the Amorites, it was assigned as part of the territory of the tribe of Reuben, whose southern frontier it marked. This is the city mentioned in Num. xxvii. 31, with the southern towns, as having been built by the children of Gad before the distribution of the land. When Hazael and his Syrians took from Israel the territory across the Jordan, Aroer is given as its southern limit (II Kings x. 33). It is clear, from Jer. xlviii. 19, that the Moabites ultimately recovered it from the Israelites.

2. A city in the territory of the tribe of Judah (I Sam. xxx. 28, and probably Josh. xv. 22). It has been identified with the ruins of 'Arāra, twenty miles south of Hebron and twelve miles southeast from Beer-sheba. David sent to the elders of this city a share of the booty taken from the Amalekites who had attacked Ziklag (I Sam. xxx. 28).

3. A town east of Rabbath-Ammon (Josh. xiii. 25) in the territory of the tribe of Gad, originally an Ammonite city (Judges xi. 33). It has not yet been identified. According to Jerome ("Onomasticon Sacrum," 96, 5), it was on a mountain, twenty Roman miles north of Jerusalem.

The reading "the cities of Aroer are forsaken" (Isa. xvii. 2) is probably incorrect, as it presents many geographical difficulties, occurring as it does in connection with "the burden of Damascus." While it is possible that there may have been another Aroer near Damascus, it is more likely that the passage should be rendered "the cities *thereof* shall be forsaken." This emendation, proposed by Lagarde, has been quite generally accepted by modern scholars.

The Gentile name from Aroer is Aroerite (I Chron. xi. 44).

J. JR.

J. D. P.

ARON HA-KODESH: Hebrew name for the Ark in the synagogue. See **ARK OF THE LAW**.

ARON, ARNAUD: Chief rabbi of Strasburg, Alsace; born March 11, 1807, in Sultz unterm Walde, Alsace, and died April 3, 1890. Destined for a rabbinical career, he began his Talmudic studies at an early age at Hagenau and continued them at Frankfurt on the Main. In 1830 he became rabbi of the small community of Hegenheim in Upper Alsace; and the more important Jewish community of Strasburg called him to be its spiritual head in 1833. As he was under thirty, the age prescribed by law, he

required a special dispensation to qualify for the office. In Strasburg Aron acquired the reputation of an eloquent and inspiring preacher and a zealous communal worker. He assisted in founding the School of Arts and Trades and took active interest in other useful institutions. In 1855 he convened an assembly of the rabbis of the department of the Lower Rhine for the consideration of religious questions.

Aron is the author of a devotional work which enjoys great popularity among French Israelites. This is "Prières d'un Cœur



Arnaud Aron.

Israélite," a collection of prayers, partly original and partly drawn from Biblical and other Jewish sources. In this work he had the assistance of Emery. Arnaud Aron was the author of the catechism used for confirmation as prescribed by the Consistory of Lower Alsace. In 1866 the French government acknowledged his services by appointing him a Knight of the Legion of Honor. In 1870, while Strasburg was besieged, it was he, together with the archbishop, who raised the white flag on the cathedral. Subsequently he was decorated by the German emperor.

8.

I. B.

ARON, EMIL: German physician; born at Stettin, Pomerania, March 12, 1864. He received his education at the Werdersche Gymnasium at Berlin, and the universities of Berlin, Munich, and Heidelberg, being graduated from the last-mentioned with the degree of doctor of medicine in 1888. After a tour to Vienna, Paris, and London, Aron in 1890 established himself as a physician in Berlin. He was assistant physician in the Jewish Hospital in that city from 1891 to 1896, becoming specialist in laryngology. Aron has been a contributor to the "Berliner Klinische Wochenschrift" ("Zur Kasuistik der Halsrippen," 1892, etc.), Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin" ("Ueber die Einwirkung Verdichteter und Verdünnter Luft auf den Intratrachealen Druck beim Menschen," 1892, etc.), "Deutsche Medizinische Wochenschrift" ("Zur Behandlung des Pneumothorax," 1896, etc.), and other medical journals.

BIBLIOGRAPHY: Wrede, *Das Geistige Berlin*, s.v., Berlin, 1898.

8.

F. T. H.

ARON, HENRY: French publicist; born in Paris, Nov. 11, 1842; died there Nov. 13, 1885. He was a pupil of the École Normale and obtained a fellowship there in 1865, but soon gave up teaching to join the staff of the "Journal des Débats," and also collaborated in the "Revue Politique et Littéraire." Aron afterward became secretary of the "Revue des Deux Mondes." In 1876 he was entrusted by Ernest Picard, minister of the interior, with the management of the "Journal Officiel" and of the "Bulletin Français," but on the resignation of the

ministry he relinquished his charge, which he resumed upon the reelection of a Republican majority, Oct. 14, 1877. He was decorated with the Legion of Honor Jan. 30, 1879, but resigned again when the "Journal" came under state control, on Jan. 1, 1881. He reentered the "Journal des Débats" as art critic. Though not a Hebraist, he became, in 1880, one of the founders of the "Revue des Etudes Juives."

s.

J. W.

ARONIUS, JULIUS: German historian; born Feb. 5, 1861, at Rastenburg, Germany; died June 29, 1893. After completing the gymnasium course, he entered the University of Berlin, where he studied history, philology, and later went to the University of Königsberg. He was graduated from the latter as Ph.D. in 1883, on which occasion he wrote a thesis, "Studien über die Älteren Angelsächsischen Urkunden." Aronius became instructor at the Berlin Realgymnasium, at the same time devoting himself to the study of Jewish history. Entrusted by the Historische Commission with a preparation of a history of the Jews in Germany during the Middle Ages, he began the work, under the title "Regesten zur Geschichte der Juden in Deutschland" (Berlin, 1893). This work gives in chronological order, under each date, an abstract of every entry in the medieval chronicles and documents relating to the Jews of Germany. Its publication was interrupted by the death of Aronius, and was completed by Salfeld.

s.

I. Br.

ARONS, LEO: German physicist and Socialist. Though privat-docent at the University of Berlin he took part in the Socialist movement, and was in consequence suspended from his office by the minister of education, Bosse, April, 1899. Being wealthy, he spent in 1895 large sums of money to advance the interests of his party. In 1897 he carried a resolution at the Socialist convention of Hamburg, in virtue of which the Socialists would no longer abstain from voting at the elections for the Prussian Diet.

Arons' scientific works belong to the field of theoretic as well as of experimental physics, with especial reference to electricity. Among the many works published by him may be mentioned the following: "Bestimmung der Verdet'schen Constante im Absoluten Masse," in "Annalen der Physik und Chemie," new series, 1885, xiv, 161; "Interferenzstreifen im Spectrum," *ib.* p. 669; "Verdünnungswärme und Wärmekapazität von Salzlösungen," *ib.* xxv, 498; "Methode zur Messung der Elektromotorischen Gegenkraft im Elektrischen Lichtbogen," *ib.* xxx, 95; "Ueber den Elektrischen Rückstand," *ib.* xxxv, 291; "Beobachtungen an Elektrisch Polarisierten Platinspiegeln," *ib.* xli, 473; "Ein Elektrolytischer Versuch," *ib.* xlv, 383; "Ein Demonstrationsversuch mit Elektrischen Schwingungen," *ib.* p. 553; "Die Elektrizitätsconstanten und Optischen Brechungsexponenten in Salzen," *ib.* liii, 95; "Elektrische Lichtbogen," *ib.* lvii, 185; "Polarisations-Erscheinungen in Dünnen Metallmembranen," *ib.* lvii, 201; "Versuche über Elektrolytische Polarisation," in "Verhandlungen der Physikalischen Gesell-

schaft zu Berlin," xi, 3; "Ueber einen Quecksilber-Lichtbogen," *ib.* p. 6.

BIBLIOGRAPHY: *Die Nation*, 1897-98, p. 18; 1898-99, p. 422.

s.

I. BER.

ARONSON, RUDOLPH: Composer and theatrical manager; born in New York, April 8, 1856. He early manifested talent for music, and after his graduation from the New York high school was sent to the Vienna Conservatory. After completing his course there, he entered the Paris Conservatoire, devoting himself to a careful study of the French composers. He had a strong predilection for the lyrical genre, and it was the popular rather than the classic compositions that he strove to master in regard to style and method.

Returning to America, Aronson first came prominently before the public as the director of fashionable concerts in Madison Square Garden, New York; and such was the success of these concerts that he built a concert-hall at Forty-first street and Broadway, opened May 27, 1880. In connection with this enterprise, the now popular "roof-garden" was first introduced as a summer feature.

He subsequently secured capital for a theater to be devoted solely to the elaborate performance of light operas—the Casino, a fine specimen of Moorish architecture, opened Oct. 22, 1882, which was the first permanent home of light opera in America.

Aronson has composed over 150 dances, marches, and various other orchestral pieces, many of which have been successfully performed by Gilmore, Cappa, Eduard Strauss, Theodore Thomas, and other prominent orchestral leaders.

BIBLIOGRAPHY: *Dramatic Mirror*, New York; *Boston Times*, Feb. 26, 1888; *New York Herald*, May 28, 1880; *Who's Who in America*, 1901.

A.

J. So.

ARONSSOHN, JACOB EZEKIEL: German physician and medical writer; born in 1774; died June 12, 1807; obtained his degree of M.D. in 1800; and subsequently became teacher at the Berlin University. Of his various publications may be mentioned: (1) "Medicinische Gesch. der Französischen Armee in St. Domingo im Jahre 1803, oder Ueber das Gelbe Fieber," Berlin, 1805 (translation of a French work by N. P. Gilbert, treating of the yellow fever); (2) "Die Kunst des Zahnarztes oder Vollständiger Theoretischer und Praktischer Unterricht über deranden Zähnen Vorkommenden Chirurgischen Operationen, die Einsetzung Künstlicher Zähne, Obduratoren und Künstlicher Gaumen" (translated from the French by L. Laforgne, with illustrations, Berlin, 1803); (3) "Vollständige Abhandlung Aller Venereischen Krankheiten," with annotations by F. W. Wolf, Jr., Berlin, 1808; (4) "Gründliche Anleitung zur Zweckmässigen Einrichtung der Apotheken," with illustrations, Berlin, 1804; (5) "Die Kunst das Leben des Schönen Geschlechts zu Verlängern," with illustrations, Berlin, 1804; 2d ed., 1807; (6) "Rechtfertigung der Schutzblattern, oder Kuhpockenimpfung," Berlin, 1801; (7) "Toilettenkunst-Recepte, 64 Wohlfeile, Bewährte, nach Chemischen und Diätischen Grundsätzen Abgefasst, zur Beförderung und Erhaltung der Schönheit," Berlin, 1805.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.*; J. S. Meusel, *Das Gelehrte Deutschland im 18ten Jahrhundert*, xiii, 36; A. C. P. Callis-

sen, *Medizinisches Schriftsteller-Lexicon der Jetzt-Lebenden Aerzte, Wundärzte, etc.*, 1890, I, 244.

s.

F. T. H.

ARONSSOHN, JACQUES LÉON: German physician; born at Metz May 2, 1793; died at Strasburg Sept. 8, 1861. His father, Jacques Aronsohn (died 1845), practised medicine at the garrison of Pont à Mousson. Aronsohn went to Strasburg in 1809 to matriculate at the Faculté de Médecine. He took his degree as doctor in 1816; became assistant surgeon at the municipal hospital in 1823; and resigned this position two years later to go to England to finish his studies. In London he made the acquaintance of some of the most prominent physicians and surgeons, as, for instance, Astley Cooper, Lawrence, Brodie, and Tyrrell. After his return to France he established himself as a physician at Strasburg; and during his twenty-five years of practice he was regarded as one of the most efficient of doctors. In 1838, suffering from a chronic irritation of the larynx, he went to Italy to seek a milder climate. At Pisa he was requested by the French ambassador to take part in the autopsy on the body of the daughter of King Louis Philippe. Scarcely had this work been finished, when he was summoned to Florence by the widow of King Murat.

During 1832, while the cholera raged in France, Aronsohn was requested to organize one of the provisory hospitals. Later he was appointed a member of the Central Sanitary Commission; of the board of health; of the committee of primary instruction; of the commission for the inspection of the asylum at Stephansfeld; and physician to the Eastern Railway Company. From 1849 he was president of the Société de Médecine de Strasbourg and a member of several French and foreign scientific societies. The Legion of Honor was bestowed on him in 1839; at the same time he was appointed assistant physician to the king, which for him was merely a title. It brought him in contact, however, with the royal family and the eminent men of that epoch. As early as 1823 he was authorized by the Royal Council of Public Instruction to establish a course of surgical instruction. He took an active part in the foundation of the institution for the examination of fellowship; and when Professor Lobstein died Aronsohn remained in charge of the medical clinic for six months.

Aronsohn was not eloquent; his lectures resembled his conversation; they were informal talks, attractive, and so presented that they held the attention of the pupils.

The grief he suffered at the death of an adopted son, the severe illness of his beloved daughter, and the loss of a dear friend, brought on the heart-failure that ended his useful life.

Aronsohn is the author of:

"Les Tumeurs Développées dans les Nerfs," inaugural dissertation, 1822; "Appréciez les Progrès Récents du Diagnostic," 1836; "Mémoires et Observations de Médecine et de Chirurgie Pratiques"; 1st Mémoire: "L'Instruction des Vers dans les Voies Aériennes"; 2d and 3d Mémoires; "Quelques Points de l'Histoire des Hernies"; "Tétanos"; "Lotion Chaude des Térébenthine dans les Brûlures"; "Compte Rendu de la Clinique Médicale de la Fac-

ulté"; "L'Introduction au Traité sur les Eaux Minérales du Duché de Nassau" (translated from Kaular); "L'Inflammation et les Scrofules."

Besides these works Aronsohn wrote a number of reports for different societies and committees of which he was a member; for instance, "Projet de Loi d'Organisation Médicale."

BIBLIOGRAPHY: *Gazette Médicale de Strasbourg*, 1862, pp. 181-190.

s.

A.

ARONSTEIN, L.: German chemist; born May 25, 1841, at Telgte, Westphalia; graduated from the University of Göttingen in 1864 with the degree of Ph.D. Two years later he became assistant in the physical department of the University of Leyden, Holland, and in 1867 accepted the post of director at the high school (*Höhere Bürgerschule*) of Breda, Brabant, where he also taught the natural sciences. In 1876 Aronstein was appointed professor of chemistry at the Royal Military Academy of Breda, and in 1894 was offered a similar appointment in the Royal Polytechnic School, Delft. He accepted the invitation, and has continued to occupy the position ever since. His papers, which are of a distinctly technical character, have appeared on the pages of Liebig's "Annalen der Chemie," published in Leipzig and Heidelberg; in the "Berichte der Deutschen Chemischen Gesellschaft," the "Recueil des Travaux Chimiques des Pays-Bas," etc. Brief notices and reviews of Aronstein's contributions to chemistry may be found in the "Jahresbericht über die Fortschritte der Chemie," edited by F. Fittica, Brunswick.

BIBLIOGRAPHY: Poggendorff, *Biographisch-Literarisches Handwörterbuch*, Leipzig, 1888.

s.

A. S. C.

ARONSTEIN, PHILIPP (pen-name **Arinstein**): German school-teacher and author; born Dec. 4, 1862, at Halver, province of Westphalia, Prussia. Aronstein received his education at the gymnasium in Soest, the universities of Berlin and Bonn, and the Academy of Münster, whence he was graduated as doctor of philosophy. After having taught at different schools in England and Germany, he at present (1902) holds the position of Oberlehrer at the Progymnasium at Myslowitz, province of Silesia, Prussia. He has been a contributor to several well known German magazines and newspapers; e.g., "Neue Deutsche Rundschau," "Anglia" ("Ben Jonson's Theorie der Lustspiele," 1894; "Dickens-Studien," 1896), "Englische Studien" ("John Marston als Dramatiker," 1894; "Die Entwicklung der Lokalverwaltung in England," 1895), "Neuere Sprachen" ("England um die Mitte des 18ten Jahrhunderts," 1895), and has written principally upon education in England, and English history and literature. Aronstein's chief independent works are: "Benjamin Disraeli's Leben und Dichterische Werke," 1895, and "Die Entwicklung der Höheren Knabenschulen in England," 1897. He also translated from the English into German Bishop Mandell Creighton's "Age of Queen Elizabeth," 1900.

s.

F. T. H.

ARPAD: A city of northern Syria, the modern Tell-Erfad, thirteen miles northwest of Aleppo. It

is mentioned in II Kings xviii. 34, xix. 13; Isa. x. 9, xxxvi. 19, xxxvii. 13; Jer. xlix. 23. Rammannirari III. fought against it (Schrader, "Keilinschriftliche Bibliothek," i. 209), and Tiglath-pileser III. besieged it for two years and captured it about 740 B.C. (*ib.* i. 213, and Isa. x. 9).

J. AR.

G. A. B.

ARPHAXAD (אַרְפַּכְשָׁד): According to Gen. x. 22, 24; xi. 10-13; and I Chron. i. 17, 18, the third son of Shem. Bochart's identification ("Phaleg," ii. 4) of this name with the Arrapachitis of the Greeks, an Armenian region, north of Assyria, adjacent to the Great or Upper Zab river, has long prevailed. The Arrapachitis, however, did not belong to the Semitic world; and it would be difficult to account for the element "-shad" (very improbably explained as an Armenian element, "-shat," by Lagarde, "Sym." i. 54). Still more improbable is the Kurdish Albag, Delitzsch's ("Paradies," 256) explanation from the Assyrian "arba-kishshati" (the four quarters of the world), has not been confirmed. More recently, the view of Michaelis, anticipated by Josephus ("Ant." i. 6, § 4), that Arpakshad contains the name of the Kasdim or Chaldeans, has become predominant. The explanations of Gesenius, etc., "boundary ["Arp"] of Chaldei" (*Kashad*); of Cheyne, "Arpakh" and "keshad," written together by mistake ("Expositor," 1897, p. 145), etc., are now superseded by the observation of Hommel ("Ancient Hebrew Traditions," 294) that Arpakshad is the same as "Ur of the Chaldeans" (*Ur-kashdim*). Both names agree in the consonants except one, and also in meaning, as Arpakshad is the father of Shalah, grandfather of Eber and ancestor of Terah, Nahor, and Abraham, who came from Ur (Gen. xi. 12). The inserted "p" of Arpakshad has so far not been explained—Hommel has recourse even to Egyptian—but it is doubtless due to some graphic error (see *Ur*). In Judith i. 1, etc., Arphaxad, a king of the Medians in Ecbatana, is mentioned, conquered by Nebuchadnezzar II. of Assyria and put to death. The name has clearly been borrowed from Gen. x. by the writer.

J. AR.

W. M. M.

ARRAGEL, MOSES: Spanish rabbi; flourished in the first half of the fifteenth century at Maqueda and Guadalfajara, Castile. The name is the Arabic *al-Rajil* (Steinschneider, "Jew. Quart. Rev." xi. 610); according to H. Derenbourg ("Journal des Savants," November, 1898), it is derived from the Hebrew "ha-Ragil" (the expert).

When in 1422 Don Luis de Guzman, grand master of the Order of Calatrava, was preparing in Toledo to make war upon the Moors, he seems to have suffered a change of heart; and, tired of the chase, of playing chess, and of reading romances of chivalry, he felt the need of a good translation of the Bible in Spanish, with a commentary thereon. He asked Rabbi Moses Arragel to undertake this work (April 5). At first the rabbi declined the invitation, feeling how impossible it was for a Jew to translate, or comment upon, the Bible in a manner to satisfy a Catholic. Don Luis, however, insisted; and he assigned Friar Arias de Encina, custos of the Franciscans in Toledo, to make known to Moses

his particular wishes in regard to the matter. The translation of the Old Testament in the Castilian language is one of several which were made at this time; and the cooperation of the Jewish rabbi with Catholic dignitaries in its production is one of the signs of the comparative religious tolerance then prevailing in Castile.

It took Arragel many years to finish this work. When completed (June 2, 1430) it was presented by him with much ceremony to Don Luis in Toledo, in the presence of a concourse of prominent and learned men. The head of the Order of St. Francis, replying to the presentation address, expressed himself as follows: "Rest assured that if, please God, the interior of the Bible as regards its substance is equal to its exterior, it will be the most beautiful and the most famous work to be found in many a kingdom." These and other details are found prefixed to the translation, accompanying which is the whole correspondence between Don Luis de Guzman and Moses Arragel. Luis' letter commences as follows: "We, Master of Calatrava, send many salutations to you, Raby Moses Arragel, our vassal in our city of Maqueda. Know, O Raby Moses! that we desire to possess a Bible with glosses and comments; and we are told that you can do the work well."

It is interesting to notice that this translation into old Castilian follows the order of books according to the Hebrew canon. This was the express desire of Jerome; and indeed his translation seems to have formed, in a measure, the basis for this new translation, which was made with the help of the Hebrew original. Wherever the Latin text of Jerome agreed with the Hebrew, Moses followed both; where they differed, he followed the Hebrew exclusively. A surprising freedom of speech is also shown by Moses in the glosses that he has attached to the text. He does not scruple to differ from the interpretation of his own cordigionists. When he comes in conflict with the dogmas of the established church, he says plainly: "This is the opinion of the Christians; but the Jews hold just the opposite view." He often cites the view of the grand master, Don Luis, himself, but never controverts him. He is decidedly rational in his own views on many points, and does not scruple to declare many expressions figurative. The glosses are not simply dry explanations, for Moses has inserted here and there a number of Jewish tales, fables, and proverbs. The authorities cited are numerous. Of classic authors, we find Aristotle, Euclid, Ptolemaeus, and Pliny; of Christian scholars, Saint Bernard, Saint Idefonso, and Nicholas de Lyra. His remarks on Christian theology are drawn from the "Tratado sobre la Justicia de la Vida Espiritual" of Don Pedro, archbishop of Seville. He mentions by name the Talmud, the Midrash (Midras or "los Prabot"), the cabalists "rabi Tanhuma," "rabi Salomon" (Rashi), "rabi Abraham Aben Ezra," "rabi Moysen de Egipto" (Maimonides), "rabi Niçum (Nissim) de Barcelona," "rabi Jacó" (Jacob ben Asher), "rabi Joseph," "el Camhy" (Kimhi), etc.

On the whole, this work of Arragel's shows him to have been a man of vast learning, of fine literary taste, and of a breadth of view hardly to be

expected in a Spanish rabbi of that time. According to S. Berger, Arragel used some previous attempts at translating the Bible into Castilian. As such he notes MS. Escorial, i. j. 3, and for the prophets, a manuscript of the fifteenth century preserved in the Library of the Academy of History at Madrid.

The manuscript of this translation, called the "Bible of Olivares," is preserved in the Palace of Liria at Madrid, belonging to the duchess of Berwick and of Alba. It was given in 1624 to Don Gaspar de Guzman, count of Olivares, by Don Andres Pacheco, the grand-inquisitor, because of the services rendered by himself and his father, the ambassador at Rome. It passed by marriage into the possession of the fifth duke of Alba, Don Francisco Alvarez of Toledo. There are 515 folios, the text being in two columns, surrounded by the glosses, which are written in very minute script.

It is interesting from another point of view: it is filled with miniatures which make it one of the treasures of the Casa de Alba. The

Its Careful Illustrations. 6 are full-page, however, have a particular Jewish interest: for, in addition to the pictures in it of indubitably Christian origin, and copied from

other Bibles in the Cathedral library of Toledo, there are others which have a thoroughly Jewish tinge, and on account of which the supposition is justified that Moses Arragel, if he did not himself assist in the painting, at least gave directions to the Toledo artists who did the work. In one picture the interior of a synagogue is reproduced with the greatest care and exactness. Moses is represented as holding the Law in his hands, the Law being written on a large marble plate. The frontispiece, which is here reproduced, represents the grand master upon his throne, covered with a white mantle upon which is seen the red cross of the Order of Calatrava; around him are vassals and knights; by his side are a Franciscan and a Dominican (Friar Arias de Encinas and Juan de Zamora); and in front of him is Rabbi Moses himself, on his knees, presenting his work to his lord and master. The Jew-badge can be plainly recognized on his right arm. He is surrounded by the knights of the order; while immediately below the throne a scene is depicted in which the knights are seen feeding, clothing, and otherwise succoring the Jews.

BIBLIOGRAPHY: De Rossi, *Histor. Wörterb.*, p. 47; *Ne-pi-Ghivra*, p. 290. A description of the manuscript, together with extracts, was given in 1890 by Señor Paz y Melia in an article entitled *La Biblia Puesta en Romance por Rabí Mosé Arragel de Guadalajara*, contained in a collection published in honor of Marcellino Menéndez y Pelayo, Madrid, 1890, vol. II, pp. 1 et seq., an account of which article will be found in *Bloch's Oesterreichische Wochenschrift*, May 11, 1900, p. 356. A detailed account has been given by Samuel Berger in the *Bulletin des Antiquaires*, 1898, pp. 239-244 (an abstract of which article can be found in the *Rev. Et. Juives*, xxxviii, 329-331), and in *Romania*, xxviii, 321. Compare also *Catálogo de las Colecciones Expositivas del Palacio de Liria*, Madrid, 1898, p. 10, and Reuss and Berger in the *Revue protestante de Théologie*, 3d ed., p. 143, reprinted in *Urbet und Uebersetzungen der Bibel*, Leipzig, 1897, p. 203.

G.

ARRAS: Chief city of the department of Pas-de-Calais, capital of the ancient Artois, France. According to Gross, the name of this city appears in a very curious Hebrew document (De Rossi, MS.

No. 563, 23), which relates that Robert the Pious, king of France (996-1031), together with his vassals and neighboring princes, having decreed the extermination of the Jews who refused baptism, a certain Jacob b. Jekuthiel went to Rome to invoke for his coreligionists the protection of the pope. The pope sent a high dignitary to put a stop to the persecution. Jacob went from Rome to Lorraine, and thence to Flanders, about 1023. He died there at Arras (Aras), on the banks of a river, probably the Scarpe. His sons conveyed his body to Rheims.

It does not follow from this text that there was a Jewish community at Arras at this time; and the identification of the Hebrew word in question with Arras is very problematic. Jews probably were living at Arras, as in the whole surrounding region, in the thirteenth and fourteenth centuries; but nothing whatever is known of their history.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 71 et seq.

G.

I. L.

ARROWS. See **WEAPONS**.

ARROYO, ISAAC BEN MOSES: Lived in Salonica toward the end of the sixteenth century. He wrote "Makhlil Kohélet" (The Preacher Preaching) and "Tanhumot El" (Consolations of God), philosophical expositions of Ecclesiastes and the Pentateuch (Salonica, 1597, 1573).

G.

M. L. M.

ARSACES: Parthian king; according to some scholars, the sixth of that name, mentioned in I Macc. xiv, 2-3, as having entrapped Demetrius, who had rebelled against him. Demetrius married a daughter of Arsaces and, according to Josephus ("Ant." xiii, 5, § 11), died in captivity. He is further mentioned—in I Macc. xv, 22—in the number of kings to whom Rome sent the edict which forbade the persecution of the Jews. He is also known as Mithridates I.

G.

G. B. L.

ART AMONG THE ANCIENT HEBREWS: Material for the formation of an opinion on the art of the ancient Hebrews is extremely scanty, as the vestiges are limited to certain specimens of pottery and of the glyptic art, including incidental references in Hebrew literature, touching mainly the Temple at Jerusalem.

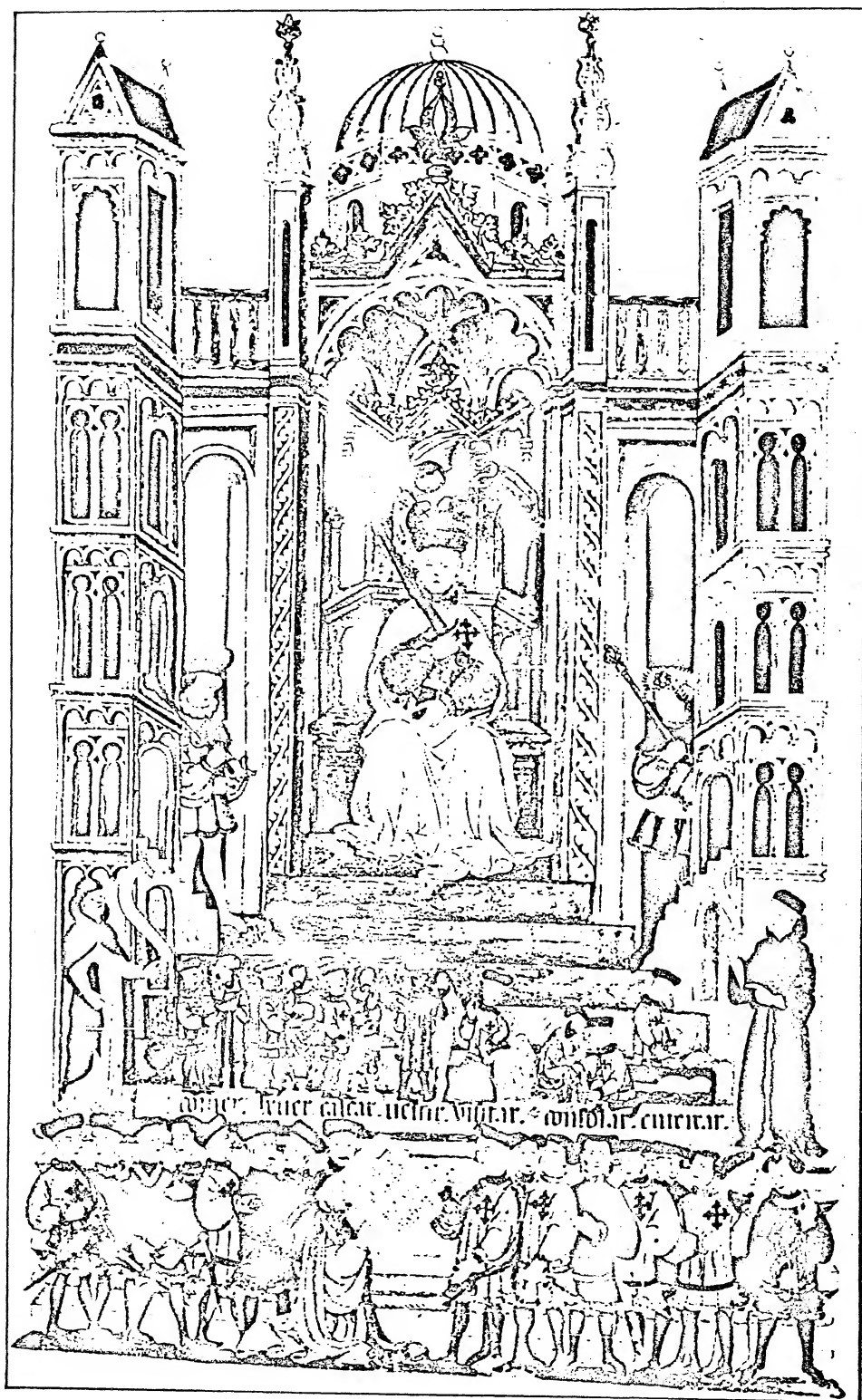
The potter's art reverts to the earliest days. After their settlement in Canaan, the Israelites no doubt soon learned this art from the inhabitants, although for a long time thereafter the Phenicians, who carried their earthenware to far-off lands, still continued to supply the interior of Palestine. Excavations in Jerusalem and



Shekel of Simon Maccabaeus. (Exact size.)

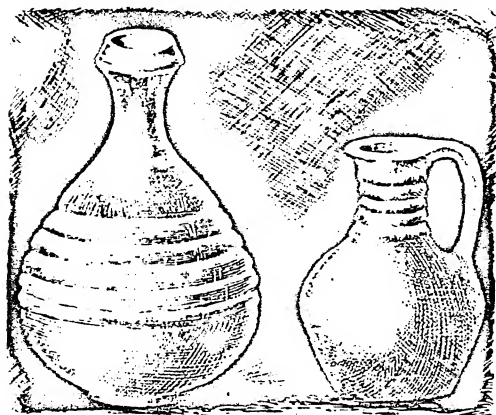
(From the collection of J. D. Eisenstein.)

Tell el-Hesi (probably the ancient Pottery. Lachish) have yielded a proportionately rich fund of material, sufficient, according to Flinders Petrie, to trace the history of Palestinian pottery. Petrie distinguishes an Amorite, a Phenician, and a Jewish period, each having its own characteristic style. It is undoubtedly true that the art of pottery among the Hebrews was developed



MOSES ARRAGEL PRESENTING HIS CASTILIAN TRANSLATION OF THE BIBLE TO DON LUIS DE GUZMAN.
 (From "Estudio de Erudición Española.")

under Phœnician influence, for its forms are always coarse imitations of Phœnician models. The older finds, especially those of Jerusalem, exhibit forms



Hebrew Pottery.
(From Warren, "Recovery of Jerusalem.")

that are in use to-day throughout Palestine and Syria. See POTTERY.

Glyphics dates back to remote antiquity. If tradition assumes that signet-rings were worn by the Patriarchs (Gen. xxxviii, 18), and that the generation of the wilderness journey was skilled in engraving on precious stones, it points at least to the antiquity of the art. The Hebrews were taught this kind of engraving by the Canaanites, who, in their turn, had received it from the Phœnicians. Originally, this art of engraving came from the East; for in the Euphrates district it had been the custom since remotest time to attest all the more important

business transactions by written contracts, to which the seals of the parties interested were affixed. The northern Syrians and Phœnicians no doubt adopted the custom through their frequent intercourse with this district; and, with the custom, they doubtless learned also, the art of making the seals. The devices upon these seals point likewise to their Eastern derivation (see Perrot and Chipiez, "Histoire de l'Art dans l'Antiquité," vol. iii., "La Phénicie," p. 210). It is, however, always difficult to decide whether any particular seal among those preserved

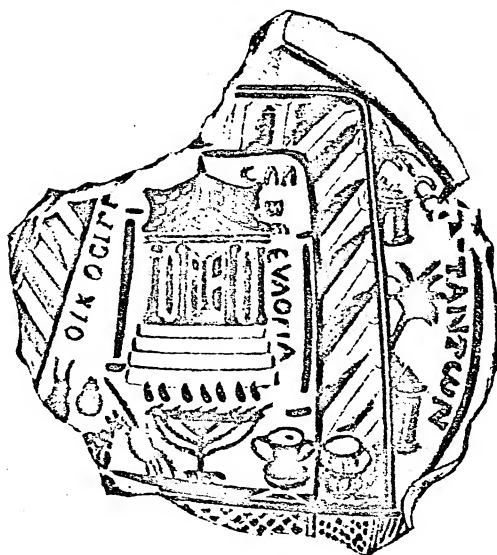


Seal of Elishagib bar Elishama cut in Jasper.
(In the British Museum.)

belonged to the Hebrews or to some neighboring nation, unless it contain some distinctive name. Even when the name is indubitably Jewish, it is always possible that it may have been made by Phœnicians. The Hebrew and Phœnician seals resemble each other very closely in shape, script, and ornamentation. As to ornamentation, there are found devices of Phœnician origin, such as the palm-leaf, garland of poppy-heads or pomegranates, winged spheres, etc., and those of Egyptian, such as Hathor's insignia, the eye of Osiris, etc. (see the illustrations in Benzinger, "Hebräische Archäologie," pp. 258 *et seq.*; and see article SEALS).

Of metal-work there are no remains extant. The description of Solomon's Temple is the main source of information upon this point, the notable fact in which is that it was a Tyrian artificer, named Hiram (I Kings vii, 13) or Hiram Abi, as the chronicler calls him (II Chron. ii, 13), who made the necessary utensils for the sanctuary. The Jews themselves evidently had not yet mastered the art of casting in bronze or brass, certainly not to the extent necessary for this work. The account of the building in I Kings vii, affords only the merest outlines of the larger art-works manufactured for its use, such as pillars, the brazen sea, portable lavatories, or basins, etc. The shapes of the smaller utensils, vessels, and vases of gold and silver were undoubtedly modeled after Phœnician models. It was especially in the manufacture of such articles that the Phœnicians excelled; and their products ruled the market, particularly in Egypt. Even if the Jewish metal-workers under Hiram learned enough to make the smaller articles themselves (compare II Kings xvi, 10), they still were constructed upon Phœnician lines. The same is true of the ornaments employed, which exhibit the Phœnician composite style. Thus, in addition to native flowers, are found the palm-leaf of Assyria, the lotus-flower of Egypt, and especially pomegranates and colocynths. Figures of animals, so frequently found on Phœnician vases, were among the decorations of the borders of the brazen sea. In religious symbolism, likewise, the same Egyptian and Jewish forms are found alongside each other: the lotus, the eye of Osiris, Hathor, and Horns upon seal, all of Egyptian origin—the original meaning

Metal-Casting.



Fragment of a Glass Vase, with Representation of the Temple.
(From Vigouroux, "Dictionnaire de la Bible.")

of these symbols was of course lost to the Syrian artists—while the most frequent device of Babylonian origin among the Hebrews was the cherub (I Kings vi, 23-28, 32, 35; vii, 36; see CHERUB).

Older than the art of metal-casting among the

Jews was another species of metal-work—overlaying with metal plate. The very ancient *Ernub* received its name no doubt from the fact that it consisted of a figure of wood or other material, overlaid with gold or silver foil. The "calves of gold" at Dan and Beth-el were probably only idols thus overlaid, and not entirely composed of solid metal (1 Kings xii. 28). Later accounts of the building of the Temple specify that the walls and doors, and even the floor, were overlaid with gold leaf.

The plastic art was the one that had the least opportunity for development. Sculpture in stone hardly existed at all among the Jews; they possessed neither clay idols—the "mazelah" was always a plain stone pillar—nor sarcophagi, which

latter, in Phenicia and Egypt, afforded opportunity for art-display; nor are any sculptured decorations of their stone houses known. They evidently lacked during all this period the ability to execute artistic work in stone.

Ivory- and wood-carving, on the other hand, were practised by the Jews from ancient times. The above-mentioned overlaying with metal involved, as a necessary condition, that the underlying wood had been wrought into proper shape. The old *teraphim* seem to have been of human form, or at least to have possessed a human head (1 Sam. xix. 13). The cherubim for the Holy of Holies were carved out of olive-wood. The wood-work of the walls and doors of the Temple was ornamented with carvings (1 Kings vi. 18, 29, 35). Solomon's throne of state is mentioned as an important product of the carver's art (in ivory) (1 Kings x. 18-20); but unfortunately it is not stated whether it was made by Jewish or by Phœnician artificers.

It was the religion of the Jews that precluded the full development of the art of sculpture, and so confined it within the above-mentioned narrow limits. In the most ancient times, when images were not proscribed, the technical ability to make them artistically was lacking; and when in later periods this artistic skill might have been acquired from others, images were forbidden. The persistent fight of the

Religion as an Opponent of the Plastic Art.

Prophets against images was waged with such success that in the end not only was any representation of the Deity forbidden, but even the portraiture of living beings in general, man or beast. Such a command as that of the Decalogue (Ex. xx. 4; Deut. v. 8) would have been impossible to a nation possessed of such artistic gifts as the Greeks, and was carried to its ultimate consequences—as to-day in Islam—only because the people lacked artistic inclination, with its creative power and formative imagination.

The same reason, to which is to be added a defective sense of color (see Delitzsch, "Iris, Farbenstudien und Blumenstücke," pp. 43 *et seq.*; Benzinger, "Hebr. Archäologie," pp. 268 *et seq.*), prevented any development of painting. Attempts in this direction are found in the earliest times in the custom of decorating with colors jars, vases, and articles of similar character. Objects found at Tell el-Hesi show such attempts of a somewhat rude fashion;

those found in Jerusalem exhibit them executed in a more careful and finished manner. The question,

of course, still remains whether these latter objects are native products or imported articles. In either case the painting amounts to but a simple form of ornamentation by means of colored lines, in which geometrical figures predominate, with parallel lines and lines at



Robinson's Arch, Jerusalem.
(From a photograph by Bonfil.)

right angles, zigzag and waving lines, all forming a sort of band around the neck or body of the vessel. In the Old Testament, painting is not mentioned: when Ezekiel (xxiii. 14) speaks of "men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion," it is not painting that is referred to, but probably outline drawings with a colored pencil, the contours being then filled in with color. See **CHERUB, HOUSE, SANCTUARY, SYNAGOGUES, TEMPLE, POTTERY, SEALS.**

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J. JR.

I. BE.

ART, ATTITUDE OF JUDAISM TOWARD: Art, the working out of the laws of beauty in the construction of things, is regarded in the Bible as wisdom resulting from divine inspiration (Ex. xxxi. 1-6, xxxv. 30-35, xxxvi. 4), and is called in the Talmud "hokmah" (*wisdom*), in distinction from

l'ahar (הכמה ואנה מלאכה). R. H. 29b; Shab. 131b). It is, however, somewhat incorrect to speak of Jewish art. Whether in Biblical or in post-Biblical times, Jewish workmanship was influenced, if not altogether guided, by non-Jewish art. Roman architecture was invoked in the building of Herod's Temple just as Phœnician architecture was in the construction of those of Solomon and of Zerubbabel (I Kings vii. 13; Ezra iii. 7). Plastic art in general was discouraged by the Law; the prohibition of idols in the Decalogue (Ex. xx. 4) being in olden times applied to all images, whether they were made objects of worship or not (see Josephus, "Ant." xvii. 6, § 2; xviii. 3, § 1; *ib.* "B. J." i. 33, § 2; ii. 9, § 2; 10, § 4). In accordance with this view the pious in Talmudical times even avoided gazing at the pictures engraved on Roman coins (*Ab. Zarah* 50a; Pes. 104a; Yer. Meg. iii. 2 [74a]; Hippolytus, "Refutation of All Heresies," ix. 21). It is possible, however, that these figures formed an exception because they were, as a rule, representations of kings or emperors worshiped as gods by the Romans.

Rabbinical tradition, however, follows more rational rules in interpreting the law prohibiting images. Referring the law, Ex. xx. 23, "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold," to beings beheld by prophetic vision at the throne of God, or to anthropomorphic visions of God himself, the Rabbis forbade only the fashioning of the four figures of Ezekiel as a whole or of any other angelic being, and especially the making of human figures, as these might be made objects of worship (*Mek.*, Yitro, x.; *Ab. Zarah* 42b, 43a). In view, however, of the fact that only carved figures or statues were, as a rule, objects of worship, the prohibition was not applied to images not projecting (*Ab. Zarah* 43b).

Influence of Idolatry.

Portrait-painting, therefore, was never forbidden by the Law. As a matter of fact, far more potent than the Law was the spirit of the Jewish faith in putting a check on plastic art. In the same measure as polytheism, whether Semitic or Aryan, greatly aided in developing art as far as it endeavored to bring the deity in ever more beautiful form before the eye of the worshiper, Judaism was determined to lift God above the realm of the sensual and corporeal and to represent Him as Spirit only. In particular, the lewdness of the Astarte worship, which still exerted its evil influence in post-exilic times (Isa. lvii. 3 *et seq.*), offended the Jewish sense of chastity, so that idolatry was termed "to go a whoring" (*Num.* xv. 39; Hosea i. 2, and elsewhere). Nor was the Syrian or the Greco-Roman idolatry any purer in the judgment of the Rabbis, as may be learned from *Ab. Zarah* ii. 1, where it is stated that the heathen in Mishnaic times were still suspected of sexual intercourse with beasts. They saw too often in artistic beauty the means of moral depravation, and insisted, therefore, on the mutilation or destruction of every idol (*ib.* iv. 5). And whatever the Church did during the Middle Ages toward developing art, in the eyes of Judaism the images of Jesus and the Virgin, of the apostles and the saints, presented a relapse into pagan idolatry, warning the Jew all the more strongly against the

cultivation of the plastic arts, since both the making of or the trading with any such images as might be used for the Christian cult was forbidden (*Shulhan 'Aruk*, Yoreh De'ah, 141. 3). In all probability the extensive use made by the Church of symbolic figures caused the Jew to shun applying them.

Still, both ecclesiastical and secular art existed to some extent among the Jews of the Middle Ages. While it was a rule not to decorate the walls of the synagogue with figures, lest the devotion of the worshiper should be distracted by the sight, the doors of the synagogue and the Ark were frequently

ornamented with representations of animals (among which the lion was a favorite subject), occasionally also of birds and snakes, and of plants (such as flowers, vines, and the like). In all

cases where fear of idolatrous worship by non-Jews was excluded, liberal-minded rabbis saw no reason for prohibiting such ornamentation, whereas rigorists would discourage it altogether (see Berliner, "Aus dem Inneren Leben der Deutschen Juden im Mittelalter," p. 117; D. Kaufmann, in "Jew. Quart. Rev." ix. 254 *et seq.*; Abrahams, "Jewish Life in the Middle Ages," p. 29).

Of home utensils, cups and lamps used for Sabbath and festival days were occasionally, despite the opinion of rabbinical authorities, embossed with figured designs. Platters painted and inlaid, table-covers embroidered with golden birds and fishes, wooden vessels edged and figured, were in common use (Abrahams, *l.c.* p. 146). The walls of the houses of the rich were sometimes decorated with paintings of Old Testament scenes, and on the outside secular subjects were portrayed (Berliner, *l.c.* p. 35; Abrahams, *ib.*). Portrait-painting, though not common, was not unknown among the Jews of Germany in the eighteenth century; while in Italy it existed as early as the fifteenth century. Especially was the illumination of manuscripts and the artistic binding of books carried to great proficiency by Jews, who probably acquired the art from the monks (Abrahams, *l.c.* p. 220). According to Lecky "Rationalism in Europe," ii. 237, note 2, many of the goldsmiths of Venice who cultivated the art of carving were Jews. Of recent years greater attention has been paid to the subject of Jewish ecclesiastical art, especially since the Anglo-Jewish Historical Exhibition of 1887. Societies have been founded at Vienna, Hamburg, and Frankfurt-on-the-Main devoted to the collection and study of artistic objects used in Jewish acts of worship, whether in the synagogue or the home. In bibliography, also, attention is now being paid to title-pages, illustrations, initials, and the like, in which Jewish taste has had an influence.

Modern Jewish art no longer bears the specific character of the Jewish genius, but must be classified among the various nations to which the Jewish artists belong. See AMERICA; ARCHITECTURE IN; ALMEMAR; ARK; CEMETERY; COINS AND MEDALS; MEGILLAH; SEFER TORAH; SYNAGOGUE.

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Jüdische Merkwürdigkeiten, I. 232 et seq.; A. Freimann, *Die Abbildung der Isr. Ritualegegenstände im Städt. Histor. Museum zu Frankfurt-am-Main* (privately printed, 1900); S. J. Solomon, *Art and Judaism*, in *Jew. Quart. Rev.* xiii. 553-566; D. H. Müller, *Die Hagada von Serajewo*.

J.

K.

—**Art in the Synagogue:** This is restricted for the reason that it distracts the thought of the worshiper at prayer. A prohibition against copying the forms of the cherubim of the sanctuary or the four animals of the Chariot for synagogue use was deduced from the words of the Decalogue, "Ye shall not make 'with me'" (Mek., Yitro, 10; 'Ab. Zarah 43a), but it was held not to apply to the lion alone, when shown without the other animals of the Chariot group; hence this animal was extensively used as an ornament on the Ark and as the ensign of Judah. The synagogue of Ascoli in Italy had an Ark of gilt walnut with two life-size lions, carved out at the bottom, flanking the steps leading to the doors behind which the scrolls were deposited. After the expulsion of the Jews in 1569 the Ark was removed to Pesaro (D. Kaufmann, in "*Jew. Quart. Rev.*" ix. 254-269). R. Moses Traut, in answer to an inquiry, decided that a bas-relief sculpture of a lion should not be permitted to remain within an Ark of the Lord (Responsa, i. 30, quoted in "*Leqet ha-Kemah*," p. 36b).

David ibn Zimra, in the case of one who built a synagogue in Crete and wished to place a crowned lion on the top of the Ark—the design of his coat of arms—decided against it (Responsa, No. 107).

Judah Minz of Padua would not allow Hertz Werth, a rich member of his congregation, to place before the Ark an embroidered curtain with a bas-relief of a deer set in pearls, being his coat of arms, while other rabbis permitted it. Finally, a compromise was reached by Rabbi Isaac Castiglione, who allowed the figure of the deer to be embroidered on the curtain without forming a bas-relief (J. Caro, "*Abkat Rokel*," Responsa, No. 65). Joseph Caro, in reply to a question, permitted figures of birds to be embroidered on the curtain (*ib.* No. 66). While R. Eliakim ordered paintings of lions and snakes to be erased from the walls of the synagogue at Cologne, R. Ephraim permitted the painting of horses and birds on the walls of the synagogue (Mordcaii, 'Ab. Zarah iii.; "Bet Joseph" to Tur Yoreh De'ah, § 141). Indeed, curtains embroidered with figures are in use in almost every country where the Jews are scattered, without any fear of disturbing the thought of worshipers in the synagogue, for the reason that artistic decoration in honor of the Torah is regarded as appropriate, and the worshiper, if he be disturbed by it, needs not observe the figures, as he can shut his eyes during prayer ("Abkat Rokel," Responsa, No. 66).

On the other hand, Elijah Capsali decided against any decoration in the synagogue which employed figures of animals as part of the design. R. Samuel Archevolti objected to the decorations of the Safed synagogue, and his opinion received the approbation of Moses Alsheik and R. Jacob Be-Rab ("Jew. Quart. Rev." *ib.*). Moses Sofer ruled against a stained-glass window above the Ark bearing the figure of the sun with rays and inscribed: "From the rising of the sun even to the going down of the same

the Lord's name is to be praised;" on the ground that the people bowing to the Ark, on entering the synagogue, would be worshipping the sun ("Hatam Sofer," Responsa, No. 129).

A case occurred where a representation of a "menorah" (Hanukkah lamp) had been painted on the Ark, with a different verse of the Seventy-seventh Psalm for each of the seven branches, and on the occasion of its renovation the ambitious artist signed his name to it. R. David ibn Zimra (Responsa, No. 107) said he had no objection to the replacement of the old design by a more artistic painting; but he ordered the signature to be erased, as that innovation was likely to attract attention, and was disrespectful in a synagogue. The same decision is rendered by Mendel Krochmal ("Zemah Zedek," Responsa, No. 50).

K.

J. D. E.

ARTA or LARTA: Chief city of the nomarchy of Arthamania, Greece; situated on the Arta, about 7 miles from its mouth. It is the ancient Ambra-cia, called by the casuists of the sixteenth century Acarnania, and assigned to the Morea. In 1890 it contained 4,328 inhabitants, of whom about 200 were Jews. Little is known of the early history of the community. The casuists of the sixteenth century speak of an old synagogue "of the Corfiotes" (called also "of the natives," קהל חסידים), which leads to the supposition that Jews from CORFU settled at Arta when Roger I. of Sicily took possession of that Ionian island. Moreover, Benjamin of Tudela (about 1170, under Manuel I. Comnenus) mentions 100 Jews (or Jewish families?), whose leaders were R. Solomon and R. Heracles.

At the time of Scanderbeg (1404-67), Arta was already under Turkish rule. Upon their expulsion

from the Spanish dominions, the Jews, **Fifteenth Century.** coming from Calabria, Apulia, and Sicily, formed congregations and established a college. The earliest leaders of the latter were Rabbi Caleb (a name which frequently occurs among both Rabbinites and Karaites, and was later used by the Sephardim as a family name), Solomon Hamy, and Benjamin b. Shemariah, and, later, Abraham Obadiah Sephardi (died at an advanced age before 1529), who bequeathed his whole fortune to the poor of the Corfiote and Apulian synagogues; and finally Benjamin b. Mattathias (died before 1539), the author of "*Bin-yah Ze'eh*." The last-named, a loyal and modest character, was engaged in commerce in addition to his studies. He corresponded with the rabbis of Venice, of Constantinople (Elijah Mizrahi), and of Salonica (Joseph Taytazak), and engaged in disputes with David Cohen of Corfu. His son-in-law, Samuel b. Moses Calai (still living in 1574), author of "*Mishpete Shmuel*" (Venice, 1599), was the contemporary and rival of Isaac (b. Shabbethai?) Cohen, Solomon b. Baruch, Abraham b. Moses, and others. Somewhat earlier lived the notary Shabbethai b. Moses Russo (1525). About that time (before 1534) certain new ordinances were instituted. It appears that the Jewish youth of both sexes had somewhat scandalized the community of Arta by holding dancing parties. The heads of the commu-

nity not only put an end to such entertainments, but also forbade betrothed young men to visit their

**Internal
Dis-
sensations.**

fiancées before marriage, as was the ancient custom of the natives. This last measure caused dissensions in the community. The Jews originally from Apulia, numbering about thirty families, especially protested, under the leadership of the heads of the community, Shabbethai b. Caleb and Moses b. Shabbethai (Levi (Clevois?)). Judah b. Jacob, and David b. Solomon Mioni. Herero b. Solomon Pichon, Mordecai b. Mazaltob Maqa, Mattathias' b. Leon, Mattathias b. Solomon Benjamin Halicz (probably from Halicz in Galicia), and Shabbethai b. Abraham Fidele. In order to avoid future scandal and to secure the sanctity of the home, it was decreed (about 1521) that betrothals should be entered into only in the presence of ten laymen and one rabbi. Moreover (before 1561), dice or any other games of chance were forbidden except on the semi-holidays, Purim, and the fast preceding it.

The Jewish population of Arta comprised at this period about 300 families, who were, however, not completely assimilated; for the Greek Jews had not yet yielded altogether to the Spanish. In addition to the occurrence mentioned above, the Jews had other causes for dissension among them, chiefly in regard to the apportioning of the taxes. In this latter case the difficulties were adjusted by the syndics. But disputes arose among the permanent residents of Arta, or between them and strangers who came to the city, like the Jews of Patras who had left their native town to escape some great danger. Arta itself, where they sought refuge, did not always afford protection. In one instance the governor of the city cast all the Jewish inhabitants into prison during the Feast of Tabernacles in order to extort from them the sum of 3,000 florins.

The Jews on the highways were even less secure than in the cities: the casuists of this epoch record several assassinations of Jews; e.g., that of Moses Soussi. The principal occupation of the Jews being commerce, they traveled a good deal, either to Corfu or to Janina (45 miles from Arta), where they sold Venetian wares or fabrics, or to neighboring villages and other places. They also followed various trades, even women being engaged in dyeing silk. There were also Jewish physicians at Arta (Jacob Roffé, Moses Polastro), who at times charged the comparatively large sum of 50 ducats for treating a patient.

The moral tone of the community, though marked on the whole by devotion and even an austere piety, was lowered in individual cases through lack of central administration. Thus, a certain Shemariah b. Abraham dared to maltreat the rabbi Benjamin b. Shemariah and even to say things prejudicial to the community. Another, Solomon by name, stigmatized as apostates the Maranos who, fleeing from Apulia, sought refuge at Arta. Finally, a certain Manoh Politzer (? פליצער), with the assistance of two false witnesses, Abraham Turkia and Abraham Tobiel, appropriated (about 1529) the legacy of R. Abraham Sephardi mentioned on page 143. In contrast to this darker side is the solidarity which united not only the Jews living in Arta, but also the

latter with those of the neighboring towns. Thus it is recounted that when some pirates robbed a certain Eliezer of Pola (פולא) and sold their booty to the Jews of En-Mavra, a notification from the rabbinical body of Arta was sufficient to cause the purchasers to restore the property to the owner in consideration of the expenses involved.

Rabbinic studies declined here as in the Orient generally. By the seventeenth century the rabbis—

for example, Eliezer Menahem—were obliged to seek their knowledge at the colleges of Salonica, as probably also R. Moses Jacob, Raphael Cohen, Abraham 'Iton (אבנן), and Shabbethai

Russo, contemporaries of the chronicler David Conforte. This decadence was doubtless due in part to the political vicissitudes which successively befell Arta, such as the invasions of the Venetians (1688), of the French (1797), of Tepedelenli Ali, pasha of Janina (1798), of the Greeks (1821), and lastly of the Turks (1821).

Between 1854—when the town revolted against the Turks, who reconquered it after a few months—and June, 1880, nothing of note occurred among the Jews of Arta. Then, at the instance of some public-spirited men, the Talmud Torah was reorganized so as to include both secular and religious instruction. This reform went into

**Modern
Times.** effect a year later (June, 1881), according to regulations written in three

languages (Hebrew, Greek, and Italian), dated March 17, 1880, and signed by Julius (Shabbethai Ezra) Besso (president), Jacob Raphael Mioni (vice-president), Moses Daniel Yerushalmi (treasurer), Michel Shabbethai Besso (secretary), and the inspectors Elie Joseph Camé, Moses Solomon Battino, Moses Zaffo, and Abraham Shabbethai (printed by Nacamulli, Corfu). Mention is also made of two benefactors of the institutions, citizens of Corfu: (1) Abraham Tehaki, who contributed much toward the success of the work, and (2) especially Solomon Abraham, who, in addition to funds, gave a building of the value of 1,000 francs, which he owned at Arta. Nicole Zanetti is mentioned as professor of Greek.

Some time after (1881), Arta was ceded by the Turks to the kingdom of Greece, conformably to the Treaty of Berlin.

G.

A. D.

ARTABAN V.: Last of the Parthian kings; died in the year 227. He was the son of Volageses V., whose throne he ascended about 216, after a struggle with his brother Volageses VI. For many years he successfully conducted a war against the Romans, defeating both Caracalla and his successor Macrinus. He lost his life, however, in his conflicts with the Persians, 227.

This last ruler of the house of the Arsacids was well inclined toward the Jews: Abba Arika, the head of the academy of Sura, received signal marks of his friendliness. Thus he once sent to him a number of valuable pearls as a gift, and received in return from Abba Arika a *mezuzah* (door-post inscription), with the remark that the word of God was of a higher value than all the gems of earth

(Yer. Peah i. 1, p. 15*d*; Gen. R. xxxv., end; in both places "Rabbi" is erroneously given in place of the original "Rab").

When Artaban died Rab exclaimed in sorrow, "The bond of friendship has been sundered!" (Ab. Zarah 10*b*). The text has אֲרַבָּנִי; read אֲרַבָּנִי (Persian Art-dewan); Kohut, "Aruch Completum," i. 280).

BIBLIOGRAPHY: Gutschmid, *Gesch. Iran's*, pp. 154 *et seq.*, 1888; Jost, *Gesch. des Judenthums*, ii. 139; Grätz, *Gesch. der Juden*, 2d ed., iv. 281.

G.

L. G.

ARTAPANUS: Historian; lived in Alexandria in the second century B.C. He wrote a history of the Jews, parts of which have been preserved in the writings of the church-fathers Eusebius ("Præparatio Evangelica," ix. 18, 23) and Clement of Alexandria ("Stromata," i. 23, 154), as well as in those of some later authors. Freudenthal shows that both Alexander Polyhistor and Josephus made use of Artapanus' work. The fragments that have survived enable one to form an opinion—not a very flattering one—as to the merits of their author. Artapanus evidently belonged to that narrow-minded circle of Hellenizing Jews that were unable to grasp what was truly great in Judaism, and, therefore, in their mistaken apologetic zeal—for even in those early days Judaism had its opponents among the Hellenes—set about glorifying Judaism to the outer world by inventing all manner of fables concerning the Jews. As an illustration of this method, the following account of Moses will serve. According to Artapanus (Eusebius, *ibid.*, ix. 27), Moses is he whom the Greeks called Musæus; he was, however, not (as in the Greek legend) the pupil, but the teacher, of Orpheus. Wherefore Moses is not only the inventor of many useful appliances and arts, such as navigation, architecture, military strategy, and of philosophy, but is also—this is peculiar to Artapanus—the real founder of the Greek-Egyptian worship. By the Egyptians, whose political system he organized, Moses was called Hermes *ὁ ἐν τῷ τῶν ἱερῶν γραμματέων ἐρμῆριον* ("because he expounded the writings of the priests").

The departure from Egypt is then recounted, with many haggadic additions and embellishments. The astounding assertion, that Moses and the Patriarchs were the founders of the Egyptian religion, led Freudenthal to the assumption that "Artapanus" must be a pseudonym assumed by some Jewish writer who desired to be taken for an Egyptian priest, in order to give greater weight to his words. This supposition, however, as Schürer points out, is highly improbable, and fails to explain the remarkable phenomenon of a Jew ascribing a Jewish origin to the Egyptian pantheon. It is much more probable that Artapanus belonged to a syncretistic circle of philosophers that saw no such grave objection to a moderate idolatry as to prevent its being accepted as of Jewish origin. Having adopted the Greek fables that derived the Egyptian cult from Grecian heroes, and having identified these heroes with Biblical personages, he had no alternative but to trace the idolatry of Egypt to a Jewish source.

[Or, Artapanus' position may have been somewhat as follows: Thinking it necessary for the honor of the Jewish people that they should be regarded

as the source of all religion, he chose to attribute to them the origin of the Egyptian religion in spite of difficulties that he may have felt in connection with its idolatry.—T.]

BIBLIOGRAPHY: Dähne, *Geschichtl. Darstellung*, ii. 200-203; Freudenthal, *Alexander Polyhistor*, pp. 143-174, 215, 231 *et seq.*; Susemihl, *Gesch. der Griechischen Literatur*, ii. 646 *et seq.*; Grätz, *Gesch. der Juden*, iii. 606; Willrich, *Juden und Griechen*, p. 160; Schürer, *Gesch.*, iii. 354-357, who gives further references.

T.

L. G.

ARTAXERXES I. (surnamed Longimanus—"Long-Hand"): King of Persia; ascended the throne in 465 B.C., and died in 425 B.C. In the Persian name Artakhshathra ("he whose empire is perfected") the "thr" (written with a special sign in Persian) is pronounced with a hissing sound, and is therefore represented in other languages by a sibilant. Thus in Babylonian, Artakshatsu, Artakshassu, and numerous variations; in Suse, Artakshasha; Egyptian, Artakhshasha; Hebrew, אֲרַחְשִׁשְׁתָּה (that is, Artakhshasta); in Greek, Ἀρταξίστης (inscription in Tralles' "Corpus Inscriptionum Græcarum," 2919), and by assimilation with the name Xerxes Ἀρταξέρξης and Ἀρτοξέρξης. According to the chronographic lists of the Babylonians and of the Ptolemaic Canon, Artaxerxes I. reigned forty-one years, which includes the short reign of his son Xerxes II.; murdered after a reign of six weeks. Some Greek authorities give him only forty years; thus Diodorus, xi. 69,

Sources of xii. 64. (Concerning the chronology, compare Meyer, "Forschungen zur Infor- mation. Alten Geschichte," 1899, ii. 482.) From

this period many dated archives are extant, found throughout Babylonia, but particularly in Nippur, by the expedition of the University of Pennsylvania (published by Hilprecht and Clay, "The Babylonian Expedition of the University of Pennsylvania," vol. ix., 1898). But there are no archaeological remains of the reign of Artaxerxes I. with the exception of a single inscription on a building in Susa and an alabaster vase in Paris which bears his name in Persian, Susian, Babylonian cuneiform, and in hieroglyphs. All information concerning him is derived from the accounts of Greek writers, especially the fragments of Ctesias, and from the statements of the books of Ezra and Nehemiah. Josephus wrongly claims that the Ahasuerus (Xerxes) of the Book of Esther is this Artaxerxes I., and also that the Artaxerxes of Ezra and Nehemiah is Xerxes.

Artaxerxes was the second son of Xerxes, who was murdered in the summer of 465 by his all-powerful vizir Artaban. The murderer accused the king's eldest son Darius of the crime, with the result that Darius was slain by his younger brother Artaxerxes, who then mounted the throne. But Artaban sought the crown for himself, and therefore aimed at the life of the young king; the latter, it is stated, warned by Megabyzus, his brother-in-law, rid himself of the murderer by slaying him, with all his household and party, in open combat (Ctesias, "Persica," 29; Diodorus, xi. 69; Justin, iii. 1, according to Dinon; but Aristotle, "Politics," viii. 8, 14 has a different version). The murder of Xerxes is mentioned also by Ælian ("Varie Historie," xii. 3), and in an Egyptian inscription of the time of Ptolemy I., which ascribes the deed to the vengeance of an Egyptian god on the

foreign king. The Greek chronologists evidently through a misunderstanding, make of Artaban a Persian king and state that he reigned seven months. The Greeks gave Artaxerxes the surname *Μακρό-χρῆς* (Longimanus, Long-Hand), asserting, probably correctly, that his right hand was longer than his left. They uniformly describe him as a brave and handsome man, a kindly and magnanimous ruler (Nepos, "De Regibus," ch. i.; Plutarch, "Artaxerxes," ch. i.). The authentic narrative of Nehemiah gives an accurate picture, showing him to have been a kindly monarch, who, noticing the sadness of his cupbearer, asked him his wish and granted it. This character-

ization does not deny that he was susceptible to harem-influence or that **His Character.** he could become very angry when any one appeared presumptuous. Ctesias relates that he once sought to decapitate Megabyzus because, on a hunting expedition, when a lion was about to spring upon the king, Megabyzus slew him without awaiting the royal spear-thrust. The women of the court interceded for the offender, and his sentence was commuted to long exile upon an island in the Persian gulf, whence he finally succeeded in escaping. He afterward secured the king's pardon. The reverence with which the Persians regarded Artaxerxes may be seen in the fact that two of his successors adopted his name.

His long reign was generally tranquil, the system of government introduced by Darius working satisfactorily. A few satraps who rebelled now and again (as, for instance, at the very beginning of the reign, the governor of Bactria), were speedily subdued. On the borderlands and in the mountainous districts the authority of the government may not have been vigorously sustained, but every other region under his sway in Asia may be said to have enjoyed a period of peaceful growth. Artaxerxes I. was, however, not a creative genius.

Fuller details are known concerning his relationship to the Jews, toward whose development at a critical juncture he contributed efficiently. Two documents are contained in the Book of Ezra, ch. iv. (albeit wrongfully placed by the editor of that work); and there are also fragments of the memoirs of Ezra and Nehemiah themselves. Both documents in ch. iv. and the decree containing Ezra's appointment in ch. vii. have been declared spurious. In addition, the attempt has been made frequently to place Ezra's journey and reforms in the reign of Artaxerxes II.; but all such endeavors are critically untenable (compare Meyer, "Entstehung des Judenthums," 1896).

His Relations to the Jews. In the seventh year of Artaxerxes I. (458 B.C.) the Babylonian Jews requested that permission should be given to the priest Ezra to visit Palestine, with full power over the Jews there, and to enforce the book of the Law as the will of the king. How the king acceded to this request, and how Ezra endeavored to carry out his mission, are well known. Ezra first took strong measures against the mixed marriages, coming thereby into conflict with "the people of the land," the Samaritans and their allies. To protect himself against them, Ezra undertook to rebuild the walls of Jerusalem. Permission for this

was not contained in the commission he had received from the king; accordingly the Samaritans and their governor, Rehum, interfered and addressed a letter to the king, given in Ezra iv. 7. The king, who had no doubt been informed of the former importance of the rebellious city and the danger which its refortification might threaten to his revenues, issued orders that the rebuilding of the walls must stop (iv. 17). The triumph of the Samaritans was complete; the walls were torn down, and the gates were burnt (Neh. i. 3). Such was the condition of the city when, in Kislev of the twentieth year (December, 446), Nehemiah, the king's cupbearer, received information from his brethren concerning it. The Bible narrative tells how he succeeded in being sent as governor to Judea, and how he immediately (summer of 445) set energetically to work to restore the fortifications, thus enabling Ezra, through the influence of his authority, to establish the book of the Torah as the law binding upon the Jews. Nehemiah returned to court in 433 (Neh. v. 14, xiii. 6), but was despatched to Judea a second time to counteract certain evils which had arisen.

G.

E. ME.

ARTAXERXES II. (originally **Arsakes**, surnamed **Mnemon** by the Greeks): The eldest son of Darius II.; succeeded his father in 404 B.C. (Diodorus, xiii. 108), and adopted the name of his grandfather Artaxerxes. He reigned until 359; that is, 46 years.

Artaxerxes II. seems to have been of a noble disposition; but, despite personal bravery, he was feeble in character, and under subjection to his imperious mother, Parysatis, who favored her younger son Cyrus to the extent of desiring the throne for him. After Cyrus' rebellion, and his death in the battle of Cunaxa (401 B.C.), Parysatis ruled the king completely and led him into the gravest crimes. Owing to his weakness, he was not the man to save the effete and dying Persian empire. Immediately upon his accession Egypt declared and maintained its independence. His whole reign was filled with rebellions and uprisings by satraps, especially in Asia Minor and Syria, though Palestine, then under the rule of the high priests, seems to have steered clear of any participation. Nevertheless, the internal distractions of the Greek world enabled him to succeed in the main in asserting that supremacy over Greece that Darius and Xerxes had vainly aimed at. After having diverted the attack of the Spartans by inciting their war against Corinth, he succeeded, through conjunction with Sparta and Dionysus I. of Sicily, in imposing his will upon the Greeks by the celebrated "Peace of the King," in 387 B.C. For decades thereafter, this "King's Peace" was the law in Greece, against which no state dared rebel.

BIBLIOGRAPHY: Greek histories, especially Plutarch's biography of this king, are full of information concerning Artaxerxes II.; but the suggested connection with the history of Ezra, made by some historians, is without foundation.

G.

E. ME.

ARTAXERXES III.: A son of Artaxerxes II. He originally bore a name which in Babylonian was written "Umasu" (and therefore in the Ptolemaic canon, as given by Elias of Nisibis, the form

DEUS is found). He was called Ochus by the Greeks. After he had rid himself of the rightful successor, Darius, he mounted his father's throne in the autumn of 339 B.C., and reigned until the summer of 338. Hence the Babylonians and the Ptolemaic canon assign twenty-one years to his reign, while Diodorus (xv, 93; xvii, 5), together with the Greek chronologies, wrongly extends his reign by some years (see Meyer, "Forschungen zur Alten Geschichte," ii, 466, 488 *et seq.*, 496 *et seq.*).

Artaxerxes III, Ochus was a cruel and bloodthirsty despot. He began his reign by murdering all relatives who might become dangerous to him. He was, however, a most energetic ruler, who allowed himself to be discouraged by no obstacle or failure, but ruthlessly prosecuted his

His Character. purposes. With the assistance of the unscrupulous eunuch Bagoas and his Rhodian captains of mercenaries, Mentor and Memnon—fitting tools for his schemes—he succeeded in cementing the rapidly disintegrating empire of Persia by bloodshed, treachery, and fraud. He crushed several insurrections, notably that of the rebellious Sidonian in 345-344; and after many unsuccessful attempts he succeeded, in 343 or 342, in subduing Egypt also, and made it suffer severely for its rebellion.

A certain conflict with his Jewish subjects seems to have been connected with these struggles. Josephus ("Ant." xi, 7, § 1) relates that when the high priest Judas (Joiada) was succeeded by his son Johanan (Jonathan or John; compare Neh. xii, 11, 22), his brother Jesus (Joshua) sought to deprive him of the office. Jesus relied for support upon Bagoses, Artaxerxes' general (the Bagoas previously mentioned), and so enraged Johanan that the latter struck him down in the Temple. Bagoses seven years later avenged the murder of Jesus by exacting of the Jews a tax of 50 drachmas for each lamb offered at the daily

**Con-
nection with
Jewish
History.** sacrifices. He also unlawfully and forcibly entered the Temple precincts, claiming that he was purer than the murdering high priest Johanan. There is no reason to consider this account as being in its essentials untrue (Willrich,

"Juden und Griechen vor der Makkabäischen Erhebung," p. 89, declares the episode to be a misunderstanding of events which happened under Antiochus Epiphanes). It is probably to this episode that Eusebius refers in his "Chronicle" (under date of 1657 from Abraham—that is, 369 B.C.—which date is certainly erroneous; he is followed by Jerome; by Syncellus, p. 486; and by Orosius, iii, 76), when he relates that Artaxerxes III., upon his march against Egypt, carried a number of Jews into exile in Hyrcania and Babylonia. Possibly one of the uprisings alluded to above may have included a portion of Judea. This is possibly also the explanation of the strange statement of Justin (xxvi, 3) that Xerxes, the king of the Persians, conquered the Jews. Neither of these statements is particularly reliable. The suggestion that the story of Judith is a reflection of these events lacks all foundation. The statement of Solinus (xxv, 4) that Jericho was besieged by Artaxerxes and destroyed by him, has been explained by Theodore Reinach ("Semitic Studies in Memory of A.

Kohut," pp. 447 *et seq.*) to refer to the conquests of the Sassanian king Artaxerxes I. (226-241).

In 338 Artaxerxes III., with most of his sons, was murdered by Bagoas; one of his sons, Arses, was elevated to the throne; but after a reign of two or three years he also was put to death by the murderer of his father.

G.

E. ME.

ARTEMION: Leader of the Jewish insurrection in Cyprus against Trajan, 117. There are but scanty details of this revolt. According to Roman sources, the Jews destroyed the capital of the island of Salamis and slew 240,000 Greeks. The revolt was quelled by Trajan's general Martius Turbo; and to judge by the atrocities committed by him, the suppression was attended with very sanguinary results for the Jews. The law passed in Cyprus after the revolt, that no Jew should set foot on the island, and that, if cast there by shipwreck, he should suffer death, shows the hatred felt by the Greek Cypriotes toward the Jews.

BIBLIOGRAPHY: Dion Cassius, *History*, lxxviii, 322; Grätz, *Gesch. der Juden*, iv, 127-129.

G.

L. G.

ARTHUR LEGEND: The cycle of stories clustering around the semi-mythical hero King Arthur of England, and which finds its place in Jewish literature in a Hebrew translation entitled **ספר השמדה הטבלה העגולה** ("The Book of the Destruction of the Round Table"), composed in 1279 by an author whose name can not be ascertained. Only a few fragments exist in the Vatican manuscript edited by A. Berliner in "Ozar Tob," 1885, pp. 1-11. These include passages from "The Life of Lancelot" (לנצולוט דל לך), "The Birth of Arthur," "The Quest of the Grail" (ליברו דיל קשטא דיל סנראאל). The original seems to have concluded with a sermon on repentance, to which the translator refers in his preface as one of his two motives for translating the work, the other motive being to drive away his own melancholy. From the nature of the translation, which includes several Italian words, Steinschneider concludes that the original was in Italian and that the writer lived in Italy. But the source from which the author drew his form of the story is no longer extant; it was obviously merely a short abridgment of the voluminous romance of chivalry out of which the Arthur Legend has been composed. While the book throws no light upon the origin of the legend, or even upon its later literary history, it is interesting for the contrast it presents between the scenes of bloodshed and unchastity that constitute the romance and the Jewish ideals so opposed to these. "The Quest of the Grail," though possibly in its origin a Celtic legend, has become inextricably associated with the Christian sacrament of the mass; and it is therefore extremely curious to find it treated in Hebrew. The translator seems to have felt this, and gives a somewhat elaborate apology for translating it. A Judeo-German version of the legend also exists among the manuscripts in the library of the city of Hamburg.

BIBLIOGRAPHY: Steinschneider, *Hebr. Ueberr.* pp. 967-969; *idem*, *Hebr. Bibl.* viii, 16; *idem*, *Cat. Hamburg Library*, No. 228 and p. 183.

A.

J.

ARTICLES OF FAITH: In the same sense as Christianity or Islam, Judaism can not be credited with the possession of Articles of Faith. Many attempts have indeed been made at systematizing and reducing to a fixed phraseology and sequence the contents of the Jewish religion. But these have always lacked the one essential element: authoritative sanction on the part of a supreme ecclesiastical body. And for this reason they have not been recognized as final or regarded as of universally binding force. Though to a certain extent incorporated in the liturgy and utilized for purposes of instruction, these formulations of the cardinal tenets of Judaism carried no greater weight than that imparted to them

by the fame and scholarship of their respective authors. None of them had a character analogous to that given in the Church to its three great formulas (the so-called Apostles' Creed, the Nicene or Constantinopolitan, and the Athanasian), or even to the "Kalimat As-Shahādat" of the Mohammedans. The recital of this "Kalimah" is the first of the five pillars of practical religion in Islam, and every one converted to Islam must repeat it verbatim; so that among the conditions required of every believer with reference to confession is the duty to repeat it aloud at least once in a lifetime. None of the many summaries from the pens of Jewish philosophers and rabbis has been invested with similar importance and prominence. The reasons for this relative absence of official and obligatory creeds are easily ascertained. The remark of Leibnitz, in his preface to the "Essais de Théodicée," that the nations which filled the earth before the establishment of Christianity had ceremonies of devotion, sacrifices, libations, and a priesthood, but that they had no Articles of Faith and no dogmatic theology, applies with slight modification to the Jews. Originally race—or perhaps it is more correct to say nationality—and religion were coextensive. Birth, not profession, admitted to the religio-national fellowship. As long as internal dissension or external attack did not necessitate for purposes of defense the formulation of the peculiar and differentiating doctrines, the thought of paraphrasing and fixing the contents of the religious consciousness could not insinuate itself into the mind of even the most faithful. Missionary or proselytizing religions are driven to the definite declaration of their teachings. The admission of the neophyte hinges upon the profession and the acceptance on his part of the belief; and that there may be no uncertainty about what is essential and what non-essential, it is incumbent on the proper authorities to determine and promulgate the cardinal tenets in a form that will facilitate repetition and memorizing. And the same necessity arises when the Church or religious fellowship is torn by internal heresies. Under the necessity of combating heresies of various degrees of perilousness and of stubborn insistence, the Church and Islam were forced to define and officially limit their respective theological concepts. Both of these provocations to creed-building were less intense in Judaism. The proselytizing zeal, though during certain periods more active than at

others, was, on the whole, neutralized, partly by inherent disinclination and partly by force of circumstances. Righteousness, according to Jewish belief, was not conditioned on the acceptance of the Jewish religion. And the righteous among the nations that carried into practise the seven fundamental laws of the covenant with Noah and his descendants were declared to be participants in the felicity of the hereafter. This interpretation of the status of non-Jews precluded the development of a missionary attitude. Moreover, the regulations for the reception of proselytes, as developed in course of time, prove the eminently practical—that is, the non-creedal—character of Judaism. Compliance with certain rites—baptism, circumcision, and sacrifice—is the test of the would-be convert's faith. He is instructed in the details of the legal practise that manifests the Jew's religiosity, while the profession of faith demanded is limited to the acknowledgment of the unity of God and the rejection of idolatry (Yorch De'ah, Gerim, 268, 2). Judah ha-Levi ("Cuzari," i. 115) puts the whole matter very strikingly when he says: "We are not putting on an equality with us a person entering our religion through confession alone [Arabic original, *bikalamati* = by word]. We require deeds, including in that term self-restraint, purity, study of the Law, circumcision, and the performance of the other duties demanded by the Torah." For the preparation of the convert, therefore, no other method of instruction was employed than for the training of one born a Jew. The aim of teaching was to convey a knowledge of the Law, obedience to which manifested the acceptance of the underlying religious principles; namely, the existence of God and the holiness of Israel as the people of His covenant.

The controversy whether Judaism demands belief in dogma, or inculcates obedience to practical laws alone, has enlisted many competent scholars. Moses Mendelssohn, in his "Jerusalem," defended the non-dogmatic nature of Judaism, while Löw among others (see his "Gesammelte Schriften," i. 31-52, 433 *et seq.*, 1871) took the opposite side. Löw made it clear that the Mendelssohnian theory had been carried beyond its legitimate bounds. The meaning of the word for faith and belief in Hebrew (אמונה) had undoubtedly been strained too far to substantiate the Mendelssohnian thesis. Underlying the practise of the Law was assuredly the recognition of certain fundamental and decisive religious principles culminating in the belief in God and revelation, and likewise in the doctrine of retributive divine justice. The modern critical view of the development of the Pentateuch within the evolution of Israel's monotheism confirms this theory. The controversy of the Prophets hinges on the adoption by the people of Israel of the religion of YHWH, that excluded from the outset idolatry, or certainly the recognition of any other deity than YHWH as the legitimate Lord of Israel; that, in its progressive evolution, associated with YHWH the concepts of holiness, justice, and righteousness; and that culminated in the teaching of God's spirituality and universality. The historical books of the Bible, as recast in accordance with these latter religious

No Need for Creeds in Judaism. Church and Islam were forced to define and officially limit their respective theological concepts. Both of these provocations to creed-building were less intense in Judaism. The proselytizing zeal, though during certain periods more active than at

ideas, evince the force of a strong and clearly apprehended conviction concerning the providential purpose in the destinies of earth's inhabitants, and more especially in the guidance of Israel. The Psalms and Wisdom books manifest the predominance of definite religious beliefs. To say that Judaism is a barren legalistic convention, as Mendelssohn avers, is an unmistakable exaggeration. The modicum of truth in his theory is that throughout Biblical Judaism, as in fact through all later phases of Jewish religious thinking and practise, this doctrinal element remains always in solution. It is not crystallized into fixed phraseology or rigid dogma. And, moreover, the ethical and practical implications of the religion are never obscured. This is evidenced by the Biblical passages that, in the opinion of many, partake of the nature of Articles of Faith, or are of great value as showing what, in the opinion of their respective authors, constitutes the essence of religion. Among these the most noteworthy are Dent. vi. 4; Isa. xlv. 5-7; Micah vi. 8; Ps. xv.; Isa. i. 16, 17: xxxiii. 15.

Whatever controversies may have agitated Israel during the centuries of the Prophets and the earlier postexilic period, they were not of a kind to induce the defining of Articles of Faith to counteract the influences of heretical teaching. Dogmatic differences manifest themselves only after the Maccabean struggle for independence. But even these differences were not far-reaching enough to overcome the inherent aversion to dogmatic fixation of principles; for, with the Jews, acceptance of principles was not so much a matter of theoretical assent as of practical conduct. Though Josephus would have the divisions between the Pharisees and Sadducees hinge on the formal acceptance or rejection of certain points of doctrine—such as Providence, resurrection of the body, which, for the Pharisees, was identical with future retribution—it is the

Discussions and Dogmatism Disfavored. consensus of opinion among modern scholars that the differences between these two parties were rooted in their respective political programs, and implied in their respectively national and anti-national attitudes, rather than in their philosophical or religious dogmas.

If the words of Sirach (iii. 20-23) are to be taken as a criterion, the intensely pious of his days did not incline to speculations on what was beyond their powers to comprehend. They were content to perform their religious duties in simplicity of faith. The Mishnah (Hag. ii. 1) indorsed this view of Sirach, and in some degree discountenanced theosophy and dogmatism. Among the recorded discussions in the schools of the Rabbis, dogmatic problems commanded only a very inferior degree of attention (Er. 13b; controversy concerning the value of human life; Hag. 12a; concerning the order of Creation). Nevertheless, in the earliest Mishnah is found the caution of Abtalion against heresy and unbelief (Ab. i. 11 [12]); and many a Baraita betrays the prevalence of religious differences (Ber. 12b; 'Ab. Zarah 17a). These controversies have left their impress upon the prayer-book and the liturgy. This is shown by the prominence given to the Shema; to the Messianic predictions in the Shemoneh-Esreh

(the "Eighteen Benedictions"), which emphasized the belief in the Resurrection; and, finally, to the prominence given to the Decalogue—though the latter was again omitted in order to counteract the belief that it alone had been revealed (Tamid v. 1; Yer. Ber. 6b; Bab. Ber. 12a). These expressions of belief are held to have originated in the desire to give definite utterance and impressiveness to the corresponding doctrines that were either rejected or attenuated by some of the heretical schools. But while these portions of the daily liturgy are expressive of the doctrinal contents of the regnant party in the synagogue (see Landshuth, in Edelman's "Hegyon Leb"; and LITURGY), they were not cast into the form of catalogued Articles of Faith.

The first to make the attempt to formulate them was Philo of Alexandria. The influence of Greek thought induced among the Jews of Egypt the reflective mood. Discussion was undoubtedly active on the unsettled points of speculative belief; and such discussion led, as it nearly always does, to a stricter definition of the doctrines. In his work, "De Mundi Opificio," lxi., Philo enumerates five articles as embracing the chief tenets of Mosaism: (1) God is and rules; (2) God is one; (3) the world was created; (4) Creation is one; (5) God's providence rules Creation. But among the Tannaim and Amoraim this example of Philo found no followers, though many of their number were drawn into controversies with both Jews and non-Jews, and had to fortify their faith against the attacks of contemporaneous philosophy as well as against rising Christianity. Only in a general way the Mishnah Sanh. xi. 1 excludes from the world to come the Epicureans and those that deny belief in resurrection or in the divine origin of the Torah. R. Akiba would also regard as heretical the readers of ספרים חצונים—certain extraneous writings (Apocrypha or Gospels)—and persons that would heal through whispered formulas of magic. Abba Saul designated as under suspicion of infidelity those that pronounce the ineffable name of the Deity. By implication the contrary doctrine and attitude may thus be regarded as having been proclaimed as orthodox. On the other hand, Akiba himself declares

Philo and Akiba. that the command to love one's neighbor is the fundamental principle of the Law; while Ben Asai assigns this distinction to the Biblical verse, "This is the book of the generations of man" (Gen. v. i.; Gen. R. xxiv.). The definition of Hillel the elder, in his interview with a would-be convert (Shab. 31a), embodies in the golden rule the one fundamental article of faith. A teacher of the third Christian century, R. Simlai, traces the development of Jewish religious principles from Moses with his 613 commands of prohibition and injunction, through David, who, according to this rabbi, enumerates eleven; through Isaiah, with six; Micah, with three; to Habakkuk, who simply but impressively sums up all religious faith in the single phrase, "The pious lives in his faith" (Mak., toward end). As the Halakah enjoins that one shall prefer death to an act of idolatry, incest, unchastity, or murder, the inference is plain that the corresponding positive principles were held to be fundamental articles of Judaism.

From Philo down to late medieval and even modern writers the Decalogue has been held to be in some way a summary of both the articles of the true faith and the duties derived from that faith. According to the Alexandrian philosopher (see "De Vita Mosis") the order of the Ten Words is not accidental. They divide readily into two groups: the first five summarizing man's relations to the Deity; the other five specifying man's duties to his fellows. Ibn Ezra virtually adopts this view. He interprets

The Decalogue as a Summary. the contents of the Decalogue, not merely in their legal-ritual bearing, but as expressive of ethico-religious principles. But this view can be traced to other traditions. In Yer.

Ber. 6^a the Shema' is declared to be only an epitome of the Decalogue. That in the poetry of the synagogal ritual this thought often dominates is well known. No less a thinker than Saadia Gaon composed a liturgical production of this character (see AZHAROT); and R. Eliezer ben Nathan of Mayence enriched the prayer-book with a piyyut in which the six hundred and thirteen commands are rubricated in the order of and in connection with the Decalogue. The theory that the Decalogue was the foundation of Judaism, its article of faith, was advocated by Isaac Abravanel (see his Commentary on Ex. xx. 1); and in recent years by Isaac M. Wise of Cincinnati in his "Catechism" and other writings.

The only confession of faith, however, which, though not so denominated, has found universal acceptance, forms a part of the daily liturgy contained in all Jewish prayer-books. In its original form it read somewhat as follows: "True and established is this word for us forever. True it is that Thou art our God as Thou wast the God of our fathers; our King as [Thou wast] the King of our fathers; our Redeemer and the Redeemer of our fathers; our Creator and the Rock of our salvation; our Deliverer and Savior—this from eternity is Thy name, and there is no God besides Thee." This statement dates probably from the days of the Hasmoneans (see Landsuth, in "Hegyon Leb").

In the stricter sense of the term, specifications in connected sequence, and rational analysis of Articles of Faith, did not find favor with the teachers and the faithful before the Arabic period.

Saadia's, Judah ha-Levi's, and Bahya's Creed. The polemics with the Karaites on the one hand, and, on the other, the necessity of defending their religion against the attacks of the philosophies current among both Mohammedans and Jews, induced the leading thinkers to define and formulate their beliefs. Saadia's "Emunot ve-Deot" is in reality one long exposition of the main tenets of the faith. The plan of the book discloses a systematization of the different religious doctrines that, in the estimation of the author, constitute the sum total of his faith. They are, in the order of their treatment by him, the following: (1) The world is created; (2) God is one and incorporeal; (3) belief in revelation (including the divine origin of tradition); (4) man is called to righteousness and endowed with all necessary qualities of mind and soul to avoid sin; (5) belief in re-

ward and punishment; (6) the soul is created pure; after death it leaves the body; (7) belief in resurrection; (8) Messianic expectation, retribution, and final judgment. Judah ha-Levi endeavored, in his "Cuzari," to determine the fundamentals of Judaism on another basis. He rejects all appeal to speculative reason, repudiating the method of the Motehallamin. The miracles and traditions are, in their supernatural character, both the source and the evidence of the true faith. With them Judaism stands and falls. The book of Bahya ibn Pakuda ("Hobot ha-Lebabot"), while remarkable, as it is, for endeavoring to give religion its true setting as a spiritual force, contributed nothing of note to the exposition of the fundamental articles. It goes without saying that the unity of God, His government of the world, the possibilities of leading a divine life—which were never forfeited by man—are expounded as essentials of Judaism.

More interesting on this point is the work of R. Abraham ibn Daud (1120) entitled "Emunah Ramah" (The High Faith). In the second di-

Ibn Daud and Hananel ben Hushiel. vision of his treatise he discourses on the principles of faith and the Law. These principles are: The existence of God; His unity; His spirituality; His other attributes; His power as manifested in His works; His providence.

Less well known is the scheme of an African rabbi, Hananel b. Hushiel, about a century earlier, according to whom Judaism's fundamental articles number four: Belief in God; belief in prophecy; belief in a future state; belief in the advent of the Messiah.

The most widely spread and popular of all creeds is that of Maimonides, embracing the thirteen articles. Why he chose this particular number has been a subject of much discussion. Some have seen in the number a reference to the thirteen attributes of God. Probably no meaning attaches to the choice of the number. His articles are: (1) The existence of God; (2) His unity; (3) His spirituality; (4) His eternity; (5) God alone the object of worship; (6) Revelation through His prophets; (7) the preeminence of Moses among the Prophets; (8) God's law given on Mount Sinai; (9) the immutability of the Torah as God's Law; (10) God's foreknowledge of men's actions; (11) retribution; (12) the coming of the Messiah; (13) Resurrection. This creed Maimonides wrote while still a very young man; it forms a part of his Mishnah Commentary, but he never referred to it in his later works (see S. Adler, "Tenets of Faith and Their Authority in the Talmud," in his "Kobez 'al Yad," p. 92, where Yad ha-Hazakah, Issure Biah, xiv. 2, is referred to as proof that Maimonides in his advanced age regarded as fundamentals of the faith only the unity of God and the prohibition of idolatry). It did not meet universal acceptance; but, as its phraseology is succinct, it has passed into the prayer book, and is therefore familiar to almost all Jews of the Orthodox school. The successors of Maimonides, from the thirteenth to the fifteenth century—Nahmanides, Abba Mari ben Moses, Simon ben Zemah Duran, Albo, Isaac

Arama, and Joseph Jaabez—reduced his thirteen articles to three: Belief in God; in Creation (or revelation); and in providence (or retribution). Others, like Crescas and David ben Samuel Estella, spoke of seven fundamental articles, laying stress also on free-will. On the other hand, David ben Yom-Tob ibn Bilal, in his "Yesodot ha-Maskil" (Fundamentals of the Thinking Man), adds to the thirteen of Maimonides thirteen of his own—a number which a contemporary of Albo (see "Ikḳarim," iii.) also chose for his fundamentals; while Jedaliah Penini, in the last chapter of his "Behinat ha-Dat," enumerated no less than thirty-five cardinal principles (see Löw, "Jüdische Dogmen," in "Gesammelte Werke," i. 156 *et seq.*; and Schechter, "Dogmas of Judaism," in "Studies of Judaism," pp. 147-181).

In the fourteenth century Asher ben Jehiel of Toledo raised his voice against the Maimonidean Articles of Faith, declaring them to be only temporary, and suggested that another be added to recognize that the Exile is a punishment for the sins of Israel. Isaac Abravanel, in his "Rosh Ananah," took the same attitude toward Maimonides' creed. While defending Maimonides against Hasdai and Albo, he refused to accept dogmatic articles for Judaism, holding, with all the cabalists, that the 613 commandments of the Law are all tantamount to Articles of Faith (see DOGMA).

In liturgical poetry the Articles of Faith as evolved by philosophical speculation met with metrical presentation. The most noted of such metrical and rhimed elaborations are the "Adon 'Olam," by an anonymous writer—now used as an introduction to the morning services (by the Sephardim as the conclusion of the *musaf* or "additional" service), and of comparatively recent date; and the other known as the "Yigdal," according to Luzzatto, by R. Daniel b. Judah Dayyan.

The modern catechisms abound in formulated Articles of Faith. These are generally intended to be recited by the candidates for confirmation, or to be used for the reception of proselytes (**Modern** (see Dr. Einhorn's "Olat Tamid"). **Cate-** The Central Conference of American **chisms.** Rabbis, in devising a formula for the admission of proselytes, elaborated a set of Articles of Faith. These modern schemes have not met with general favor—their authors being in almost all cases the only ones that have had recourse to them in practise. The points of agreement in these recent productions consist in the affirmation of the unity of God; the election of Israel as the priest people; the Messianic destiny of all humanity. The declaration of principles by the Pittsburg Conference (1885) is to be classed, perhaps, with the many attempts to fix in a succinct enumeration the main principles of the modern Jewish religious consciousness.

The Karaites are not behind the Rabbinites in the elaboration of Articles of Faith. The oldest instances of the existence of such articles among them are found in the famous work by Judah ben Elijah Hadassi, "Eshkol ha-Kofer." In the order there given these are the articles of the Karaite faith: (1) God is the Creator of all created beings; (2) He is premundane and has no peer or associate; (3) the whole universe

is created; (4) God called Moses and the other Prophets of the Biblical canon; (5) the Law of Moses alone is true; (6) to know the language of the Bible is a religious duty; (7) the Temple at Jerusalem is the palace of the world's Ruler; (8) belief in Resurrection contemporaneous with the advent of the Messiah; (9) final judgment; (10) retribution. The number ten here is not accidental. It is in keeping with the scheme of the Decalogue. Judah Hadassi acknowledges that he had predecessors in this line, and mentions some of the works on which he bases his enumeration. The most succinct cataloguing of the Karaite faith in articles is that by Elijah Bash-yatzi (died about 1490). His articles vary but little from those by Hadassi, but they are put with greater philosophical precision (see Jost, "Geschichte des Judenthums," ii. 331).

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K.

E. G. H.

The Articles: The thirteen Articles of Faith formulated according to Maimonides in his Mishnah Commentary to Sanhedrin, introduction to ch. ix.—which have been accepted by the great majority of Jews and are found in the old prayer-book—are as follows:

1. I firmly believe that the Creator—blessed be His name!—is both Creator and Ruler of all created beings, and that He alone hath made, doth make, and ever will make all works of nature.
2. I firmly believe that the Creator—blessed be His name!—is one; and no Unity is like His in any form; and that He alone is our God who was, is, and ever will be.
3. I firmly believe that the Creator—blessed be His name!—is not a body; and no corporeal relations apply to Him; and that there exists nothing that has any similarity to Him.
4. I firmly believe that the Creator—blessed be His name!—was the first and will also be the last.
5. I firmly believe that the Creator—blessed be His name!—is alone worthy of being worshiped, and that no other being is worthy of our worship.
6. I firmly believe that all the words of the Prophets are true.
7. I firmly believe that the prophecy of Moses, our master—peace be upon him!—was true; and that he was the chief of the Prophets, both of those that preceded him and of those that followed him.
8. I firmly believe that the Law which we possess now is the same that hath been given to Moses our master—peace be upon him!
9. I firmly believe that this Law will not be changed, and that there will be no other Law [or dispensation] given by the Creator—blessed be His name!
10. I firmly believe that the Creator—blessed be His name!—knoweth all the actions of men and all their thoughts, as it is said: "He that fashioneth the hearts of them all, He that considereth all their works" (Ps. xxxiii. 15).
11. I firmly believe that the Creator—blessed be He!—rewardeth those that keep His commandments and punisheth those that transgress His commandments.
12. I firmly believe in the coming of the Messiah; and although He may tarry, I daily hope for His coming.
13. I firmly believe that there will take place a revival of the dead at a time which will please the Creator—blessed be His name, and exalted His memorial for ever and ever!

According to Maimonides he that rejects any of these articles is an unbeliever, and places himself outside of the Jewish community.

Joseph Albo reduces the articles to three fundamental principles:

1. *Existence of God*: Comprehension of God's unity, His incorporeality, His eternity, and of the fact of His being the object of man's worship.

2. *Revelation*: Comprehension of prophecy, of Moses as supreme authority, of the divine origin and immutability of the Law.

3. *Retribution*: Comprehension of the divine judgment and of Resurrection.

These three principles have, in the main, been adopted also by modern theologians, both conservative and liberal, as the fundamentals of Judaism in the religious instruction of children as well as in the confession of faith to be recited by proselytes; some (e.g., Büdinger) laying especial stress on the immortality of the soul, others (e.g., Stein) on the priestly mission of Israel, or the Messianic hope.

Einhorn posits the following five Articles of Faith:

1. God the Creator.
2. Man in His image.
3. Revelation (through Moses).
4. God the Judge.
5. Israel His priest-people.

The Central Conference of American Rabbis, in 1896, at Milwaukee, Wis., adopted the following four (or five) articles in the "Proselyte Confession":

1. God the Only One.
2. Man His image.
- 3a. Immortality of the soul.
- 3b. Retribution.
4. Israel's mission.

K.

ARTISANS.—In Bible and Talmud: The general term for "artisan" in the Bible is "harash" or "horesh," which, derived from a verb meaning "to cut," is applicable to any worker in a hard substance, such as metal, stone, or wood (compare the use of this term in a general sense in II Kings xxii. 6, xxiv. 14; Jer. xxiv. 1, xxix. 2). At times it is used more definitely of a carpenter (Jer. x. 3; Isa. xli. 7), of a metal-worker (Hosea xiii. 2), or of an armorer (I Sam. xiii. 19). Usually,

Terms. however, the term is qualified by the addition of the material, as "harash eben," a worker in stone (II Sam. v. 11); "harash 'ez," a worker in wood (*ib.*); "horesh nehoshet," a worker in bronze (I Kings vii. 14); and "harash barzel," a worker in iron (II Chron. xxiv. 12). From the same root is derived "haroshet," skilled work, defined, as above, by the addition of "eben" or "'ez" (Ex. xxxi. 5). In traditional literature the terms for "artisan" and "handicraft" are "umman" and "ummanut" respectively (Song Sol. vii. 2, "omman").

Leaving to special articles a detailed description of the various crafts and occupations mentioned in Bible and Talmud, it will be sufficient to give here a general summary of specialized occupations, wherein, for completeness' sake, unskilled laborers are included.

The smelting of gold and silver is undoubtedly one of the oldest crafts known to man. The "zoref" (Judges xvii. 4; Isa. xl. 19, xli. 7, xlv. 6; Jer. x. 9, 14, li. 17, and elsewhere) or "mezaref" (Mal. iii. 2-3), literally "smelter," is the goldsmith or silversmith. The smelting was done in the "kur" (smelting-pot, Prov. xvii. 3, xxvii. 21) or the "mazref" (*ib.*). In traditional literature the "zahabi," Aramaic

"dahabi," "dahabana" (goldsmith), is distinguished from the "kassafi" or "kassaf" (silversmith). Copper and bronze were worked by the "horesh nehoshet" (Gen. iv. 22; I Kings vii. 14). In the Mishnah he is called "mezaref nehoshet" (Ket. vii. 10); in the Talmud "hashshala dude" (kettle-smith, Ket.

77a; see, however, *ib.*, where "mezashshala" is differently explained).

Metal. Iron, like gold, was smelted in the "kur" (Deut. iv. 20; I Kings viii. 51; Jer. xi. 4). The "harash barzel" (iron-worker or smith, II Chron. xxiv. 12) is called in traditional literature "nappah" (one who uses bellows) or "pehami" (one who uses charcoal). Mention is also made of the "tarsi" (chaser or embosser; compare Löw, in Krauss, "Lehnwörter," ii. 277a; and Jastrow, "Dictionary," s.v. מַרְסִי, i.).

The "harash 'ez" (worker in wood, Ex. xxxi. 5) is called in traditional literature "naggat," and means "carpenter" as well as "joiner." As specialists in this calling are mentioned the "saddaah" or "saddana" (maker of stocks, Pes. 28a) and the "kazzaz" (feller of trees, Cant. R. ii. 2; Lev. R. xxiii.). Carving is mentioned in I Kings vi. 29, and elsewhere; "kiyyur" (paneling, in traditional literature (B. B. 53b).

Workers in stone were the "hozeb" (quarryman or stone-cutter, I Kings v. 29), who hewed the stone from the rock, and the "horesh Workers in eben" (stone-polisher, II Sam. v. 11).

Wood In traditional literature the first is and Stone. called "hazzab," the latter "sattat" (B. M. 118b). Those who chisel mill-stones are called "nekorot" (Tosef., Kid. v. 14; Kid. 82a); engravers in stone are "pattahe abanim" or "mefattehe abanim" (Yer. Shek. iv. 48a; Kelim xxix. 5).

The "bonch" (builder) is called in traditional literature "bannai" (Kelim xxix. 3; Tosef., Kelim, B. B. vii. 2; Yer. Hag. ii. 77b; B. M. 118b), who is differentiated from the "ardikal" or "adrikal" = Assyrian "dingallu" (the architect or eyestone-setter, B. M. l.c.; Targ. II., Sam. v. 11). The specialized term for wall-builders is "goderim" (II Kings xii. 13) or "harashe eben kir" (II Sam. v. 11). To this trade belong the "pison" (mortar-maker, Kelim xx. 2), the "talh" (plasterer, Ezek. xiii. 11), and the "sayyad" (whitewasher, lime-burner, Shab. 80b).

The "yozer" (potter) is in traditional literature "pahara" (Targ. Isa. xxix. 16). As specialists in this trade are mentioned the "kaddad" (jug-maker, M. K. 13b; Pes. 55b, MS.M., ed. כדר), the "godel tannurim" (oven-maker), the "godel kele zurah" (art-potter, M. K. 11a; Yer. Shab. vii. 10a), and the "kaddar" (maker of pots, Tohar. vii. 1). The "zaggag," Aramaic "zaggagu" (glazier, M. K. 13b; Yer. Ab. Zarah ii. 40c), is specialized into the "nofeah kele zekokit" (glass-blower, Yer. Shab. l.c.). Here belongs the "hofer shihin" (ditch-

Workers in digger, B. K. 50a). The "bursi" Clay,

Earth, and "Lehnwörter," s.v.) or "abbedan"

Leather. (Kelim xxvi. 8) had as assistant the "shallaha" (flayer, Skinner, Shab. 49b), who prepared the hides for tanning. As specialists in this line are found the "shakkaf" or "ushkafa"

(shoemaker, Tosef., Kelim, B. B. i. 15; Giṭ. 68b), the "raz'an" (belt-maker, Pes. iv. 6), the "surag" (harness-maker, Kelim xxiv. 8), the "zakḳak" (maker of leather bottles, Mik. ix. 5), and the "sandelar" (sandal-maker, Yer. Hag. iii. 78d).

In the textile industry a number of crafts are mentioned, such as "zammār" (the wool-weaver, 'Eduy. iii. 4; Kelim xxix. 6); "pishtani" (the beater of flax, Yer. Yeb. xiii. 13c; Gen. R. xxxii. 3); "ma'azela" (the spinner, Eccl. R. vii. 9); "azloya" (the net-weaver, B. M. 24b); "kiwwaah" (the common weaver, Shab. 113a, 140b); "oreg" (the weaver, Yer. Sheḳ. v. 49a); "gardi" (wool-weaver, Kelim xii. 4); "tarsi" (the artistic weaver, 'Ab. Zarah 17b; Suk. 51b); "sericarius" (the silk-weaver, Pesik.

Textile Industry. R. xxv.; Cant. R. viii. 11, where the word appears in corrupted form); zabba', zabba'ah" (the dyer, B. K. ix. 4; Giṭ. 52b); "kobes" and "kazzara" (the fuller, Ber. 28a; Tosef., Kelim, B. M. iii. 14; Yer. Ber. iv. 7d). Connected with this are the occupations of the "hayyat" (tailor, Shab. i. 3), the "godel miznefet" (turban- or cap-maker, Kelim xvi. 7); and the "ashpara" (clothes-cleaner, 'Ab. Zarah 20b).

"Ma'asch rokem" (the art of embroidery) and "ma'asch hoshab" (the art of fine weaving) were known and already highly developed in Biblical times (compare EMBROIDERY). Mention is also made of the "sakḳay" (sack-maker, Kelim xiii. 5), and of the "sarad" or "saddar" (net-maker, Yoma 85a; Mek., Ki Tissa; Yalk., Ex. 327; Tosef., Kid. v. 14).

AGRICULTURE afforded work not only to the field-laborers but to the "tahona" (miller, Yer. Peah i. 15c), and the "nalitum" (professional baker, Hal. ii. 7). The baker was the "kefela" (καφελας, restaurant-keeper, Tosef., B. M. xi. 30). The "kallay" parched the grain and offered it for sale, and the "garosah" or "dashoshah" (grist-maker) manufactured different kinds of groats or pearl-barley (Men. x. 4; M. K. ii. 5). Cooking, in Talmudic times, developed into an art, so that one boasted of knowing a hundred ways of preparing eggs (Lam. R. iii. 16). The "megabben" (cheese-maker, Tosef., Shab. ix. [x.] 13); the "tabbah", "tabbaha" (butcher, Yer. slaughterer, or "shohet", also professional cook, Bezah 28a; Hul. 18a; Tosef., Ber. iv. 10), and "kazzab" (meat-seller, 'Eduy. viii. 2); the "hal-itar" (confectioner, Yer. Hal. ii. 58c); the "sodani" (brewer, Ber. 44b), and the "bassam" or "pattam" (manufacturer of spices, druggist, Tosef., Kid. ii. 2; Yer. Yoma iv. 41d) supplied other necessities of the household. Fish and game were provided by the "haram" (fisher, Yer. M. K. ii. 81b) and the "rishba" (fowler, Hul. 116a). The hunting of deer is frequently mentioned in the Talmud and Midrashim (Shab. xiii. 5; B. M. 85b).

Cattle-raising required the services of a "nakdud" (herder, Lev. R. i. 9), of a "ro'eh" (shepherd), and of a "karzila" (assistant, B. K. 56b). The "pattam" fattened animals for the market (Tosef., Bezah, iii. 6). Other occupations dealing with cattle are "ahuryar" (equerry, Meg. 12b; differently explained in Jastrow, "Dictionary," s. v.), "baham" or "bak-

kar" (cattle-raiser and cattle-driver, Deut. R. iii. 6; Yer. Bezah v. 63b), "gammal" (camel-driver), "hammar" (ass-driver, Kid. iv. 14), and "qarar" or "kaddar" (carriage-driver, *ib.* Bab. and Yer.; B. M. vi. 1).

The demands of personal comfort, which in most instances called for manual labor, though the occupations themselves were scarcely those

Other Occupations. of Artisans, were filled by the "ballan" (βαλανς, bath, Sheb. viii. 5), with his attendants, the "turmesar" (θίρμας); the "oleyar," "olearius" (clothes-keeper, Yer. Ma'as. Sh. i. 52d), and the "udyatha" (the female superintendent of the vapor-baths, Yer. Sheb. viii. 38a, "Zosime, the udyatha"); the "sappar" (hair-cutter, Kid. 7c), and the "gara" (barber and blood-letter, Kid. 82a). The women had their "gaddelet," "godelet," or "megaddelet" (hair-dresser, Kelim xv. 3; Kid. ii. 3).

In the interest of landowners worked the "kayyal" (measurer, Yer. B. M. ix. 12a), and the "mashoah," "mashohaah" (surveyor, Kelim xiv. 3; B. M. 107b). The care of the city required the labor of the "ibbola'ah" (gate-keeper, watchman, Niddah 67b).

Traffic and communication by land gave employment to the "kattaf" or "sabbal" (load-carrier, B. M. 118b; Yer. B. M. x. 12c); to the "iskundara," "bal-dara," "dawwar," "ṭablara" (the courier, Kid. 21b; Yer. 'Ab. Zarah i. 39d; Esther R. i. 8; Shab. 19a; Targ. Prov. xxiv. 34; Pesik. R. xxi.), and to the "ba'al aksania," "ushpizkan," "dayyora," "pundaki" (the innkeeper, Pesik. R. xi.; Meg. 26a; Ta'an. 21a; Giṭ. viii. 9). Communication by water was kept up by the "sappan" (seaman, Sheb. viii. 5), the "mallah" (sailor, Eccl. R. ix. 8), the "mab-bora" (ferryman, Hul. 94a), and the "naggada" (tracker of vessels, B. M. 107b). The ship had also an "amodaah" (diver, R. H. 23a).

Finally, mention must be made of the "zappat" (pitch-burner, Mik. ix. 7); the "dikulaah" (basket-maker, B. B. 22a); the "liblar," "libellarius," "sofer," "safra" (writer), who wrote documents as well as books (Shab. i. 3; Giṭ. viii. 8; 'Ab. Zarah 9b); and the "kaborah" (grave-digger, Sanh. 26b).

In primitive society most of the handicrafts are carried on by members of the family as occasion demands. It is only with the advance of civilization that work becomes specialized and a class of Artisans develops. Thus even in Talmudic times, side by side with specialized craftsmen, a great deal of work was done by the women of the family. The Mishnah Ketubot (v. 5) sheds light on this subject:

"The following are the things which a wife is under obligation to do for her husband: the grinding, baking, washing, cooking, nursing her children, making the bed, and spinning wool. If she has brought him one maidservant, she needs not be obliged to grind, bake, or wash; if she has brought him two maids, she needs not cook or nurse; if three, then she needs not make the bed or spin wool; if four, then she is at liberty to spend her time sitting in the armchair. R. Eliezer says, Even if she has brought him a hundred maids, she should be forced to spin wool; for leisure leads to idleness."

Something similar is found a hundred years later (Yeb. 63a).

A trade which would necessitate business intercourse with women is looked upon as improper (Kid. iv. 14); for every one who deals with women has bad leaven in him, otherwise he would not have chosen such a trade (Kid. 82r; compare Jastrow, "Dictionary," s.v. סוּר). But, like all theories, this rule was not always carried out in practice; even scholars disregarded it (compare Pes. 113r). See also LABOR.

Nevertheless there were several trades regarded unfavorably by popular opinion. This is well expressed by R. Meir (about the year 140):

"One should teach his son an easy and cleanly occupation. One should pray to Him to whom riches and possessions belong; for in every trade there is wealth as well as poverty; but neither wealth nor poverty is dependent on the occupation, but rather on the meritoriousness of man" (Kid. iv. 14).

And R. Jehudah ha-Nasi (about the year 200):

"There is no occupation which will disappear from this world. Happy he who has seen at his parents' home a fine trade; but woe unto him who has seen his parents engaged in an unpleasant trade. The world can not get along without a manufacturer of perfumes, neither without a tanner. Happy he whose trade is manufacturing of perfumes; woe unto him who is a tanner" (Kid. 82b).

Drivers of asses and camels, shepherds, sailors, wagon-drivers, storekeepers, and crockery-dealers are looked down upon, "for their

Estimation trades are robbers' trades" (Kid. iv. 14; of Certain Yer. Kid. iv. 66e et seq.). The follow-

Trades. ing occupations are also looked upon with disfavor because they bring one into contact with women, and neither king nor high priest should be chosen from among those who follow them—namely, the trades of goldsmith, carder, millstone-chiseler, peddler, weaver, barber, fuller, leech, bath-man, and tanner (Kid. l.c.).

Classification by trade and the formation of guilds are mentioned in the Bible. Thus, guilds of goldsmiths and perfumers are referred to in

Gilds. Neh. iii. 8. Guilds of potters and weavers seem to be indicated in I Chron. iv. 23. These guilds seem to have been hereditary, similar to the later families of Garmu and Abtinas, who tenaciously retained in their respective families the special knowledge of baking the showbread and preparing the holy incense (Yoma iii. 11). The copper-smiths or embossers had a separate synagogue (Meg. 26a; Naz. 52a). In Alexandria there was a perfect organization of the various trades. In the synagogue the goldsmiths, silversmiths, smiths, embossers, weavers, etc., sat each in a separate group (Suk. 51b). Among some trades there existed also mutual insurance (B. K. 116b). See also AGRICULTURE, BAKING, BATHS, BOTTLE, COOKING, COPPER, COTTON, DYEING, EMBROIDERY, ENGRAVING, FLAX, FULLER, GLASS, IRON, LABOR, LEATHER, METALS, POTTERY, SHIPBUILDING, SPINNING, WEAVING, WOOL.

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J. SR.

C. L.

ARTISANS—Medieval: So far as they were allowed by the restrictions of the trade guilds, many Jews of medieval times obtained their livelihood by working with their hands. Benjamin of Tudela (1171) refers to many manufacturers of silk in the Byzantine empire, to dyers in Syria, and glass-makers at Tyre. A little later King Roger of Sicily brought Jewish silk-weavers to south Italy to found that industry (Grätz, "Geschichte," vi. 263). Indeed, the trade of dyeing seems to have been almost a monopoly of Jews in southern Europe, and was certainly their favorite form of industry, the tax levied on them being called "Tignta Judeorum" (Glede-mann, "Culturgeschichte," ii. 312).

The Jewish silk manufacturers of Italy were also distinguished (*ibid.* 240). The Jews of Lyons, when expelled in 1446, established an important silversmith business at Trevoux. In Sicily the Jews appeared to have almost a monopoly of handicrafts, and the authorities in 1492 protested against the edict of expulsion, because, as they said, "nearly all the artisans in the realm are Jews." Among the Jews of Germany and north France in the thirteenth and fourteenth centuries are found masons, tanners, card-painters, armorers, stone-engravers, glaziers, and even makers of mouse-traps, while among the inhabitants of Spain before the fifteenth century were to be found shoemakers, silversmiths, weavers, mechanics, carpenters, locksmiths, basket-makers, and curriers (Jacobs, "Inquiry," pp. xv, xxiii). About 1620 the majority of the Jews of Rome earned their living as tailors (Rieger, "Rom," 198). Among the Artisans mentioned in the inscriptions at the Prague cemetery of the seventeenth century are furriers, carpenters, locksmiths, glaziers, potters, wood-cutters, wheelwrights, and wagon-makers (Hock, "Familien Prags"). When it is remembered that many of these occupations could only be filled by persons who had entry to the guilds, which were religious fraternities as well as trade-unions, and did not admit the Jews, there is a remarkable variety of handicrafts in which Jews can be traced during the Middle Ages; see the lists at the end of chapter xii. of Abrahams' "Jewish Life in the Middle Ages."

There is, however, considerable variation in the amount of handwork shown by the Jews in the Middle Ages according to place and time. Where the central government was strong an attempt was made to use the Jews as indirect tax-gatherers, and here very little handwork is found; where, on the contrary, the central government was not all-powerful, the Jews had freer access to the more natural means of earning a livelihood. Of course, throughout Jewish history a certain number of employments in which handwork is required had to exist among them for religious purposes. Thus they require a special class of butchers and even of bakers, while their barbers also have to be acquainted with Jewish custom. That the exclusion from the guilds was the main cause of the relatively small numbers of Artisans among the medieval Jews is shown by the fact that, as soon as restrictions were removed, handicrafts were adopted by the Jews. Thus within fifteen years of the "Judenordnung" of Bohemia, 1797, which opened all occupations to Jews, there were over 400 Jewish Artisans in Prague (Jost, "Ge-

schichte," ix. 167). Ten years after the first Jewish training-school for handicrafts was opened in Copenhagen in 1795, there were no less than 740 engaged in handicrafts out of 1,170 adult males (Jost, *ibid.* xi. 5). See ENGRAVERS, JEWISH, and GOLDSMITHS, JEWISH.

BIBLIOGRAPHY: Abrahams, *Jewish Life in the Middle Ages*, ch. xi., xii.; Albert Wolf, *Etwas über Jüdische Kunst und Altere Jüdische Künstler*; in *Mittheilungen der Gesellschaft für Jüdische Volkskunde*, ix., 1902, pp. 12-74.

A. J.

— **Modern—Statistics:** Frequent expulsions and increased restrictions on residence during the latter Middle Ages furthered the diversion of the Jews into commerce, and especially into peddling. But during the last two hundred years handicrafts have found favor and have been taken up again, so that to-day out of the 3,000,000 Jews who may be regarded as of working age over 1,000,000 earn their living by manual labor. In the East, Jews are frequently found as Artisans. Those in Morocco include tinsmiths, boot-makers, and carpenters ("maltzan"). In Arabia they occur as armorers, silversmiths, and masons; in Persia, as silk-spinners and glass-grinders (Polak). Chubinsky declares that in Russia "Jews are prized as workmen owing to their zeal and cleverness" ("Globus," 1889, p. 377). He gives the percentage of Jewish Artisans in the southwestern provinces of Russia as forty per cent of the total number of Artisans, and in the cities fifty per cent of the total. At Jerusalem, in 1879-80, Sydney M. Samuel found 416 heads of families pursuing 29 handicrafts, among whom were tinkers, goldsmiths, watchmakers, smiths, turners, and masons ("Jewish Life in the East," p. 78). In 1881 Fresco reports 882 Jews of Damascus earning their living at handicrafts, no less than 650 being weavers (Anglo-Jewish Association, "Report," 1882, p. 78). Among the Russian Jews who passed through Liverpool in 1882, 1,730 out of 1,843 were Artisans and agriculturists (Mansion House Fund, "Report," p. 10). Nor is this a recent development. As far back as 1840, of the 30,000 Jews of Berdichev 600 were tailors, 380 tin- and coppersmiths, 350 shoemakers, 200 carpenters and coopers, 160 furriers, 90 bakers, etc. (Jost, "Geschichte," xi. 294n). In view of the anti-Semitic attitude of Rumania, it is curious to contrast in the following list the number of Jews and Gentiles engaged in different trades at Bucharest in 1879 ("Jew. Chron." Sept. 5, 1879):

Occupation.	Gen.	Jews.	Occupation.	Gen.	Jews.
Tinsmiths.....	61	729	Woodturners..	45	61
Tailors.....	76	689	Cabinetmakers	33	57
Painters.....	215	354	Bookbinders..	41	42
Braiders.....	97	251	Lampmakers..	4	48
Silversmiths...	48	164	Hatters.....	17	28
Watchmakers...	48	112	Brushmakers..	0	18
Coppersmiths...	34	65			
			Totals.....	719	2,618

In an enumeration of the Jews of Kichinev in 1887 ("Ha-Yom," No. 280) very large numbers are given of those engaged in handicraft, among whom may be mentioned:

Cigarmakers...1,117	Seamstresses....	452	Capma...	
Tailors.....896	Fishmongers and		Glaz...	
Shoemakers...684	butchers.....	235	Sawyers.....	92
Bakers and	Tinsmiths.....	202	Saddlers.....	68
cooks.....299	Coopers.....	136	Bookbinders..	55

The Jews of some of the European capitals have shown considerable taste for handiwork, as is instanced by the following tables:

Occupation.	Budapest, 1870 (Körösi).	Vienna, 1869 (Jeitteles).
Tailors.....	1,638	505
Shoemakers.....	316	119
Carpenters.....	75	59
Turners.....	23	95
Locksmiths....	106	56
Upholsterers....	116	58
Painters.....	140	10
Jewelers.....	235	170
Watchmakers....	57	55
Bookbinders....	33	54
Butchers.....	120	81

By a later census taken in Budapest statistics are furnished of the Jewish Artisans in that capital on Jan. 1, 1900; these are given according to the occupations in which they were engaged, as follows:

Occupation.	Jews.	Jewesses.	Total.
Food preparation.....	2,480	244	2,724
Clothing.....	3,610	1,471	5,081
Building.....	292	1	293
Textile.....	150	114	264
Pottery.....	83	2	85
Wood.....	616	4	620
Metals.....	2,147	54	2,197
Graphic.....	909	19	928
Industrial art.....	582	61	643
Engraving.....	310	11	321
Leather.....	188	1	189
Paper.....	178	41	219
Oil or grease.....	128	4	132
Dyeing.....	185	13	198
Miscellaneous.....	694	2,364	3,018
	12,552	4,404	16,912

In a census of the Jewish Artisans of Algeria, the following were the handicrafts most popular among 10,785 proletarians enumerated ("Revue Socialiste," 1899):

Shoemakers.....	730	Soapmakers.....	74
Tailors.....	554	Painters.....	70
Workmen.....	371	Trimmers.....	66
Blacksmiths.....	178	Masons.....	51
Cigarmakers.....	131	Tanners.....	45
Coachmen.....	124	Workers in wood.....	41
Coachbuilders.....	111	Dyers.....	39
Carpenters.....	102		

In only a few instances can complete figures be given, owing to the general absence of any information as to religion in occupation statistics; but the interest of such statistics is the greater from their rarity. The following are, so far as known, the only official figures giving the actual number of Jews engaged in handicrafts, arranged according to countries and cities: though some are of rather early date, it seemed desirable to include them, in the absence of later particulars. Unfortunately, no official statistics on the subject are available for the United States.

Place.	Date.	Number.	Authority.
Algeria.....	1899	32,875	"Revue Socialiste."
Poland.....	1857	129,538	Solowetschik.
Prussia.....	1881	11,445	Engel.
do.....	1895	43,248	"Statist. Jahrb." 1899.
Russian Pale of Set- tlement.....	1888	293,507	Jacobs' "Persecution of Jews," 1890, p. 28.
do.....	1898	395,942	Solowetschik.
Berlin.....	1870	3,725	Schwabe.
Budapest.....	1870	4,791	Körösi.
London.....	1898	38,000	Solowetschik.
Vienna.....	1869	4,378	Jeitteles.

Of the actual trades followed, the most popular are the making of clothing and shoes, just as in the non-Jewish population. The cigar and jewelry trades also are favorite occupations of the Jews; thus over 60 per cent of the diamond-polishers of Amsterdam are of Jewish faith. All these are mainly trades that can be followed at home in the worker's own hours, and are known to the economist as "domestic industries." Jewish workmen drift into these naturally, as thereby they are enabled to refrain from labor on their Sabbath. Besides, the simpler processes of the tailoring and shoe-making trades are easily acquired, and therefore prove attractive to the Russo-Jewish immigrants. This has given rise to much so-called "sweating."

However, it is in Russia especially that the Jews have shown the readiest inclination to manual industries; the large number of nearly 400,000 mentioned in the foregoing table applies only to the fifteen governments of the Russian Pale of Settlement in 1898, and must be supplemented by at least another 200,000 for Poland, where Jews are rapidly taking to manufactures. In 1888, of the Jews of the Pale, 12 per cent. were Artisans, which is a higher proportion than in the general communities of either France or Prussia; and the percentage had increased by 1898.

Despite the fact that there are so many Jewish Artisans, the proportion of Jews earning their living by manual labor is generally much less than that of the general populations among whom they dwell. This is mainly due to the fact that they are concentrated in the towns. The following table gives the percentage of adult workers among the Jews and the rest of the population for the countries and towns mentioned at the time indicated:

Place.	Date.	Jews.	Others.	Authority.
Italy	1870	12.5	22.3	Jacobs.
Prussia	1861	18.57	39.41	Engel.
do.	1895	19.31	35.06	"Statist. Jahrb." 1899.
Berlin	1871	21.4	57.2	Schwabe.
Budapest	1871	22.9	Kübel.
do.	1891	16.5	18.3	"Statist. Jahrb." 1899.
Vienna	1869	16.27	41.23	Jeitteles.

This table shows by comparison that the percentage of Jewish Artisans in the countries and cities specified averages only one-half of the number of handicraftsmen of other faiths. This is not so much due to any aversion on the part of Jews to manual exertion as to their special attraction to and capacity for commercial pursuits (see **COMMERCE**). Up to within a few years the Jewish Artisans did not show much inclination to combine and organize themselves into guilds or unions; but recently a large number of trades-unions and benefit societies have been formed by them in Wilna, London, and New York. Jews show a special aptitude for work in which great muscular strength is not required, but are capable of working for many consecutive hours. Their capabilities for higher or finished workmanship is a matter of dispute. In London and New York they have certainly revolutionized the cheap-clothing trade, and by that means seriously affected the trade in second-hand clothing, which was itself until recently

a Jewish monopoly. For the actual trades in which Jews engage see **HANDICRAFTS, OCCUPATIONS**; for the influence on their position see **SOCIAL CONDITION**, and for the recent attempts to train handworkers see **EDUCATION, TECHNICAL**.

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A.

J.

ARTOM, BENJAMIN: Chief rabbi of the Spanish and Portuguese congregation of London; born at Asti, Italy, in 1835; died at Brighton, near London, Jan. 6, 1879. He was left fatherless when a child, and his maternal uncle supervised his early training. His theological education he owed to the rabbis Marco Tedeschi, of Trieste, and Terracini. At twenty he taught Hebrew, Italian, French, English, and German. His first appointment was that of minister



Benjamin Artom.

to the congregation of Saluzzo near Genoa. While rabbi of a congregation in Naples he received a call to London, where he was installed as chief rabbi of the Spanish and Portuguese congregations of the United Kingdom (Dec. 16, 1866). After a year's stay in England, he became so proficient in English that he could preach in that language with eloquence. Deeply interested in Anglo-Jewish institutions, he directed his attention chiefly to organizing and superintending the educational establishments of his own congregation, the Sha'are Tikvah and Villareal schools. Although of Orthodox views, he welcomed moderate reforms, and endeavored to promote any enterprise tending toward the union of discordant factions. He was author of various odes and prayers in Hebrew, and several pieces of Italian poetry. A selection of his sermons delivered in England was published in 1873.

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J.

G. L.

ARTOM, ISAAC: Italian patriot, diplomat, financier, and author; born at Asti, Piedmont, Dec. 31, 1829; died at Rome Jan. 24, 1900, and was buried at Asti. At the age of sixteen he was ready for the university; but the higher schools of Piedmont excluded Jews, so he, in 1846, removed to Pisa, where he entered the university to study law. At the outbreak of the revolution against Austria in 1848, Artom, despite his frail constitution, joined the students' battalion commanded by Professor Montanelli, and took part in the battles of Curtatone and Montanara. At the close of the war he resumed the study of law, and in 1853 received a doctor's degree from the University of Turin.

In 1855 Artom entered the Foreign Office of Tuscany in the capacity of volunteer, or supernumerary,

and three years afterward was made private secretary to Count Cavour. Clerical attacks on Cavour included among the charges against

Private Secretary was a Jew. In reply, Cavour expressed the highest opinion of Artom's ability (Chiola, "Lettere di Camillo Cavour," iii. 306).

On the death of Cavour (June 6, 1861), Artom wished to retire from active political life, but was dissuaded by Count Arese, who, having meanwhile been appointed ambassador to France, induced Artom to accompany him to Paris and to accept the post of secretary of legation (1862). When Pasolini was installed minister of foreign affairs, Artom was appointed chief secretary. Soon after, however, he resumed his diplomatic career, first as counselor of legation at Paris, and later as minister plenipotentiary to Denmark. In 1866, during the peace negotiations with Austria, Artom and General Menabrea were chosen to represent Italy; and on the outbreak of the Franco-Prussian war, in 1870, the former was sent on a diplomatic mission to Vienna. From 1870 to 1876 Artom was again connected with the ministry of foreign affairs, in the capacity of under-secretary of state. He was elected senator of the kingdom, March 23, 1877, being the first Jew to sit in the Italian legislative body.

Artom is favorably known as a writer both of prose and of poetry. Of his verses many were inspired by special occasions, his most effective literary effort of this kind being an ode upon the death of Victor Emmanuel (Turin, 1878). Among his prose essays are (1) "Relazione Sugli Studii Superiori nell' Università di Heidelberg" (Bologna, 1868); (2) "Vittorio Emanuele e la Politica Estera"; and (3) a brief record of the Italian ministry of foreign affairs, (published in the "IX Gennaio"). Other publications by Artom include a volume commemorating the death of Victor Emmanuel II., Bologna, 1882; and an Italian translation of Gneist's "Rechtsstaat; Lo Stato Secondo il Diritto; Ossia la Giustizia nell' Amministrazione Politica," Bologna, 1884.

But the most ambitious and by far the most important work of Artom is the biography of his former chief and friend, Cavour. This work, written in collaboration with A. Blanc, and entitled "L'Œuvre Parlementaire du Comte de Cavour," was published in Paris in 1862, and was soon afterward translated into Italian. As senator, Artom prepared two reports—one on the Italian treaty with Zanzibar ("Trattato di Commercio col Sultano di Zanzibar," Rome, 1886); the other on certain commercial and maritime negotiations with France, Spain, and Switzerland ("Facoltà al Governo di Mettere in Vigore il 30 Giugno, 1888, le Convenzioni di Com-

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F. S.



Isaac Artom.

ARTON (formerly **AARON**), **LÉOPOLD ÉMILE**: French adventurer; born in Strasburg in 1849; settled in Paris in 1871. He was implicated in distributing among statesmen and politicians the bribes of the Panama Canal Company, which sought to secure the authorization of the Chambers for the company's financial operations. During more than four years the name of Arton was on all lips in France. He was many times the object of violent interpellations and stormy debates in both the Chamber of Deputies and the Senate, and was a steady menace to the stability of more than one French cabinet. He fled in 1892; but the French police never really tried to capture him until 1895, when he was arrested (Nov. 16) in London, and extradited. He was convicted by the Cour d'Assises of the department of the Seine (June 27, 1896) of defrauding a dynamite company, and sentenced to six years' imprisonment at hard labor. The judgment was annulled, and the Cour d'Assises of the Seine-et-Marne department condemned him to eight years' seclusion—which was considered less severe than hard labor—Nov. 6 of the same year.

While in prison he produced his famous "Notebook" ("Carnet des 104"), which contained, according to him, the names of the 104 deputies and senators whom he claimed to have bribed. A consequence of his revelation was a new interpellation in the Chamber of Deputies to the minister of justice (March 22, 1897). A legal prosecution was authorized against three deputies, among whom was the former friend of Arton, Alfred NAQUET, and one senator. This proceeding reawakened the violent passions believed dead. A new parliamentary *commission d'enquête* was established by the Chambers June 29, in order to investigate the revelations of Arton; and this was followed by a new sensational trial Dec. 18, 1897, which lasted until Dec. 30, and resulted in the acquittal of all politicians accused by Arton, who, a few months later, was himself pardoned.

BIBLIOGRAPHY: Meyer, *Konversations-Lexikon*, 5th ed., s.v.; La Grande Encyclopédie, under Panama.

s.

H. R.

ARUBOTH: A district, probably in the south of Judah, where the son of Heshed, a commissariat officer of Solomon, had his headquarters (I Kings iv. 10).

J. JR.

G. B. L.

'ARUK (עֲרֻךְ): Hebrew expression for "dictionary," corresponding with the Arabic "ta'alif," and derived from "'arak [millin]" (Job xxxii. 14), "arranged words" (A. V. "directed words").

A Biblical dictionary, under the title "Mahberet ha-'Aruk" (Composition of the Dictionary), was written by Solomon ibn Parhon of Aragon in the twelfth century.

A Talmudical 'Aruk was first composed by Zemah

ben Palṭai, a gaon of Pumbedita, at the close of the ninth century; but only traces of it have been preserved (see Rapoport's biography of Nathan, the author of the 'Aruk, in "Bikkure ha-Itim," x. 24; and Kohut's "Aruk ha-Shalem" [Arukh Completum] I., introduction, xviii.).

The work generally quoted as "Aruk" is the great Talmudical dictionary composed by Nathan ben Jehiel of Rome, and completed in 1101. (See NATHAN B. JEHIEL.) Of this greater work different compendia were made later on for the use of larger circles of readers, with the explanation in modern languages of difficult words, under the title "Sefer ha 'Aruk ha-Kazer" (The Smaller 'Aruk), and were used by Sebastian Münster, Reuchlin, and other Christian scholars. See J. Perles, "Beiträge zur Gesch. der Hebräischen und Aramäischen Studien," 1-112, Munich, 1884. K.

ARUMAH: A place in Ephraim not far from Shechem, where Abimelech, the judge, took refuge (Judges ix. 41). It has been identified with El 'Ormei on the hills southeast of Shechem.

J. JR.

G. B. L.

ARUVAS (AROVAS), ISAAC: Rabbi and author; son of R. Hananiah Aruvas; lived in the seventeenth century. He filled the office of rabbi in several African communities, and later settled in Venice. He is the author of "Emet ve-Emunah" (Truth and Faith), a religious school-book published in Hebrew and in Italian (Venice, 1672). The work contains the 613 precepts and prohibitions arranged in the order of Maimonides' "Sefer ha-Mizvot," the thirteen articles of faith of Maimonides, a number of ceremonial laws modeled upon those of Joseph Caro; and several ritual laws. It is highly spoken of by Moses Zakut and others. Aruvas was also the author of "Zibhe Zedek" (Thank-Offerings of Righteousness), Venice, 1662, a rhythmical-alphabetical poem on the ritual law of slaughtering, to which are appended commentaries.

G.

M. K.

ARUVAS, MOSES BEN JOSEPH: A physician and translator; lived in Cyprus and Damascus in the fifteenth and sixteenth centuries. He translated Aristotle's "Theology," a pseudepigraphic work, from the Arabic into Italian. This translation, made at the request of Franciscus Roseus of Ravenna, became the basis for Nicholas Castellani's Latin book, "Sapientissimi Philosophi Aristotelis Stagiritæ Theologia," which Roseus presented to Pope Leo X. and published in Rome, 1519. Aruvas afterward translated the Arabic text into Hebrew. In this translation there was very little of the original Latin.

BIBLIOGRAPHY: Munk, *Mélanges*, pp. 248, 249; Steinschneider, *Hebr. Uebers.* p. 244.

G.

M. K.

ARVAD (the classical **ARADUS**): A town mentioned by Ezekiel (xxvii. 8, 11) as having contributed materially to Tyre's commercial greatness. Men of Arvad rowed the ships and manned the walls of Tyre. In the genealogical list of Gen. x. 18, and in the corresponding list of I Chron. i. 16, Arvad is given as an offshoot of Canaan, hence the term "Arvadite." The city, now called Ruwad or Ruweida, was built on an

island, the very small size of which compelled the building of tall structures. It early gained prominence as a commercial center, and was able to withstand Thothmes and Assurbanipal; but later it became secondary to Tyre, and this was its condition in the days of Ezekiel. It did not, however, lose its prestige and importance, for it is mentioned in I Macc. xv. 23 that Lucius the Consul writes to Aradus ordering it not to oppress the Jews.

J. JR.

G. B. L.

ARYEH (אַרְיֵה, "lion"): A name commonly found among the Jews. The first person known to have borne it lived in the middle of the second century (Pes. 113b). His real name, however, was Judah; and "Aryeh," or to give the more exact and fuller form, "Gur Aryeh" (Lion's Whelp), was a complimentary addition to it (borrowed from Gen. xlix. 9).

There is no evidence of any other such use of the word; but among Italian and German-Polish Jews, on the other hand, frequent use was made of Aryeh as a religious name along with the secular names Leo, Leopold, Löwe (Löb, Leib), etc. The form "Gur Aryeh" is quite rare, and is to be found only among the Italian Jews (compare, for instance, Finzi Gur Aryeh, seventeenth century; and Judah Gur Aryeh in Michael's catalogue, "Ozerot Hayyim," MS. 37). Judah and Aryeh often appear as the religious names of persons whose secular name is Leon or the like.

L. G.

ARYEH JUDAH B. ZEBI HIRSCH. See JUDAH B. ZEBI HIRSCH.

ARYEH LOEB: Dayyan of Lublin, Poland, in the seventeenth century. He was the author of "Likḳute ha-Or" (Collection of Light), in two volumes, the second of which, "Ha-Maor ha-Gadol" (The Greater Light), is as yet unpublished. The first, published under the title of "Ha-Maor ha-Katan" (The Lesser Light) at Lublin in 1667, contains a commentary on the laws of "Kiddush ha-Hodesh" (Consecration of the New Moon), by Maimonides.

BIBLIOGRAPHY: Michael, *Or ha-Hayyim*, No. 528.

L. G.

J. L. S.

ARYEH LOEB B. ABRAHAM PORTSCHNER. See PORTSCHNER, LOEB B. ABRAHAM.

ARYEH LOEB BEN ASHER: A rabbi and one of the most eminent Talmudists of his age; born in Lithuania at the end of the seventeenth century; died at Metz June 23, 1785. He was rabbi in Pinsk, and, later, president of the yeshibah in Minsk. In 1765 he was called as rabbi to Metz, then one of the most important congregations in Europe. His election was confirmed by royal decree October, 1766. While his confirmation was still pending, a serious trouble broke out in the synagogue, which nearly brought about his resignation. He opposed this practise of the congregation: On Pentecost it was customary in Metz to recite the hymn *AKHAMUT*, after the reading of the first verse of the Pentateuch-lesson. The rabbi objected to this interruption of Scripture reading, and ordered the reader to proceed, but the trustees defied his authority and insisted on the traditional usage. A violent scene followed, and the rabbi was compelled to leave the synagogue. He

never afterward entered it except to deliver his sermons, four times a year; but at the request of members of the congregation who regretted their action on the occasion of the discreditable disturbance in the synagogue, he remained in the rabbinate till his death.

Aryeh Loeb was considered one of the keenest casuists of his time (see Azulai, "Shem ha-Gedolim" s.v. "Sha'agat Aryeh"). His yeshibah was well frequented; and he lectured even when, toward the end of his life, he became totally blind. His chief work, "Sha'agat Aryeh" (The Roaring of the Lion), is considered a classic in casuistic literature. It was published at Frankfort-on-the-Oder, 1755; Brünn, 1796; Slavita, 1833; with glosses by Moses Aryeh Loeb ben Joshua of Wilna, Josefow, 1855; and Wilna, 1874, with additions from the author's manuscripts and glosses by his son Asher Loew. In 1781 Aryeh Loeb published a work containing glosses to the Talmudic treatises Rosh ha-Shanah, Hagigah, and Megillah, together with miscellaneous casuistic novellæ, under the title "Ture Eben" (Rows of Stones). A supplement, containing glosses to Ta'anit, was published at Wilna in 1862 under the title "Geburat Ari" (The Strength of the Lion). Responsa of his are also found in the collection on the divorce-suit of CLEVE. He was an advocate of the strictest orthodoxy and a type of the casuist that never can accept any exposition of a passage but the literal sense. When the Talmud, for example, calls Nebuchadnezzar (Hag. 13a) "the wicked, the son of the wicked, the grandson of Nimrod the wicked," Aryeh Loeb would not accept the explanation that Nebuchadnezzar is called Nimrod's descendant on account of his being of similar character, but insists that Nebuchadnezzar was, on the maternal side, a descendant of Nimrod (see "Ture Eben," 196).

Aryeh Loeb is officially called Lion Asser, which means Lion (French for Loeb), son of Asher. His son, who was rabbi of Carlsruhe and died in 1837, called himself Asher Loew. Of Aryeh Loeb's disciples the most notable were: Raphael Cohen, rabbi of Altona, and Hayyim, the founder of the rabbinical college of Volozhin.

BIBLIOGRAPHY: *Ha-Measef*, II. 61; Jost, *Israelitische Annalen*, II. 186; Michael, *Or ha-Hayyim*, p. 253; A. Kahn, *Les Rabbins de Metz*, in *Rev. Et. Juives*, xii. 295 et seq.

D.

ARYEH LOEB B. BARUCH BENDET. See LOEB B. BARUCH BENDET.

ARYEH LOEB B. HAYYIM BRESLAU. See BRESLAU LOEB BEN HAYYIM.

ARYEH LOEB BEN JACOB JOSHUA: German Talmudist and author; born 1715; died at Hanover March 6, 1789. He was a son of the author of "Pene Yehoshua," who died as rabbi of Frankfort-on-the-Main 1755. In his youth he was his father's assistant, and taught as such in the yeshibah (academy) about 1745-1750 (see his letters in Israel Lipschütz' responsa "Or Yisrael," No. 57, Cleve, 1770). Subsequently he was called as rabbi to Skala in Galicia, and in 1761 to Hanover, where he officiated until his death. Aryeh edited the fourth part of his father's work (Fürth, 1780), and added to it his own novellæ on treatise Baba Kamma under the title "Pene Aryeh" (The Face of

the Lion). His own works are of the usual scholastic type. Aryeh was succeeded by his son, Issachar Berisch (1747-1807). A eulogy on him is found in Eleazar Fleckles' sermons, "Olat Hodesh," Prague, 1793.

BIBLIOGRAPHY: Ruber, *Anshe Shem*, pp. 43 et seq., Cracow, 1886.

D.

ARYEH LOEB BEN JOSHUA HESHEL.

See LOEB B. JOSHUA HESHEL.

ARYEH LOEB HA-KOHN OF STYRYJI.

See LOEB HA-KOHN OF STYRYJI.

ARYEH LOEB HA-LEVI. See LOEB HA-LEVI OF BRODY.

ARYEH LOEB HA-LEVI HORWITZ. See HORWITZ, ARYEH LOEB.

ARYEH LOEB LIPSCHITZ. See LIPSCHITZ, ARYEH LOEB.

ARYEH LOEB BEN MEYER. See LOEB BEN MEYER.

ARYEH LOEB MOKIAH. See LOEB MOKIAH.

ARYEH LOEB BEN MORDECAI HA-LEVI. See EPSTEIN LOEB BEN MORDECAI.

ARYEH LOEB B. MOSES. See LOEB BEN MOSES HA-KOHN.

ARYEH LOEB OF POLNOI. See LOEB OF POLNOI.

ARYEH LOEB B. SAMUEL ZEBI HIRZ. See LOEB BEN SAMUEL ZEBI HIRZ.

ARYEH LOEB BEN SAUL (called also **LEVI SAUL LOEWENSTAM**): Polish rabbi; born in Cracow about 1690; died at Amsterdam April 2, 1755. He came of a famous family of rabbis. His father Saul had been rabbi of Cracow; his grandfather was Rabbi Hoeschl of Cracow. In 1707 he married Miriam, the oldest daughter of Zebi Ashkenazi, then rabbi in Altona; and continued his studies under his father-in-law, with whom he went to Amsterdam, and thence to Poland. In the latter country he was elected rabbi of Dukla. Through the influence of his relatives he then obtained the rabbinical position in Tarnopol, the former incumbent having been ousted by the officials of the government to make room for him. This interference on the part of the civic authorities naturally aroused great opposition to him in the congregation, and in a short time Aryeh Loeb was deposed. Subsequently he was elected rabbi of Rzeszow, and later on of Glogau. In 1740 he was called to Amsterdam, where he remained until his death. A call was extended to him from Prague in 1751, but he did not accept it. It is doubtful whether he was rabbi in Lemberg, as stated by Buber ("Anshe Shem," p. 38).

Aryeh did not publish any books, and what there is of his exists in the works of others—as in the responsa of Zebi Ashkenazi, No. 76; in those of Mordecai of Düsseldorf ("Muamar Mordecai," Nos. 62, 63, Brünn, 1790), and in the works of his son Saul, "Binyan Ariel" (Amsterdam, 1778)—and shows no originality. He took an active part in the controversy between Jacob Emden and Jonathan Eybeschütz, and sided with the former, who was his wife's brother. His letters on that controversy are full of invectives against Eybeschütz (see Emden's "Sefat

Emet," p. 16, Lemberg, 1877). According to the testimony of his brother-in-law, Jacob Emden (see the latter's autobiography, "Megillat Sefer," pp. 21, 68, Warsaw, 1896), he was a man of mediocre abilities, whose scientific attainments were not above the practical requirements for the rabbinical office. Of his sons, one, Saul Aryeh, was his successor, while the other, who called himself HIRSCHEL LEWIN, was rabbi in Berlin. The son of the latter was Chief Rabbi Solomon Herschell of London. See AMSTERDAM.

BIBLIOGRAPHY: Buber, *Ashe Shem*, pp. 37 et seq., Cracow, 1895.

D.

ARYEH LOEB OF SPOLA. See LOEB OF SPOLA.

ARYEH LOEB THEOMIM. See THEOMIM, LOEB.

ARZA: The steward of King Elah at the palace, in Tirzah, where Elah was killed by Zimri (I Kings xvi. 9).

J. JR.

G. B. L.

ARZARETH: The name of the land beyond the great river, far away from the habitation of man, in which the Ten Tribes of Israel will dwell, observing the laws of Moses, until the time of the restoration, according to IV Esd. xiii. 45. Columbus identified America with this land. (See Kayserling's "Christopher Columbus," translated by Dr. C. Gross, p. 15.)

The name, it has been suggested by Schiller-Szinessy, is taken from Deut. xxix. 24-27, "Because they forsook the covenant of the Lord . . . and went and served other gods . . . the Lord rooted them out of their land . . . and cast them into another land [erez aharet] as this day." This passage is made to refer (in Mishnah Sanh. x. 3) to the Ten Tribes (compare Tosef., Sanh. xiii. 12; Bab. *ib.* 110b; Yer. *ib.* x. 29c; Ab. R. N., ed. Schechter, A, xxxvi. 108, and Bacher, "Agada der Tannaiten," i. 143). But different opinions are expressed by Akiba and Eliezer—the traditions are rather confused as to the names—whether the Ten Tribes may be expected to return or not, since this point is not determined in the Scriptural verse. One of them takes the words "as this day" to signify that "as the day goeth, but doth not return, so shall they who are cast off not return"; the other explains the words: "as the day begins with the darkness of the night, but turns into day, so shall the darkness of their banishment be turned into bright daylight" (Mishnah Sanh. *l.c.*). The fourth Book of Esdras took the latter view, which was adopted also by R. Judah ha-Nasi in the Tosefta (*l.c.*), who refers to Isa. xxvii. 13.

BIBLIOGRAPHY: Schiller-Szinessy, in *Journal of Philology*, iii. 114; Neubauer, *Jew. Quart. Rev.* i. 16.

J. JR.

K.

ASA: 1. A Levite, father of Berechiah; found in the genealogy of the Levites in I Chron. ix. 16.
2. See ASA, THIRD KING OF JUDAH.

J. JR.

G. B. L.

ASA (abbreviation of Asayah). — Biblical Data: Third king of Judah; son of Abijam and grandson of Rehoboam; reigned 917-876 B.C. (I

Kings xv. 7-9). The most important event of his reign was the deliverance of Judah from Baasha, king of Israel, under whom the superior strength of the northern kingdom assumed a threatening aspect. Baasha raised a fortress at Ramah, four miles from Jerusalem; and, in order to secure immunity from his attacks, Asa was obliged to obtain the help of Ben-hadad I. of Damascus, thus involving the Arameans of Syria for the first time in the affairs of Israel. Ben-hadad invaded the most northerly territory of Israel northwest of the Sea of Galilee, and annexed it to his own dominions. The price paid to the Syrian king by Asa was taken from the store of silver in the Temple and the royal palace. Baasha was forced to retire; and Asa, using the material of the ruined fortress of Ramah, built Geba and Mizpah for the defense of his northern frontier (I Kings xv. 16-22). Asa also repelled a raid of Egyptians and Ethiopians under Zerah (Osorkon II.) (II Chron. xiv. 9-15). According to the narrator in I Kings, Asa was a religious reformer, putting down impure worship with an unsparing hand (I Kings xv. 11-15); but, while he was on the whole a wise and successful ruler, the picture given of him is somewhat vague. His religious reforms, more particularly, can hardly have been thorough, in so far as no traces of them are to be observed in the reigns of his successors. See BAASHA and BEN-HADAD.

J. JR.

J. F. McC.

—**In Rabbinical Literature:** According to the Rabbis, Asa was one of the five men who were distinguished by certain physical perfections possessed by Adam, but were, on account of their having abused them, afflicted in these very parts of their body. Samson was distinguished by his strength, and behold, "his strength went from him" (Judges xvi. 19); Saul by towering with his neck above the rest, and behold, "he took a sword and fell upon it" (I Sam. xxxi. 4); Absalom by his long hair, and behold, "his head caught of the oak" (II Sam. xviii. 9); Zedekiah by his eyes, and behold, "they put out the eyes of Zedekiah" (II Kings xxv. 7); Asa by his feet (compare as to Adam B. B. 58a; Tan., Aḥare Mot, ed. Buber, 3) and behold, "in the time of his old age he was diseased in his feet" (I Kings xv. 23); that is, he was afflicted with gout. And the reason for this affliction of Asa was that, when enlisting the whole of Judah in war he "exempted none" (I Kings xv. 22), but forced also the students of the Law—nay, even newly married husbands, whom the Law (Deut. xx. 7) exempts—to march along (Soṭah 10a). [Pirke Rabbenu ha-Kadosh, v. 14, ed. Gruenhut, p. 72, has ASAHEL the light-footed (II Sam. ii. 18-23) instead of Asa. Compare Pirke R. Eliezer liii., where, instead of five, six are mentioned, Josiah being added as the sixth, as boasting of and afflicted in his nostrils (II Chron. xxxv. 22, 23; Ta'an. 22b) whereas Tan., Wa'ethanan, ed. Buber, 1, has seven instead of five.]

The chronological discrepancy between II Chron. xvi. 1 and I Kings xvi. 8 is readjusted by the interpretation that the thirty-sixth year of Chronicles refers to the thirty-six years of the secession of the northern kingdom, which was a punishment for the thirty-six years of Solomon's marriage to the

daughter of Pharaoh, and ended in reality in the fifteenth year of Asa's reign, when Zerah the Ethiopian was vanquished by him; the alliance between the kingdoms of Israel and Syria (I Kings xi. 23) also lasted thirty-six years. In obtaining an alliance with the king of Syria against Baasha by giving away the gold and silver treasures of the house of the Lord (I Kings xv. 18), Asa sinned grievously, for which Hanani, the seer, sternly rebuked him (II Chron. xvi. 7) (Tosef., *Soṭah*, xii. 1, 2; *Seder 'Olam R.* xvi.).

Asa, having contracted a matrimonial alliance with the wicked house of Omri, brought about the decree of Heaven that after forty-two years both the houses of David and of Omri should go down together, which nearly happened in the time of Ahaziah, wherefore the latter is said to have been forty-two years old when he ascended the throne (II Chron. xxii. 2) in contradiction with xxi. 20, and II Kings viii. 26 (Tosef., *Soṭah*, xii. and *Seder 'Olam R.* xvii.).

Among the treasures which Asa took from Zerah the Ethiopian, and which Zerah had taken from Shishak (II Chron. xii. 9, compare xvi. 2), there was also the marvelous throne of Solomon upon which all the kings of Judah subsequently sat (*Esther R.* i. 2); while the other great treasures were given by Asa to the king of Syria to obtain his alliance; then they were taken again by the Ammonites, to be recaptured by Jehoshaphat; then they fell into the hands of Sennacherib, from whom Hezekiah recovered them, and at the capture of Jerusalem they came into the hands of the Babylonians; then into those of the Persians, and afterward of the Macedonians, and finally of the Romans, who kept them at Rome (Pes. 119a; compare III Sibyl. 179 and 351; IV Sibyl. 145).

J. SR.

K.

ASAD: One of the two Arabian-Jewish rabbis that are said to have instructed the Tobba' Abu Karibah (king of Yemen) in the tenets of the Jewish religion. The name of the other was Ka'b; and both belonged to the tribe of the Banu Kuraiza. Tabari ("Annales," i. 902), who relates this incident, adds that they were the most learned Jews of their age. It is, however, noteworthy that older historians, like Ibn Ishak and Ibn Hisham, do not mention their names (see ARABIA).

BIBLIOGRAPHY: Grätz, *Geschichte der Juden*, v. 92.

G.

H. HIR.

AS'AD AL-DIN, YA'KUB IBN ISHAK AL-MAHALLI: Egyptian physician; lived in Cairo toward the end of the twelfth century and at the beginning of the thirteenth. He was born in al-Mahallah, a city between Cairo and Damietta. Ibn Abi Usaibia, in his history of the Arabic physicians, praises As'ad highly and speaks of him as one of the most renowned scholars and physicians of that time. In 1201 As'ad went to Damascus, where he engaged in many controversies with the local physicians, among whom was Sadaka ben Munajjah, the Samaritan. He returned to Cairo, where he died.

Ibn Abi Usaibia mentions the following works of As'ad: (1) "Maḳalah fi Kawanin Tabiyah"

II.—11

(Treatise on the Canons of Medicine); (2) "Kitab al-Nazh" (Book of Pleasure), on the reflection that the eye beholds in the mirror; (3) "Kitab fi Mizaj Dimashka" (Book Containing Three Treatises); (4) "Masail Tabiyah" (Questions of Medicine).

BIBLIOGRAPHY: Ibn Abi Usaibia, ed. Müller, II. 118; Carmoly, *Histoire des Médecins*, p. 71; Steinschneider, *Hebr. Bibliographie*, xv. 131.

G.

I. BR.

ASAHIEL.—Biblical Data: 1. Son of Zeruah, sister of David (I Chron. ii. 16). He was noted as a swift runner. As one of the thirty heroes of David (II Sam. xxiii. 24; I Chron. xi. 26), he had command of the army in the fourth month (I Chron. xxvii. 7). After the defeat of the forces of Ishbosheth, he pursued Abner (II Sam. ii. 18, 19). Asahel was, however, killed by Abner, who in revenge was slain by Joab (II Sam. iii. 27). 2. Father of Jonathan, who opposed Ezra's policy of putting away foreign wives (Ezra x. 15). 3. A Levite sent by Jehoshaphat to teach the men of Judah the "book of the law of God" (II Chron. xvii. 8). 4. A Levite assigned by Hezekiah to collect the tithes and offerings in the Temple (II Chron. xxxi. 13).

J. JR.

G. B. L.

—In Rabbinical Literature: Asahel, son of Zeruah, was so fleet that he overtook deer; and when he ran over a field of ripening corn, the ears of grain did not even bend, but remained erect as if untouched. When his time had come, however, he could not move an inch, and was slain by Abner (Eccl. R. ix. 11; Yalk., Jer. 285). (See JOAB.) To Asahel was applied the verse: "I returned, and saw under the sun, that the race is not to the swift" (Eccl. ix. 11).

J. SR.

L. G.

ASAHIEL, HAYYIM: Rabbi and author who lived in Salonica during the first half of the eighteenth century. He was the son of Benjamin Asahel, the chief rabbi of that city. Hayyim Asahel was the author of a Hebrew work entitled "Sam Hayyai" (Spice of My Life), a collection of addresses and responsa, which was published after his death by his son Benjamin (Salonica, 1746). He lived for some years at Jerusalem, and was commissioned to collect subscriptions throughout Asia Minor for the poor of Palestine. He died at Smyrna while on this mission.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, II. s.v. "חיים"; Michael, *Or ha-Hayyim*, No. 895.

G.

M. FR.

ASATAH: 1. A prince of the tribe of Simeon who, with others, attacked and captured Gedor, and settled there (I Chron. iv. 36). 2. Servant of King Josiah, by whom he was sent, in company with Ahikam, Shaphan, Achbor, and Hilkiah, to inquire concerning the book of the Law that had been found in the Temple (II Kings xxii. 12, 14; II Chron. xxxiv. 20). 3. A Levite appointed to take part in bringing back the Ark and in the service of song after its return (I Chron. vi. 15 [A. V. 30]; xv. 6, 11). 4. A Shilonite residing in Jerusalem (I Chron. ix. 5); identical with Maaseiah (Neh. xi. 5).

J. JR.

G. B. L.

ASAPH: 1. A son of Berechiah or Berachiah. (See ASAPH BEN BERECHIAH.) **2.** The father of Joah, chronicler at the court of Hezekiah (II Kings xviii. 18, 37; II Chron. xxix. 13; Isa. xxxvi. 3, 22). **3.** The keeper of the forests of Artaxerxes, probably in Palestine, in the time of Nehemiah (Neh. ii. 8).

J. JR.

G. A. B.

4. Eponym of a musical guild. The name is prefixed as the title of authorship to twelve psalms (l. lxxiii.-lxxxiii.) in the second and third books of the Psalter. The name appears only in the later historical writings. In the original documents of Ezra and Nehemiah (Ezra ii. 41; Neh. vii. 44—about 400 B.C.) the singers are all designated as "sons of Asaph," and are distinct from the Levites. In Neh. xi. 22, however, the overseer of the Levites at Jerusalem is described as "of the sons of Asaph, the singers." According to the chronicler (about 250 B.C.), the sons of Asaph were Levites, and there were three bands or guilds of singers descended respectively from Asaph Heman (Ps. lxxxviii.) and Ethan (Ps. lxxxix.), or Jeduthun (I Chron. xv. 17, xvi. 41, xxv. 1-6; II Chron. v. 12, xxxv. 15). The chronicler further represents Asaph as a contemporary of David, and as the founder of the guild of Asaphite singers (I Chron. xvi. 4-7; Ezra iii. 10; Neh. xii. 46). See ETHAN, JEDUTHUN, PSALMS.

J. JR.

J. P. P.

ASAPH ("Mar Rab"): To judge from the title "Mar Rab," he was one of the Geonim (see GAON), and, presumably, lived about the middle of the ninth century. The name occurs in a Cairo Genizah fragment, whose author was possibly Judah b. Barzilai of Barcelona. This Asaph may be identical with the Asaph who figures as one of the transmitters of the Massorah traditions (anonymous chronicle in Neubauer, "Medieval Jewish Chronicles," i. 174; here **DEN** is very likely a misprint for **ḥDN**); but there are no grounds for connecting him with the physician Asaph.

BIBLIOGRAPHY: *Jewish Quarterly Review*, ix. 675-678.

J. SR.

L. G.

ASAPH BEN BERECHIAH: One of the captive Levites carried off to Assyria (I Chron. vi. 24 [A.V. 30]), and whom Arabic and later Jewish legend says was Vezir of Solomon (Al-Nadim, "Kitab-al-Fihrist," i. 19; Jellinek, "B. H." v. 23). To him is ascribed a very remarkable treatise on medicine, called "Sefer Asaf," "Midrash Refu'ot," or "Sefer Refu'ot"—probably the oldest treatise of its kind in Hebrew—manuscripts of which exist in the libraries of Florence, Paris, Munich, Vienna (Pinsker 15, fragmentary), London (Almanzi collection; see Steinschneider, "Hebr. Bibl." v. 23), and Oxford. The contents of these manuscripts vary; but, in general, they contain treatises on the Persian months, physiology, embryology, the four periods of man's life, the four winds, diseases of various organs, hygiene, medicinal plants, medical calendar, the practise of medicine, as well as an antidotarium, urinalogy, aphorisms, and the Hippocratic oath.

The introduction is in the form of the later Midrash, and ascribes the origin of medicine to Shem, the son of Noah, who received it from the angels.

The only authorities cited are "the books of the wise men of India," and a "book of the ancients," from which the present work was translated. Mar Mor, the Christian of Salerno; Mar Joseph, the physician; Bonfils, the physician; Rudolf, the physician in Worms; Samuel, the physician, etc., occur in additions made to the Oxford manuscript. Steinschneider and Löw, however, have shown that the list of medicinal plants goes back to Dioscorides; and the aphorisms can only be a working over of the well-known treatise of Hippocrates. In other places, Steinschneider has suspected the influence of Galen.

There are very few indications affording any clue to the author or to the time and place in which he wrote. The author's name varies: "Asaph ha-Yehudi" (Asaph the Jew), "Asaph

On the Author's Name. "Katan" (Asaph the little), "Asaph ha-Rofé" (Asaph the physician), "Asaph ha-Hakam" (Asaph the wise man). In

the Bodleian manuscript this name is coupled with that of Johanan ha-Yarhoni, which Fürst takes to mean "of Jericho." In the Paris manuscript (No. 1197, 7) the name reads "Asaph ben Berechiah ha-Yarhoni" (Asaph the astronomer). In one place in the Bodleian manuscript Judah ha-Yarhoni is mentioned, and in a later part Samuel Yarhinaf. A Johanan ben Zabla is mentioned together with Asaph in connection with the Hippocratic oath.

In the quasi-historical introduction, Asaph is placed between Hippocrates and Dioscorides. Rapoport saw in the name Asaph a corruption of either *Æsop* or *Æsculapius*, and thought that the author might be identical either with Shabbethai Donnolo or Isaac Israeli. Neubauer ("Orient und Occident," ii. 659, 767) held that Asaph was a Christian of the eleventh century, who wrote originally in Arabic, and whose work was translated into Hebrew from the Latin. The more correct view seems to be that it was translated from some Syriac original, as Steinschneider holds. Hebrew, Aramean, Persian, Greek, and Latin technical terms abound. This would place its composition somewhere in northern Syria or in Mesopotamia, rather than in Palestine, as Zunz thought. In this connection it is interesting to note that Solomon ben Samuel of Urgendsh (Gurgany) makes free use of Asaph's list of plants in the Persian-Hebrew lexicon which he composed in the fourteenth century (Bacher, "Ein Hebräisch-Persisches Wörterbuch," p. 41).

The date of composition can only be determined in a general way from the quotations of the work in Jewish literature. Donnolo (born 925

Date of Composition. in Oria), if Kaufmann is right ("Die Sinne," p. 150), is the oldest known authority who quotes the work; and

till Gedaliah ibn Yahya (sixteenth century) there were about a dozen authorities, among them Hai Gaon and Rashi, who mention Asaph's book. The date of composition would thus be in the ninth or tenth century, about the time at which Dioscorides was translated into Syriac. There is a legend that Socrates was a pupil of Asaph (Steinschneider, "Hebr. Uebers." p. 870).

A Latin rendering of a portion of the work is to

be found in a Paris manuscript (No. 655, 6), under the title "Distinctio Mundi Secundum Magistrum Asaph Hebraeum, Qualiter Terra Permanet Ordinata"; it has been published by Neubauer. Steinschneider suggests that the name occurs in a corrupted form in a Greek manuscript, "Vaticum" (Paris, MS. No. 2241), as 'Aσφ νιος 'Ιρακιου.

BIBLIOGRAPHY: A complete description of the work is given by Steinschneider in *Hebr. Bibl.* xix. 35, 64, 84, 105. The introduction has been printed by Jellinek in *Be' ha-Midrash*, iii. 155, and the Hippocratic oath by Fuenn in *Karmel*, i. 239, and by Dukes in *Monatschrift*, viii. 262; compare Steinschneider, *l.c.* A number of quotations will be found in Kaufmann, *Die Sünde*, Index, s.v. The Aramaic terminology has been studied by Löw in *Aramäische Pflanzennamen*, p. 24 *et passim*. Compare also Wolf, *Bibl. Hebr.* iv. 739; Steinschneider, *Donnolo* (1898), *passim*; idem, *Jewish Literature*, p. 367; Rapoport, in *Ozar ha-Hokmah*, ed. J. Barasch, p. iii. (Vienna, 1856); Zunz, in Geiger's *Jüd. Zeitschrift*, iv. 199, reprinted in his *Gesammelte Schriften*, i. 169; Neubauer, in *Orient und Occident*, ii. 659, 767; idem, *Cat. Boll. Hebr. MSS.*, No. 2138; Fürst, *Gesch. der Kävder*, pp. 24, 139; *Monatschrift*, vi. 277.

L. G.

G.

ASARAMEL: A name of uncertain meaning and intent occurring in I Macc. xiv. 28. The reading, as it has come down, gives it as the name of a place; but it is possible that it really is the name or a title of Simon. In support of the first view it has been suggested that it is a corruption of "Hazar 'Am El" (Court of the People of God). Wernsdorf, Grimm, and others see in the word the title of Simon, "Sar 'Am El" (Prince of the People of God).

J. JR.

G. B. L.

ASARELAH or ASHARELAH: One of the Asaphites appointed by David to the Temple service, according to I Chron. xxv. 2). In verse 14 the same personage appears as "Jesharelah." The readings "Asarelah" and "Jesarelah" (with a) seem preferable. The variation in the initial syllable has a parallel in "Jesse," usually written "Yishai" (יִשַׁי), but which appears once as "Ishai" (יִשַׁי, I Chron. ii. 13). The name itself may be a distortion of Israel plus an emphatic ending "â." See Kittel's note in "S. B. O. T." to Chron. iv. 16.

J. JR.

ASCALON (ASKELON). See ASHKELON.

ASCAMA (הַסְכָּמָה; plural Ascamot): The name given by Spanish and Portuguese Jewish communities to the laws governing their internal administration. These laws, approved and accepted as binding by the members, called in general "Yehidim," were, for the most part, framed upon ancient models. They are a survival, to a certain extent, of the old internal administration of the Jewries of Spain and Portugal. Originally written in Spanish or Portuguese, they have been translated into the respective vernaculars of the countries in which these communities now exist. The ascamot of the English communities, framed in 1664, were translated from the original Portuguese into English in the year 1819. They correspond somewhat to the "tekanot" of the Ashkenazic communities, though the latter are more limited in their scope, and more like "decisions in council" on certain affairs of communal interest.

Among the Ashkenazim the word "haskamah" (correct form of "Ascama") is used exclusively in

the sense of approbation, and is chiefly employed as the name of a permit for the publication of a book. This *haskamah* or license had to be signed by at least three rabbis. The first instance of this kind of censorship seems to have occurred in 1554 in Italy (see I. Abraham's "Jewish Life in the Middle Ages," pp. 69 *et seq.*), not for the purpose of stamping the book with any special religious character, but to prevent the publication of any work that was likely afterward to be destroyed by the censor appointed by the Inquisition. It would also serve the purpose of safeguarding the author's copyright. In later times the license was transformed into a recommendation.

Formerly the Mahamad—that is, the governing body of the Sephardic communities—also claimed a similar right to grant the license for any book published under its jurisdiction. Hakam David Nieto published his "Matteh Dan" in London (1714) without any *haskamah*, but "con licencia de los Señores del Mahamad" (with the license of the Mahamad). In the same manner every local authority claimed the right to grant or to refuse such a license. See APPROBATION, CENSORSHIP.

BIBLIOGRAPHY: W. Popper, *The Censorship of Hebrew Books*, 1899, pp. 39, 44, 84, 106.

D.

M. GA.

ASCARELLI, DEBORAH: Italian poetess, and wife of Giuseppe Ascarelli; lived at Venice at the end of the sixteenth and at the beginning of the seventeenth century.

As early as 1560 Deborah was known in Rome as a poetess of talent. She translated into Italian verse the second section of part two of Moses Rieti's "Mikdash Me'at," which, under the title "Me'on ha-Sholim," was recited in the Italian synagogues. This "Tempio di oratori" commenced as follows:

"Tempio di chi chiede em fin perfetto
Di chi ricerca sol gratia e amore
E da vita il tuo fronto benedetto."

It was published in 1601-2 by David della Rocca (Venice, 31 pp.), together with Deborah's translation of Bahya's "Tokebah" (Admonition to the Soul); Rabbenu Nissim's "Longer Confession"; the Sephardic 'Abodah for the Day of Atonement; some original poems of Deborah, and an anonymous poem, supposed to have been written by the editor. The work was intended for liturgical purposes, and contained also the Hebrew originals. Deborah's translations keep close to the Hebrew text, but are spirited and full of real poetic fire. Nothing further is known of her life.

BIBLIOGRAPHY: Basnage, *Histoire des Juifs*, ix. 31, 866; Kayserling, *Die Jüdischen Frauen*, pp. 159, 354; Mortara, *Indice Alfabetiche*, s.v.; Steinschneider, *Cat. Boll.* col. 1888; idem, *Monatschrift*, xliii. 82; Grätz, *Gesch. der Juden*, 3d ed., p. 132; Berliner, *Gesch. der Juden in Rom*, ii. 194; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 264, 265.

G.

I. BR.

ASCARELLI, MOSES VITA (Jehiel): Physician at Rome; died Dec. 11, 1889. He received his early education at the Talmud Torah in that city, and later studied medicine at the University of Rome. During the cholera epidemic in 1867 he distinguished himself by his disinterested labors, in recognition of which he received a medal from Pope

Pius IX. Ascarelli took an active interest in the organization of the Jewish community in Rome, and was one of the founders of the "Società di Fratellenza," for the dissemination of education among poor Jews and the development among them of a taste for art and the professions.

Amid his many occupations, Ascarelli found time to contribute to Jewish literature, and was a frequent contributor under the pseudonym "Emet le-Ya'akov" to the Hebrew journal "Ha-Maggid," for which he wrote many poems and articles on the condition of Italian Jews under Pope Pius IX. Ascarelli translated from Hebrew into Italian the work "Nahalat le-Yisrael" (A Heritage unto Israel), a responsum sent by the chief rabbi, I. M. Hazan, in connection with a disputed inheritance in the Gallichi family. Ascarelli translated also, from French into Hebrew, under the title "Sefer 'Am Polanim we-Gere Polanim," the work of the Polish poet Mickiewicz, "Le Livre de la Nation Polonoise et des Pelerins Polonais." He used to preach in the Catalan Synagogue; and one of his sermons has been printed under the title "Panigerico sull' Elezione d'Israele nel Tempio Israelitico di Roma il Sciauvot 5640 [May 17, 1880] per l'Iniziazione alla Maggiorita Religiose del Figlio Angelo Raffaele e altri Giovannelli della Comunione."

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, II, 348, 405, 406, 409; Zetlin, *Bibliotheca Hebraica*, p. 6; Lippe, *Bibliographisches Lexicon*, p. 506.

ASCARI or **AZKARI**, **ELAZAR BEN**

MOSES BEN ELAZAR: Rabbi and author of the sixteenth century; styled by Azulai "Ir we-Kaddish" (Angel and Saint); a pupil of R. Joseph Sagis, the colleague of Joseph Caro. He lived at Safed.

Ascari was a founder of the "Sukkat Shalom" (Tabernacle of Peace)—a society devoted to religious meditations—and wrote in its interest in 1585 his work "Haredim" (The Devout Ones), which deals with the three principles of religious devotion: the knowledge of God, the strict observance of His commandments, and penitence. The section on the Commandments deals separately with the mandatory and prohibitory laws, and includes also those that can be observed only in Palestine. In the section on penitence, Ascari expresses his opposition to unnecessary fasting as a means to repentance. The work is permeated by a spirit of broad humanity coupled with humility and holiness.

Although Ascari understood the Cabala, and was personally acquainted with Isaac Luria—whom he describes as "our holy cabalist, on whom the Holy Spirit rests, as he speaks so wondrously"—he can not be counted among the cabalists. Ascari's commentary on the treatise Berakot of the Talmud Yerushalmi was published in the Jitomir edition of the latter work (1866), and was reprinted in I. D. Willawski's new edition of the same.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Hayyim*, No. 439.

J. L. S.

ASCENSION: The translation to heaven of a few chosen ones, either to remain there in lieu of dying, or merely to receive revelations and then to return to earth. The ascensions of Enoch (Gen. v.

24) and Elijah (II Kings ii. 11) were of the former nature. Among the Babylonians and the classic peoples of antiquity the belief was wide-spread that extraordinarily pious men who had led blameless lives were permitted by God to leave the world without suffering death. The Babylonian legends tell of Xisuthros that he was caught up into heaven because he found favor in the sight of God (Berosus, ed. Richter, 1925, p. 57; Eusebius, [Armenian] ed. Mai, p. 14), and of Etana-Gilgamesh riding on an eagle to heaven, "whence the earth appears as a hill and the sea as a basin" (see Harper, in Delitzsch and Haupt's "Beiträge zur Assyriologie," II, 391-408; and Jastrow, "Religion of Babylon and Assyria," pp. 520-522); the latter reappears in the Alexander legend (see Yer. 'Ab. Zarah iii. 42c; Meissner, "Alexander und Gilgamesh," p. 17). The Biblical accounts of the ascensions of Enoch and Elijah do not therefore contradict the different theories on death found in Genesis (compare DEATH), which latter do not exclude exceptions. In addition to the first two mentioned, other personages are spoken of in post-Biblical accounts as not tasting death (II Esd. iv. 26). The apocryphal literature includes Baruch among such men ("Apocalypse [Syriac] of Baruch," xiii. 3), and so does the rabbinical literature (compare BARUCH, IN RABBINICAL LITERATURE), as well as Ezra (II Esd., end) and Moses ("Assumptio Mosis," x. 12), and this notwithstanding that the latter's death is definitely mentioned in the Bible.

The following list of persons who were taken up into heaven is found in rabbinical literature: Enoch (Biblical); Elijah (Biblical); Eliezer, Abraham's steward; Ebed Melek, Zedekiah's Ethiopian slave, who rescued Jeremiah from death (Jer. xxxviii. 7 *et seq.*);

In Rabbinical Literature. Hiram of Tyre, the builder of Solomon's Temple; Jabez (I Chron. iv. 10 *et seq.*); Serah, Asher's daughter; Bithiah (I Chron. iv. 18); Pharaoh's daughter, the foster-mother of Moses; and of later times the amora Joshua b. Levi, and a grandson of Judah ha-Nasi, whose name is not given (Yalk., Gen. 42; Ezek. 367; Derek Erez Zutta i. end; compare Epstein, "Mi-Qadmoniyot," pp. 111, 112, and Kohler, "The Pre-Talmudic Haggada" in "Jew. Quart. Rev." v. 417-419). According to the Rabbis, all these personages are in paradise, which in later times was supposed to be heaven; therefore, the Bible may well say that Elijah ascended into heaven; see also JONAH, IN RABBINICAL LITERATURE.

In addition to these there are others who ascended into heaven temporarily, returning after a time to the earth. The Biblical prototype of these is Moses, who went up unto God in order to receive the Torah; and the later legends mention several pious men, who, like Moses, received instruction and revelation in heaven, accounts of which are given in the apocryphal works THE APOCALYPSE OF ABRAHAM, TESTAMENT OF ABRAHAM, APOCALYPSE [Greek] OF BARUCH. In post-Biblical times, also, persons received revelations in paradise. Paul is not the only one who believed himself to have been taken up into heaven; for a generation later the Jews spoke of the four rabbis who entered paradise. Although various attempts were made to interpret this passage

(Hag. p. 14b; Tosef., *ib.* ii. 3) allegorically or figuratively, as early as the gaon Samuel b. Hophni, who was followed, *mutatis mutandis*, by Grätz in modern times, the expression נכנס לפרדס ("to enter paradise")—exactly corresponding to the phrase נכנס לגן עדן ("to enter the garden of Eden") (compare Ab. R. N. xxv., ed. Schechter, p. 40)—means nothing else than that these four men, Elisha b. Abuyah, Akiba, Ben 'Azzai, and Ben Zoma, actually entered into the heavenly paradise.

Later Midrashim mention the Ascension of Ishmael b. Elisha, said to have been one of the martyrs during the Hadrianic persecutions. These

The men, together with Akiba and his teacher Nehunya b. ha-Kaneh, were Later known in the mysticism of the time Midrashim. of the Geonim as the triumvirate of

יריד מרכבה ("the riders in the heavenly chariot"). Hai Gaon narrates that during this period a certain class of mystics were able, by various manipulations, to enter into a state of autohypnosis, in which they declared they saw heaven open before them and beheld its mysteries. It was believed that he only could undertake this "Merkabah-ride" who was in possession of all religious knowledge, observed all the commandments and precepts, and was almost superhumanly pure in his life ("Hekalot Rabbati," xiii., xiv., xx.). This, however, was regarded usually as a matter of theory; and less perfect men also attempted by fasting and prayer to free their senses from the impressions of the outer world, and succeeded in entering into a state of ecstasy in which they recounted their heavenly visions.

A more modern form of this kind of Ascension is עליית נשמה (Ascension of the Soul) of the Hasidim. The founder of Hasidism, Israel Baal Shem-Tob, speaks of his Ascension—a belief that appears still more

pronounced among later representatives of that sect, who, in their state of ecstasy, either believed or pretended to believe that they had been caught up into heaven. Compare CABALA, ENOCH, HASIDISM, MERKABAH-RIDERS, MOSES.

BIBLIOGRAPHY: Charles, *Apocalypse of Baruch*, 1896, p. 73 note 7; Bloch, in *Monatsschrift*, xxxvii. 20-25.

K.

L. G.

ASCENSION OF ISAIAH. See ISAIAH, ASCENSION OF.

ASCETICISM: A term derived from the Greek verb *askiein*, meaning "to practise strenuously," "to exercise." Athletes were therefore said to go through ascetic training, and to be ascetics. In this usage the twofold application—to the mode of living and the results attained—which marks the later theological implication of the term is clearly discernible. From the arena of physical contests the word easily passed over to that of spiritual struggles; and pre-Christian writers speak of the "askesis" of the soul or of virtue—the discipline of the soul, or the exercise in virtue. But the physical idea, no less than the moral, underlies the meaning of the term in medieval Christian parlance. The monastery, as the place where the required life of abstemiousness is lived under rigorous regulation and discipline, becomes the "asketerion," a word which to the clas-

sical Greek conveyed only the notion of a place reserved for physical exercise; while the monks were the "ascetikoi," the ascetics, under discipline attaining unto the perfect practise.

It is thus seen that both the term and the idea which the term expresses are of non-Jewish origin and implications. Judaism can not

Non-Jewish. be said to encourage Asceticism, even in the restricted sense of discipline.

Rationalists have indeed affected to construe the ritual legalism of both the Pentateuch and the later rabbinical codes as a disciplinary scheme, devised by God or man with the view of bringing men under rigid restriction of freedom of action, in the satisfaction of the appetites and the control of the passions, to a higher degree of moral perfection. But even before comparative studies had shown that most, if not all, of the so-called disciplinary contrivances of the Mosaic scheme rest on notions altogether other than those assumed, the rigorous constructionists among Jewish theologians put themselves on record as utterly inimical to the ascription of utility, either moral or material, to the divine laws. They were simply divine commandments, and to inquire into their origin or their purpose was forbidden—"Hukkah hakkaḥti; we'en atem reshuyim leharher ahareba" (I have decreed the statute; but you are not permitted to inquire into its reasons; Yoma 67b; Sifra, Ahare, xiii.).

At all events, Judaism is of a temper which is fatal to asceticism; and the history of both Judaism and the Jews is, on the whole, free from ascetic aberrations. Fundamental to the teachings of Judaism is the thought that the world is good. Pessimism has no standing-ground. Life is not under the curse. The doctrine of original sin, the depravity of man, has never had foothold within the theology of the synagogue. It never held sway over the mind and the religious imagination of the Jews. In consequence of this the body and the flesh were never regarded by them as contaminated, and the appetites and passions were not suspected of being rooted in evil. The appeal to mortify the flesh for the sake of pleasing Heaven could not find voice in the synagogue.

Asceticism is indigenous to the religions which posit as fundamental the wickedness of this life and the corruption under sin of the flesh. Buddhism, therefore, as well as Christianity, leads to ascetic practises. Monasteries are institutions of Buddhism no less than of Catholic Christianity. The assumption, found in the views of the Montanists and others, that concessions made to the natural appetites may be pardoned in those that are of a lower degree of holiness, while the perfectly holy will refuse to yield in the least to carnal needs and desires, is easily detected also in some of the teachings of Gautama Buddha. The ideal of holiness of both the Buddhist and the Christian saint culminates in poverty and chastity; i.e., celibacy. Fasting and other disciplinary methods are resorted to to curb the flesh. Under a strict construction of the meaning of Asceticism, it is an error to assume that its history may be extended to embrace also certain rites in vogue among devotees to fetishism and nature-worship. Mutilations, the sacrifice of the hair, dietary observances and prohibitions, which abound

In all forms of religion at a certain stage of development, do not spring from the notion of the sinfulness of the natural instincts and of life. Nor is the sacrificial scheme in any way connected with Asceticism. **Torture of the Flesh.** The idea of privation is foreign to it. If the offering was a gift to the Deity and as such entailed upon the offerer the parting with something of value, the expectation which animated him was invariably that of receiving rich return. But whatever theory must be accepted in explanation of the various rites of mutilation, and of the sacrificial ritual, certain it is that Judaism from the beginning set its face most sternly against the one, and materially restricted the other. Mutilations for whatever purpose and of whatever character were absolutely prohibited. Funeral horrors and superstitions were not tolerated. The Levitical code restricted sacrifices to one place. The priests only were entrusted with the office at the altar. And, if the Prophets are the truest expounders of the ideals and ideas of the religion of Israel, even the sacrificial and sacerdotal system, with its implications of extraordinary and precautionary cleanliness and physical abstemiousness, was of little vital moment.

Fasting, which plays so essential a part in the practises of ascetics, found official recognition only in the development of the Day of Atonement. The Prophets, again, had little patience with fasting. There are some obscure allusions to fast days of popular observance; but the Prophets of exile and post-exilic days insist on the futility of this custom. Isaiah (lviii.), while appealing for a broader charity and deeper sense of justice, maintains that these, and not fasting, are the expression of a will sanctified unto God. It is characteristic of the attitude of later Judaism that this very chapter has been assigned for the Haftarah for the Day of Atonement, the one penitential fast-day of the synagogue.

Nevertheless, fasting among the Jews was resorted to in times of great distress. The Book of

Esther, of late date, illustrates this. **Fasting.** For the period included in the Biblical canon. Rabbinical sources prove the growing tendency to abstain from drink and food whenever memories of disaster marked the days of the synagogal calendar, or instant danger threatened the community. In the scheme of the synagogue the one fast-day of the Bible received no less than twenty-two as companions (compare **FASTING**). Still, it may be doubted whether this multiplication of fast-days can be taken as a sign of an increased tendency to Asceticism. Probably the theory of Robertson Smith ("The Religion of the Semites," p. 413) still holds good to a large extent in explanation of many of the fast-observances of later Judaism, as undoubtedly it does for the voluntary and occasional fast-days mentioned in the historical books of the Bible; namely, that Oriental fasting is merely a preparation for the eating of the sacrificial meal. The rabbinical injunction, not to eat too late a meal on the eve of the Sabbath-day, so as to enjoy all the more that of the Sabbath, tends to corroborate the theory. Perhaps this also underlies the rabbinical report that some examples of rabbinical

piety fasted every Friday (in preparation for the Sabbath).

Among the Rabbis some are mentioned as great and consistent fasters. Rabbi Zeira especially is remembered for his abstinence of this form of piety. Yet to make of him an ascetic would transcend the bounds of truth. He fasted that he might forget his Babylonian method of teaching before emigrating to Palestine (B. M. 85a). The story continues

Ascetics that he abstained from drink and food in Talmud. for the period of one hundred days, in order that hell-fire might later have no power over him. Simon ben Yohai is depicted as an ascetic in the traditions preserved in rabbinical literature. But exposed to persecutions under the Hadrian régime, and often in danger of his life, his whole mind was of an exceptionally somber turn for a Jewish teacher. Moreover, his ascetic practises were not inspired by a consciousness of the futility of this life and its sinfulness, but by the anxiety to fulfil to the letter the Law, to ponder on the Torah day and night. He begrudged the hours necessary for the care of the body as so many precious moments stolen from the study of the holy Law. He envied the generation of the desert who had been fed on heavenly manna, and were thus absolved from the care for their daily bread; an echo of this sentiment may be detected in the petition of Jesus for daily bread (on Simon b. Yohai, see Bacher, "Ag. Tan." ii. 70-149).

Still, with all these seeming leanings to ascetic conduct, these rabbis did not encourage individual fasting. The community in distress did indeed proclaim a public fast; and it was the duty of the loyal member to participate. For he who would not share in the distress would have no part in the consolation of the people (Ta'an. 11a). The habitual faster was called a sinner (*ib.*). This judgment was enforced by an appeal to the Biblical text in connection with the "Nazir's" (Nazirite's) expiatory sacrifice (Num. vi. 11). Rabbi Zeira would not permit his disciples to indulge in extraordinary practises of self-restraint, if they presumed thereby to reflect on the piety of others saner than they. The title applied to such an adept at saintly practises is characteristically deprecatory for his attitude of mind: his conduct is declared to smack of conceit, if not of hypocrisy (Yer. Ber. ii. 5d).

The attempt has been made to explain the Biblical Nazarites as forerunners of monastic orders addicted to the practise of ascetic discipline. Pentateuchal legislation concerning them shows them to have been merely tolerated. Modern criticism explains their peculiarities as arising from motives other than those that determine the conduct of ascetics. The Biblical Nazirites, forerunners of the Nebi'im (Prophets), were protestants against the adoption of the customs and the religious rites of the Canaanites. In their dress and mode of life they emphasized their loyalty to YHWH, enthroned on the desert mountain. Wine and the crown of hair were sacred to the gods of the land. Their very appearance emphasized their rejection of the new deities. And in later days the number of those that took the Nazirite vow was exceedingly small. One is inclined to the opinion that no case occurred in which the Pentateuchal provisions became effective.

Nor may the Essenes be classed among the order of ascetics. While some of their institutions, notably celibacy, appear to lend support to the theory that would class them as such, their fundamental doctrines show no connection with the pessimism

that is the essential factor in Asceticism. They were political indifferents; they were but little, if at all, under the sway of national aspirations.

They stood for a universal fellowship of the pure and just. They set but little store by the goods of this earth, and were members of a communistic fraternity. But it is inadmissible to construct from these elements of their hopes and habits the inference that in them is to be found a genuine Jewish order of monks and ascetics.

A stronger case against the theory that Judaism is a very uncongenial soil for the growth of Asceticism might be made out by an appeal to the later Jewish mystics, the Hasidim and Cabalists of various forms, all ecstatic fantasies, and—this is a point that must not be overlooked—more or less strongly under the influence of distinctly non-Jewish conceits.

Looking upon this life as essentially good, according to Gen. i. 31; upon the human body as a servant of the spirit, and therefore not corrupt; upon the joys of earth as God-given and therefore to be cherished with gratitude toward the divine giver; having a prayer for every indulgence in food and drink; a benediction for every new experience of whatever nature, glad some or sad—the Jew partook with genuine zest of the good cheer of life, without, however, lapsing into frivolity, gluttony, or intemperance. His religion, that taught him to remember his dignity as one made in the image of God, and to hold his body in esteem as the temple of God's spirit within, a dwelling of the Most Holy, "a host," as Hillel put it, "for the guest, the soul," kept the Jew equidistant from the pole of self-torturing pessimism, from the mortification of the flesh under the obsession of its sinfulness and foulness, and from the other pole of levity and sensuousness. Never intemperate in drink or food, he sought and found true joy in the consecration of his life and all of its powers and opportunities to the service of his God, a God who had caused the fruit of the vine to grow and the earth to give forth the bread, a God who created the light and sent the darkness, a God who, as a Talmudical legend—one of the many with Elijah for their subject—has it, reserves paradise "for them that cause their fellows to laugh" (Ta'an. 22a). The most beautiful saying of the rabbis about Asceticism is: "Man will have to give account in the future for every lawful enjoyment offered to him which he has ungratefully refused" (Rab in Yer. Kid., at the close); compare Tanh., end, "The wicked in his life is considered as one dead," etc.

BIBLIOGRAPHY: LAZARUS, *Ethics of Judaism*, §§246-258.

K.

E. G. H.

ASCETICS: While the dominant note of Judaism is optimism, faith in a God who delights in the happiness of His creatures and expects their grateful appreciation of His bounties—see **ABSTINENCE**—there have, nevertheless, been prevalent in Jewish life certain ascetic tendencies of which the historian

must take account. The two great rabbinical schools of the first pre-Christian century, the Shammaites and the Hillelites, debated the question whether life was worth living or

not—"Job le-adam shenibra mishelo ma'ites and nibra" ('Er. 13b), and there was an unmistakable element of austerity in the teaching of many a Shammaite that

favoured asceticism (compare II Esdras iv. 12). While one teacher would say, "The Shekinah rests on man only amid cheerfulness that comes from duty well performed" (Pes. ii. 7a), another held the view that "there should be no unrestrained laughter in this world" (Ber. 31a).

But it was particularly with the view of fitting the soul for communion with God, or for the purpose of keeping the body sufficiently pure to allow it to come into contact with sacred objects, that many strove to avoid things that either cause intoxication or Levitical impurity, the drinking of wine (Lev. x. 9; Num. vi. 3; Amos ii. 12; Judges xiii. 14), or sexual intercourse, which was forbidden to the people of Israel, in preparation for the Sinai Revelation (Ex. xix. 15), and to Moses during the life of communion with God (Deut. ix. 9, 18; I Sam. xxi. 5; Shab. 87a). According to this principle the life of the ancient Hasidim or Perushim (Pharisees) and Zenu'im (Essenes) was regulated. At the same time these devotees of holiness, making "askesis" (the practise of fortitude) their special object of life (see Philo, ed. Mangey, "De Vita Contemplativa," ii. 475, 477, 482), were naturally led to view sensual life as contaminating. Conybeare ("About Philo's Contemplative Life," p. 266) says: "Philo's ideal was to die daily, to mortify the flesh with fasting; he only insisted that the seclusion from social life should take place at the age of fifty, the time when the Levites retired from the active duties of the Temple service" (see all the passages in Conybeare, *l.c.* pp. 265-273, 315).

This was exactly the view of the Essenes and Therapeutæ also, in whatever connection they stood to Jonadab ben Rechab and the Kenites (see Mek., Yitro, 2, regarding "the water-drinkers" (*shote mayim*), as some of these are called). BANUS, the eremite saint with whom Josephus passed three years of his life (Josephus, "Vita," § 2), was certainly an ascetic. Likewise were John the Baptist (Matt. iii. 4 and parallels) and the early Christians, Jesus and Paul included, in so far as they shunned marriage as a concession to the flesh (Matt. xix. 10-12; I Cor. vii. 28-38), imbued with ascetic views. It was exactly in opposition to this tendency, so marked in early Christianity, that the Talmudists denounced fasting and penitence (Ta'anit 11a, b) and accentuated the duty of cheerfulness in the Elijah legend (Ta'anit 22a). Upon the destruction of the Temple in the year 70, a veritable wave of asceticism swept over the people, and in tribute to the national misfortune various ascetic rules were instituted (see B. B. 60b; Tosefta Soṭah, end; II Esdras ix. 24; compare Bacher, "Agada der Tannaiten," i. 164).

Still, mysticism, which goes hand in hand with asceticism, always had its esoteric circles. Judah ha-Nasi, called "the saint," was an ascetic (Ket. 104a). Mar, the son of Rabina, fasted throughout

the whole year with the exception of the holy days and the eve of the Atonement Day (Pes. 68b). For the sake of communing with the upper

Mysticism world, the lower one was despised by and the elect few who preserved the tradition of the gnosis and the apocalyptic mysteries. So did the followers of Obadiah Abu-Isa, the Isawites, and of Judah Yudghan, the Yudghanites, at the close of the seventh century and at the beginning of the eighth, the forerunners of the Karaites, and many prominent Karaites themselves lead ascetic lives: abstaining from meat and wine, and spending much of their time in meditation and devotion, partly in order to obtain a deeper knowledge of the Scriptures, partly as mourners over Jerusalem (see Shahrastani, "Book of Religions and Philosophical Sects," Haarbrücker's translation, i. 254-257; Grätz, "Gesch. der Juden," iii. 417 *et seq.*, 446 *et seq.*; Jost, "Gesch. des Judenthums," ii. 350 *et seq.*; ABEL ZION and KARAITES).

To some extent, therefore, all the mystics of the Middle Ages were Ascetics, assuming or accepting for themselves the title of "Nazarites," or being called by their contemporaries "saints." This is especially true of Abraham b. David of Posquières and his circle in the thirteenth century, whose relation to the beginnings of the Cabala can hardly be denied. Further, the currents of thought which, emanating from India, created Sufism in Persian and Mohammedan circles in the twelfth and thirteenth centuries, exerted considerable influence upon Jewish thinkers, as may be learned from BAHYA, whose ethical system, "Hobot ha-Lebabot," oscillates between asceticism and Jewish optimism, with a decided leaning to the former.

Even such thinkers as opposed the ascetic view could not extricate themselves entirely from the meshes of Neoplatonic mysticism, which beheld in the flesh or in matter the source of

Abraham evil. Thus ABRAHAM BEN HIRYA strongly refutes the Neoplatonic conception of evil as being identical with **Asceticism**. matter, and maintains against Bahya that indulgence in fasting and other modes of penitence is not meritorious, since only he who is ruled by his lower desires may resort to asceticism as the means of curbing his passion and disciplining his soul, whereas the really good should confine himself to such modes of abstinence as are prescribed by the Law. Nevertheless, Abraham b. HIRYA claims a higher rank for the saint who, secluded from the world, leads a life altogether consecrated to the service of God. He goes even so far as to advocate the state of celibacy in such cases; referring to the example of Moses—who had to abandon intercourse with his wife when receiving the laws on Sinai—to the majority of the prophets (who were, as he thinks, unmarried), and to Ben 'Azzai (according to Yeb. 63b). Like Bahya, he considers that the ascetic, while leading a purer and holier life, requires less legal restraint (see his "Hegyon ha-Nefesh," ed. Reifman, 16a, 32a, 37a; Rosin, "Ethik des Maimonides," pp. 15, 16; Güdemann, in "Monatschrift," 1900, pp. 193-216).

Of Asher, the son of Meshullam b. Jacob in Lunel,

Benjamin of Tudela ("Travels," ed. Asher, 3b) relates as eye-witness that he was an ascetic ("parush") who did not attend to any worldly business, but studied day and night, kept fasts, and never ate meat. His brother Jacob bore the title of Nazarite, having also been an ascetic abstaining from wine (see Zunz's note in Asher's "Benjamin of Tudela," ii. 11, 12; Grätz, "Gesch. der Juden," vi. 240, 241).

Also the whole family of Judah, the "hasid" of Regensburg, of the twelfth century, his father, Samuel, and his grandfather, Kalonymus of Speier, grandson of Eliezer the Great of Worms, seem to have been a family of Ascetics (see Michael, "Or ha-Hayyim," Nos. 433, 990, 1174, 1200).

The subsequent development and growth of the Cabala produced other forms of asceticism. In fact, the Hasid and the Zanua' of the medieval apocalyptic literature being a survival of Essenism, ablations and fasting were resorted to by the adepts of the Cabala as means of attaining communion with the upper world. Some of these Hasidim would spend the whole week—without or with interruption, according to their physical endurance—in fasting, rendering only the Sabbath a day of comfort and joy (see HASIDISM). The object of their penitences and fastings was to bring about the time of divine favor, the Messianic era. Every Messianic movement had therefore Ascetics as leaders, such as were the Shabbethaians (see Grätz, "Gesch. der Juden," iii. 307) and others (see ABRAHAM B. SAMUEL COHEN OF LASK). Others would refrain from eating animal food—*eber min ha-IIay*—and, like the Buddhists or the Pythagoreans of old, live on vegetarian diet. The same is related by Epiphanius of the Dosithean sect.

Against all these ascetic views and tendencies Maimonides raised his powerful voice; and his sober

Mai- view maintained the upper hand. He admits the wholesome influence on **monides** those needing much discipline of the **on Fasting**, soul of fasting and vigils, of sexual and **etc.** social abstemiousness, the self-torture of the hermit, and of the penitent who dwells in deserts and uses only coarse haircloth for the covering of his flesh; but he declares the constant use of what can at best be only a remedial measure in abnormal and unsound conditions of life to be a great folly and injurious extravagance.

Maimonides, while adopting the Aristotelian maxim of the golden middle way in all things, finds in the various restrictions of the dietary and marriage laws of the Torah a legislative system of training the people to a sobriety which makes superfluous such asceticism as the monks and the saints of other nations indulge in; nay, sinful indeed, according to the rabbinical interpretation of Num. vi. 11, which says that the priest shall "make an atonement for him [the Nazir] for that he has sinned against the person [in making his vow of abstinence]" (see Ned. 10a; Maimonides, "Yad," De'ot, iii. 1, vi. 1).

Jewish hermits, living in a state of celibacy and devoting themselves to meditation, are still found among the FALASHAS. They claim that Aaron the high priest was the first Nazarite who from the time of his consecration separated from his wife to live

only in the shadow of the tabernacle. Accordingly they join the monastic order after they have been married and have become fathers of children (Halévy, "Travels in Abyssinia," p. 230). According to Flad ("Abyssinische Juden," pp. 32 *et seq.*), the order founded by Abba Zebra (Halévy, "Abba Sura") consists altogether of eunuchs. This would indicate non-Jewish influence, of which the Falashas show many traces.

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K.

ASCH, ABRAHAM: German rabbi and author; born at Posen; officiated as rabbi of Zell toward the end of the eighteenth century. He descended from a learned family which traced its pedigree to Meir of Lublin. His father, Joseph, was rabbi of Dessau; and one of his relatives was the scholarly Isaiah Berlin. Asch wrote "Mareh Esh" (The Appearance of Fire), published posthumously by his son, Moses Jacob, in 1803. It contains critical notes on the texts of various Talmudic treatises. Probably Asch is not identical with Abraham Asch, author of "Torah Kullah" (The Whole Law), Berlin, 1796, who agitated against the custom of hasty burials.

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L. G.

P. B.

ASCHAFFENBURG: Important town on the right bank of the Main in Bavaria. Jews in Aschaffenburg are first mentioned in the thirteenth century, when reference is made to a Rabbi Abraham of Aschaffenburg. In the reports of the persecution which the Jews had to suffer in the year 1349, at the time of the Black Death, Aschaffenburg and its neighboring towns are mentioned. Records exist of Jewish inhabitants in the following towns of the diocese of Mayence, called later the principality of Aschaffenburg: Buchen, Kilsheim, Babenhäusen, Steinheim, Seligenstadt (1292), Miltenberg (where a large cemetery existed as early as 1336), Amorbach, and Walldürn.

In documents of 1244-45 mention is made of the synagogue of Aschaffenburg. A scholar of Aschaffenburg, R. Meir, is quoted in the fifteenth century by Joseph Kolon ("Responsa," No. 1). In the sixteenth century mention is made of a Rabbi Simon ben Isaac ha-Levi, author of "Debek Tob" and "Massoret ha-Mikra"; and in the seventeenth century of R. Meir Grotwohl. During the seventeenth century, Aschaffenburg had a Jewish congregation of considerable size, as is evident from various documents. In 1693, with the consent of the prince-elect, a new synagogue was built; but in the beginning of the eighteenth century the congregation had dwindled down to twenty members. From this time onward the religious leaders of the community can be enumerated.

In 1719 the various congregations that had the right to use the cemetery of Aschaffenburg founded a charitable and burial society. These congregations were: Goldbach-Hösbach, Grossostheim, Kleinwallstadt, Mömmlingen, Hofstetten, Gross-

wallstadt, Niedernberg, and Hausen. In the records of the burial society there are some regulations by Isaac Seckel Ethausen, author of **אור**

Rabbis **אורי** ("Or Ne'elam"), who signs as rabbi of the district of Aschaffenburg.

Teachers. In 1723 he left Aschaffenburg, in order to accept the position of chief rabbi of Mayence. In 1769 a convention, presided over by the chief rabbi, D. M. Scheuer, was held, which devoted its attention almost exclusively to the methods of improving religious instruction. Seligmann Sulzbach is mentioned as teacher in the Talmud Torah, in 1779: he was a son-in-law of Meir Barby, rabbi at Pressburg, in whose work, "Hiddushe Meharam Barby," he is quoted. His successor, in 1784, was Israel ISSERL, who calls himself "Rabbi of Eibenschütz." In 1786 Hillel Wolf Sondheimer, who had been assistant rabbi at Fürth, was elected rabbi of Aschaffenburg; but officially he was called "teacher" (*Schullehrer*). In 1803, when Aschaffenburg was separated from Mayence, Sondheimer was made chief rabbi of Aschaffenburg. He officiated in that capacity up to 1832, and died on March 3 of that year, aged eighty-three years. His successor, Gabriel Neuburger, was elected April 13, but was only considered as a deputy, in which capacity he officiated up to 1845. Later he resided as a private member of the congregation in Aschaffenburg, where he died in 1888. He was succeeded by district rabbi Abraham Adler, who officiated until his death in 1880. Adler was succeeded by Simon Bamberger, who had formerly been rabbi in Fischach. Bamberger was at first appointed deputy, but in 1888 was made district rabbi. He died Dec. 9, 1897.

The synagogue, erected in 1698, had to be demolished in 1887, when a new one was built. The congregation maintains a school for religious instruction, and has a separate cemetery besides the one used by the smaller congregations of the district. In the last century the community possessed a Jewish hospital. There are several Jewish charitable associations, which have an income derived from legacies; there is also a social club. The congregation, the members of which are mainly merchants, numbers 130 families.

BIBLIOGRAPHY: Salomon Bamberger, *Historische Berichte über die Juden der Stadt und des Ehemaligen Fürstentums Aschaffenburg*, Strasburg, 1900.

D.

S. BA.

ASCHE, TOBIAH BEN EZEKIEL (known also as Tobiah Schlochow; that is, of Schlochow, near Stolpe, Germany): German Talmudist; rabbi of Zempelburg at the beginning of the nineteenth century. His "Eṭ Barzel" (Iron Pen) is an explanation of halakic legal themes, and was published posthumously (Berlin, 1832) by his son Gershon, rabbi of Prenzlau. To his father's work Gershon appended his own "Nikrat ha-Zur" (Cleft in the Rock), also of halakic character, and the funeral oration delivered by him at Tobiah's grave.

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L. G.

P. B.

ASCHENBURG, SIMON B. ISAAC HA-LEVI: Talmudic scholar; lived at Frankfort-on-

the-Main, later at Jerusalem, at which latter place he died about 1598. He was the author of a useful supercommentary upon Rashi's Pentateuch commentary entitled "Debek Tob" (A Good Bond). This work, often reprinted later, was published for the first time by the author himself at Venice in 1588.

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L. G.

I. Br.

ASCHER, ANTON: German actor; born at Dresden July 15, 1820; died in Meran April 24, 1885. Trained for the stage by Ludwig Tieck, he made his debut in 1838 at Hainichen, Saxony, playing the same year also at Merseburg, Bautzen, and Zittau. In 1839 he appeared at Wiesbaden, going to the Hoftheater, Dresden, a few months later. He remained there until 1844; went to Hamburg in 1845; Königsberg and Cassel in 1846; and Potsdam in 1847. From 1848 to 1860 he played bon-vivant rôles at the Friedrich-Wilhelm Theater, Berlin; and toward the end of the engagement he had charge of the stage. From 1866 to 1872 he was director of the Carl Theater, Vienna. His best rôles were *Thorane* in "Der Königsleutnant," *Bolz* in "Die Journalisten," *Zimburg*, and *Richard Weiss*.

BIBLIOGRAPHY: Flügel, *Bühnen-Lexikon*, p. 8.

S.

E. Ms.

ASCHER, BENJAMIN HENRY: Hebrew scholar and author; born in 1812 at Peisern (grand duchy of Posen); died Feb. 24, 1893, in London. His father, a corn-merchant, gave his son a careful religious and secular education. In 1840 Ascher went to England, where he soon mastered the English language, and, in 1843, was elected "kabranim rabbi" (funeral preacher) of the Great Synagogue. In 1847 he published a new edition of the well-known "Sefer Hayyim" (The Book of Life), with an English translation. In 1859 he published Solomon ben Gabirol's "Mibhar ha-Penimim" (A Choice of Pearls), embracing a collection of ethical aphorisms, maxims, and reflections, accompanied by an English text and explanatory notes. He wrote two other works of minor importance, "Initiation of Youth" (1850), a small catechism, and the ritual for the "Dedication of the House." In 1884 he resigned his office, which he had held for over forty years. Ascher obtained from Sir George Grey several concessions for Jewish prisoners, to enable them to observe their religion.

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J.

B. B.

ASCHER, JOSEPH: Composer and pianist; born at Groningen, Holland, June 4, 1829; died in London, June 20, 1869. He was a son of Simon Ascher, reader of the Great Synagogue, London, and studied music under Moscheles, whom he followed to the Conservatory at Leipsic, where he became a pupil of Mendelssohn. In 1849 he went to Paris and subsequently received an appointment as pianist to the empress Eugénie. The emperor of Austria also made him court pianist; and he was decorated by ex-Queen Isabella of Spain. During the last two and a half years of his life he suffered

from nervous debility incurred by his irregular life and by overexertion in his musical studies. Many of his shorter pieces evince a decidedly original turn. Among his best-known compositions are two mazurkas, "La Perle du Nord" and "Dosia," and an étude, "Les Gouttes d'Eau." Besides these, he wrote more than a hundred galops, nocturnes, mazurkas, transcriptions, and études, and a considerable number of drawing-room pieces. His song, "Alice, Where Art Thou?" is still a favorite at concerts.

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J.

G. I.

ASCHER, SAUL: German author and translator; born at Berlin Feb. 8, 1767; died there Dec. 8, 1822. He began his literary career as an advocate of Jewish emancipation; gradually extending his activities to general topics, chiefly historical, political, and religious. His works are: "Bemerkungen über die Bürgerliche Verbesserung der Juden, Veranlasst bei der Frage: Soll der Jude Soldat Werden?" Frankfurt-on-the-Oder, 1788; "Scholien, oder Fragmente der Philosophie und Kunst," Berlin, 1790; the same under the title "Philosophische Betrachtungen über Empfindungs- und Erkenntnisskraft," Berlin, 1793; "Leviathan, oder über Religion in Rücksicht des Judenthums," Berlin, 1792; "Eisenmenger der Zweite; nebst einem Vorangesetzten Sendschreiben an Herrn Professor Fichte in Jena," Berlin, 1794; "Graf von Thein ein Wundarzt," in the Berlin "Monatsschrift," Berlin, 1794; "Napoleon, oder über die Fortschritte der Regierung," 1808; "H. Grégoire: die Neger, ein Beitrag zur Menschen- und Staatskunde," translated from the French, 1809; "Biographisch-Historische Skizzen" (2 vols.); "Theodiskus, Unterhaltungen in den Abendstunden" (2 vols., 1813); "Die Germanomanie," 1815; a translation from Mandeville's "Fables of the Bees," with a commentary, 1817; "Die Wartburgfeier," 1818; "Idee einer Pressfreiheit und Censurordnung," 1818; "Ansicht von der Zukunft des Christentums," second edition, 1819; "Der Geistesaristokratismus," 1819; "Europa's Politischer und Ethischer Zustand seit dem Congress von Aachen," 1820.

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S.

W. S.—M. B.

ASCHER, SIMON: Hazan; born in Holland, 1789; died at London December, 1872. He was reader and cantor of the Great Synagogue, London, for a period of thirty-seven years. With the aid of Mombach, the well-known composer, he may be said to have systematized English synagogue-music; and memories of his fine voice are still a tradition among English Jews, who recall his clear tenor and florid style of recitative with frequent roulades.

BIBLIOGRAPHY: *Jewish Chronicle*, Dec. 6 and 13, 1872.

J.

G. I.

ASCHIAN. See ASHYA.

ASCOLI, DAVID D': Italian writer; lived about the middle of the sixteenth century. He was

the author of "Apologia Hebræorum," published at Strasburg in 1559, in which he protested against the decree of Pius IV. commanding all Jews in Catholic countries to dress in orange or yellow to distinguish them from Christians. Both Ascoli and Cinelli, who praised the book in the "Bibliotheca Volante," suffered a long term of imprisonment for their free criticism of the ecclesiastical authorities.

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G.

W. S.

ASCOLI, GIULIO: Italian mathematician; born in Triest Nov. 20, 1843; died in Pisa. Reared in a city with a large Italian-speaking population, a natural inclination drew young Ascoli to Milan, where, from 1874 until 1879, he taught mathematics at the Reale Istituto Tecnico Superiore. In the latter year he was appointed associate professor at the polytechnic school of Milan, and was elected corresponding member of the Reale Istituto Lombardo di Scienze e Lettere.

Ascoli's contributions to mathematics, which belong principally to the domain of the theory of functions, and deal particularly with Fourier's series, have been published in Brioschi's "Annali di Matematica," the reports of the Reale Istituto Lombardo, Battaglini's "Giornale di Matematica," the "Mathematische Annalen," the transactions of the Reale Accademia dei Lincei, etc. Brief notices of Ascoli's mathematical papers may be found in the pages of the "Jahrbuch über die Fortschritte der Mathematik" (Berlin).

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S.

A. S. C.

ASCOLI, GRAZIADIO ISAAH: Italian philologist; born July 16, 1829, at Gorice, Austria. His father, who had made a fortune in the manufacture of paper, died while Graziadio was an infant. Graziadio devoted himself at an early age to the study of languages, especially to comparative philology, to which latter he became passionately attached. At the age of sixteen he made a sensation in philological circles by a comparative study of the Friulian dialect and the Wallachian tongue ("Sull' Idioma Friulano e sulla sua Affinità con la Lingua Vallacca; Schizzo Storico-Filologico," Udine, 1846)—a masterly work, considering that the subject had never before been treated, and that the boy philologist had not even a suggestion from a teacher.

Ascoli thenceforth devoted himself with enthusiasm to the promotion of the study of philology in Italy; and in 1854 he founded the first linguistic journal in his country under the title of "Studi Orientali e Linguistici." The vast erudition exhibited by the brilliant editor of the two volumes that appeared between 1854 and 1855

Appointed Professor in Milan. won for him the chair of comparative philology at the Accademia Scientifico-Litteraria of Milan. There he began his "Corsi di Glottologia," afterward published and translated into English and German, and awarded the Bopp prize by the Berlin Academy.

At Milan Ascoli realized his life-dream of reviving the study of languages in Italy and of reawakening the taste for the Oriental tongues, which, since the death of the two Assemani, had almost sunk into oblivion.

All the philologists of any importance in Italy have been the disciples of Ascoli. He is one of the few really great pioneers that have given the study of language its present strictly scientific character; and he has left the impress of his genius on almost every branch of linguistics. In comparative philology; in the study of Oriental languages and of the tongues and dialects of Europe, in the science of phonology—in all these his richly creative and original mind, combined with an unparalleled erudition and a rare sense of penetration, has achieved brilliant and lasting results. His "Fonologia Comparata del Sanscrito, del Greco e del Latino" (Turin and Florence, 1870; translated into



G. I. Ascoli.

German by Bazzigher and Schweizer-Sidler, Halle, 1872), followed in 1877 by the "Studii Critici" (Turin and Florence; translated into German by Merzdorf and Mangold, Weimar, 1878) at a time when the discussion of phonetic principles was most active—wrought a revolution in comparative Indo-Germanic philology. In particular, his distinction between the velar and the palatal gutturals—as for instance between the sounds of "kite" and "quite"—solved many of the difficulties found in the application of Grimm's law in its cruder form.

Ascoli is the author of many important discoveries in the science of phonology, he having been the first to formulate many of the laws of phonetic change: both in Italy and abroad he is deemed one of the greatest authorities on all questions in this important branch of linguistics. Hardly less great is Ascoli's reputation as an authority on Romance philology; and his "Saggi Ladini" (Vienna, 1872; reprinted in vol. i. of the "Archivio Glottologico Italiano") was epoch-making in the study of Italian and the more closely allied Romance tongues, and brought forth a mass of important and valuable researches, published in the "Archivio Glottologico Italiano" founded at that time by him.

Ascoli is also the author of: "Lettere Glottologiche" (Turin and Milan, 1881-86), to which the Institute of France awarded the Volney prize, and which, like most of Ascoli's larger contributions, have been translated into German (by Güterbock, Leipzig, 1887); "Il Codice Irlandese dell' Ambrosiana," edited and illustrated by himself, containing deep and fruitful researches on the Celtic tongues (published as vols. v. and vi. of the "Archivio Glottologico Italiano"); the "Saggi Indiani," an important contribution to comparative Indo-Germanic phil

Contributions to Philology. laws of phonetic change: both in Italy and abroad he is deemed one of the greatest authorities on all questions in this important branch of linguistics.

logy (first published in the "Archivio Glottologico Italiano"); the brilliant researches on the Gipsy language, which appeared under the title, "Zigeunerisches," and especially an appendix to Pott's work, "Die Zigeuner in Europa und Asien" (Halle, 1865), and other works.

The greater part of Ascoli's scientific papers may be found in his journal, the "Archivio Glottologico Italiano," of which 15 volumes had appeared up to 1900. But he has also contributed largely to the following journals among others: "Archivio Storico Italiano," the "Crepuscolo," the "Atti dell' Istituto Lombardo," the "Rivista di Filologia," the "Zeitschrift der Deutschen Morgenländischen Gesellschaft," the "Beiträge zur Vergleichenden Sprachforschung" (ed. Kuhn). His paper in the "Atti del Quarto Congresso degli Orientalisti" shed unexpected light on the origin of the Sassanian coins in the Naples Museum, and supplied a long-felt want by a brilliant interpretation of important medieval inscriptions in Hebrew discovered in southern Italy.

Probably the only work of Ascoli's that did not receive universal favor was his investigations on proto-Aryan tongues and the affinities between the Aryan and the Semitic languages. In Italy his work "Nesso Ario-Semitico," 1863-64, created a new school, which has many adepts among eminent scholars; but European and American philologists are divided as to the merits of Ascoli's theory.

Ascoli has received many honors and distinctions in his professional and literary career. He has been repeatedly elected president of the Reale Accademia Scientifico-Litteraria of Milan, and is a member of the Higher Council of Public Instruction; cavalier of the Order of Merit of Italy; knight of several foreign orders; member of the Institute of Lombardy and of the Accademia dei Lincei; honorary member of the Asiatic Society of Italy; corresponding member of the Académie des Inscriptions et Belles-Lettres of Paris; member of the academies of Berlin, Vienna, Budapest, St. Petersburg, etc.; and of every philological society of importance in his native country and abroad.

The long-expected appointment of Ascoli to a senatorship in the kingdom took place Jan. 25, 1889.

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B.

A. S. C.

ASCOLI, JACOB BEN ABRAHAM ROFE: Physician and payyeta; lived at Camerino, Italy, perhaps at Ascoli, in the second half of the fifteenth century. Two Reshuts for Nishmat of his are printed in the *Mahzor Romania*—(1) For the Day of Atonement: וידו לשמך עליו מורה דרך לשון לך כל חי, etc. ("They will praise Thy name, O Most High, who showest the road by which every living being will return to Thee"); (2) For the Feast of Tabernacles: יכרש נוואל סכת שגום על עם בחר מכל עמים ("May

the Redeemer spread a tabernacle of peace over the people that He hath chosen among all peoples"). In signing these "reshuts," Ascoli added to his name the word ורף, which seems to correspond to the verse of Psalms י' ויבאני חסדך ("Let thy mercies also come unto me, O Lord," Ps. cxix. 41).

BIBLIOGRAPHY: Landshuth, *'Ammude ha-'Abodah*, p. 104; Zunz, *Literaturgesch.* p. 523; Mortara, *Indice Alfabetica*, s. v.

L. G.

I. Br.

ASEFAH: Technical term for the meetings of the members of the Jewish communities of Poland and Lithuania. In cases of importance, the director of the "kahal" ("parnes hodesh") gave the order to the "shammash" of the "kahal-stübel" (the servant of the office) to call the prominent members of the "kahal" to a conference. All the important affairs of the community, the internal as well as the external, including in the latter communications from the government authorities, were brought before the Asefah.

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H. R.

ASENATH.—**Biblical Data:** Daughter of Poti-pherah, priest of On, and wife of Joseph (Gen. xli. 45). The name is apparently Egyptian; but no satisfactory explanation has yet been proposed.

J. JR.

G. B. L.

—**In Rabbinical Literature:** That Joseph, called "the righteous" (Book of Wisdom x. 13; Ab. R. N. xvi., and elsewhere), should have married a heathen wife seemed objectionable to the Rabbis; and they consequently state that she was the child of Dinah, the daughter of Jacob, born after violence had been done her by Shechem, the son of Hamor (Pirke R. El. xxxviii.; Midr. Abkir, quoted in Yalk., Gen. 146; Targ. Yer. Gen. xli. 45, xlii. 20; Midr. Aggadah, ed. Buber, i. 97). When her brothers had learned of the birth of an illegitimate child in their family, they wanted to kill the child in order to prevent public disgrace. But Jacob placed upon the child's neck a talismanic plate engraved with the name of God, and—according to one version—left her exposed under a thorn-bush (סנה, "seneh," whence the name of the girl, "Asenath"), and the angel Gabriel carried her to the house of Poti-pher in Egypt, where the latter's wife, being childless, reared her as her own daughter. According to another version (Midr. Aggadah, l.c.), Jacob had the child exposed under the walls of Egypt. Her crying attracted the attention of Poti-pher, who was passing at the time. Stories about Asenath, somewhat similar to the Midrashic traditions, are found in Syriac and Arabic literatures.

BIBLIOGRAPHY: Perles, in *Rev. Et. Juives*, xlii. 87-92; Payne Smith, *Thesaurus Syriacus*, s.v. *Dinah*; Sachau, in *Kurzes Verzeichniss der Sachau'schen Sammlung*, p. 7, for the Syriac; and Goldziher, in *Jeschurun*, viii. 84, for the Arabic.

J. SR.

K.

ASENATH (in Greek *'Aσενάθ*), **LIFE AND CONFESSION OR PRAYER OF:** A Greek Apocrypha of pronounced Jewish character, with only one small Christian interpolation. It contains a Midrashic story of the conversion of Asenath, the wife of Joseph, and of her magnanimity toward her enemies. For a long time known only through an

abridged Latin translation embodied in Vincent of Beauvais' *"Speculum Historiale,"* ch. cxviii.-cxxiv., it was first published in full by P. Batiffol, after four manuscripts, in his *"Studia Patristica,"* Paris, 1889-90, with a valuable introduction. A fragment had previously appeared in Fabricius, *"Codex Pseudepigraphicus Veteris Testamenti,"* ii. 85-102. A Syriac translation of the sixth century, discovered by Assemani (see Wright, *"Syriac Literature,"* in *"Encyc. Brit."* xxii. 855 *et seq.*), is published in Land's *"Anecdota Syriaca,"* iii. 18-46, and rendered into Latin by Oppenheim, *"Fabula Josephi et Asenathæ Apocrypha,"* Berlin, 1886. An Armenian translation appeared in *"Revue Polyhistorique,"* 1885, 200-206, and 1886, pp. 25-34, and in the *"Armenian Collection of Apocrypha of the Old Testament,"* Venice, 1896. On the Slavonic version, see Bonwetsch, in Harnack, *"Gesch. d. Altchristl. Literatur,"* i. 915; on the Ethiopic version, Dillman, in Herzog-Plitt, *"Real-Encyclopädie,"* 2d ed., xii. 366. Neither the rabbinical nor the patristic literature has preserved any trace of the story.

The book consists of two parts. The first, which is the larger, and which has given it the name of

"Prayer or Confession of Asenath,"

Model of a Proselyte. presents Asenath as a model of a Jewish proselyte. In the light of Hellenistic propaganda. Asenath, the daughter of Potiphar (Pentephres), priest of Heliopolis (On), a rich man and chief counselor of Pharaoh, far surpassed the Egyptian maidens in beauty; for she was "tall like Sarah, handsome like Rebekah, and fair like Rachel," and the fame of her beauty filled the land. Reared in great luxury but in entire seclusion, a worshiper of idols, she thinks only of marrying Pharaoh's son; and when her father proposes to her that she become the wife of Joseph, "the mighty man of God," who honored him with a visit, she proudly refuses because he has been a slave and owes his release from prison only to his skill in interpreting dreams. But on seeing Joseph's beauty when sitting alone at table (compare Gen. xliii. 32, reversed in the spirit of Dan. i. 5), she falls in love with him, as do all the Egyptian women (compare Yalk. and Targ. Yer. on Gen. xlix. 22; Koran, sura xii. 30).

Joseph, on learning from Asenath's father that she is a pure-minded woman who has never seen a man before, gladly receives her like a sister, but refuses to kiss her, saying:

"It is not befitting a pious man who blesses the living God with his lips, who eats the blessed bread of life, drinks of the blessed cup of immortality, and anoints himself with the oil of incorruption, to kiss a foreign woman who blesses dead and dumb idols with her lips, eating the bread of death from their table, drinking of their libations from the cup of treachery, and anointing herself with the ointment of perdition. In fact, a pious man kisses besides his mother and his sister only his own wife: nor does a pious woman kiss a strange man: for this is an abomination before the Lord God."

When Asenath bursts into tears, Joseph compassionately lays his hand upon her head, praying that the God of his father Israel, the Creator of the Universe, who calleth men from darkness to light, from error to truth, and from death to life (compare Philo, *"De Pœnitentia,"* i. and ii.; *"De Nobilitate,"* vi.), may renew her with His holy spirit that she may

eat of the bread of His life, drink of the cup of His blessing, and join her to the number of His people. He had chosen before the Creation of the universe, so that she may partake of the bliss prepared for His chosen ones in the life everlasting. Asenath returns to her rooms, and with bitter tears, repenting of her idolatrous practises, spends eight days in fasting and penance; putting on sackcloth, strewing ashes upon her head, lying on the floor strewn with ashes, and foregoing sleep at night. She takes her costly robes and jewelry and throws them down on the street, in order that the poor may sell them for their needs; destroys all her idols of silver, gold, and precious stones in accordance with rabbinical law (see *"Abodah Zarah* 43b-44), and casts them to the needy for their use; while all the edible things prepared for

her gods she throws to the dogs. Being **Asenath's** well-nigh exhausted from fasting and **Penitence.** weeping, she at first feels utterly forsaken, having brought the hatred of her parents and kinsmen upon herself by despising their gods; yet she lacks the courage to pray with polluted lips to "the jealous God of Joseph, the God who hates idolaters." Finally, the thought that He is also a merciful and compassionate God, the Father of the orphaned, the comfort of the broken-hearted, and the helper of the persecuted, fortifies her to offer a supplication, echoing the deepest longing of a God-seeking soul, full of saintly humility and contrition.

The prayer, which is a long one, shows indisputable elements of Essene lore. Asenath begins with an address to God as "Creator of the

The Universe, who fastened the foundation-
Prayer. stones of the earth upon the abyss so that they do not sink; who spoke and

all things were made; and whose word is the life of all creatures." She then makes a confession of her sins in words familiar to the Jew acquainted with the ancient liturgy:

"Have pity on me, O Lord; for I have greatly sinned, transgressed, and done evil. Knowingly and unknowingly, I have sinned by worshiping idols and by polluting my lips by their sacrificial meal. I am not worthy to open my mouth to speak to Thee, O Lord—I, the wretched daughter of Potiphar, once so proud and haughty."

Still more characteristic is her petition:

"I take refuge with Thee, O Lord. As the little child flees in fear to the father, and the father takes it to his bosom, so do Thou stretch forth Thy hands as a loving father and save me from the enemy who pursues me as a lion, from Satan, the father of the Egyptian gods, who desires to devour me because I have despised his children, the Egyptian gods. Deliver me from his hands, lest he cast me into the fire; lest the monster of the deep [léviathan] eat me up, and I perish forever. Save me; for my father and mother deny me, and I have no hope nor refuge but Thy mercy, O Lover of men, Helper of the broken-hearted! There is no father so good and sweet as Thou, O Lord. All the houses my father gives me as possessions are for a time and perishable; but the houses of Thy possession, O Lord, are indestructible and last forever."

On the morning of the eighth day an angel appears to her resembling Joseph, but with a face like lightning, and with eyes like beams of fire, the captain of the host of the Lord (Michael). He tells her to wash, and to exchange her garments of mourning for garments of beauty—for as a pure virgin she needs no veil—and then announces to her that "from that day on she should be reborn, while eating the blessed bread of life, and drinking the cup filled with

immortality, and anointing herself with the blessed oil of incorruption, and that her name should be written in the book of life never to be effaced." She should no longer be called "Asenath" (אַסְנַת), but City of Refuge ("Manos" מָנוֹס), for through her many Gentiles (גֵּוִיִּם) should take refuge under the wings of the divine Shekinah (compare Rev. xiii. 6), and under her walls those that turn to God, the Most High, should find protection in repentance. (This is clearly the meaning of the original text; and what follows defies explanation.) The angel then prepares her for the arrival of Joseph as her bridegroom, and tells her to put on her bridal gown, "prepared from the beginning of the world," which glad tidings she receives with a prayer of thanksgiving to the Lord "who rescued her from darkness and led her from the deep abyss unto light."

She then orders bread and wine to be set before the angel; but nothing is said of the eating of the bread and the drinking of the wine to which Joseph and the angel had both alluded in connection with her looked-for conversion. Instead of this, a miraculous incident is told. A honeycomb of wondrous odor is provided by the angel—prepared, as he says, by the bees of paradise from the dew of the roses,

as food for the angels and all the elect ones of God. The angel puts some into the mouth of Asenath, saying: **Christian Interpolation.** "Behold, thou eatest the bread of life and drinkest the cup of immortality, and art anointed with the ointment of incorruption. Behold, thy flesh shall bloom with the fountain of the garden of God; thy youth shall not see old age and thy beauty shall never vanish; but thou shalt be like the walled mother-city for all (Syriac Version, "who take refuge with the name of the Lord God, the King of all the worlds"). Here again allusion is made to the Hebrew noun "manos" (refuge) for Asenath. Then, in several manuscripts and the Syriac translation, the story is told that the angel makes a cross over the honeycomb with his finger and the same is turned into blood. Another miracle follows. Some bees are slain by the angel, but rise again, thus symbolizing the resurrection. Obviously, this episode is an interpolation by a Christian writer, who removed the passage relating to the eating of the covenant bread and the drinking of the covenant wine alluded to afterward. Asenath, however—the main story continues—tells the angel to bless also her seven virgins; and he does so, calling them seven columns of the "City of Refuge," and wishing them also to attain eternal life. He then disappears in a fiery chariot drawn by lightning-like horses.

Asenath then washes her face with pure water from the well, and behold! her whole being is transformed. She is amazed at her own beauty; and when she goes to meet Joseph he does not recognize her. She tells him: "I have cast all my idols from me; and, behold! a man from heaven came to me today and gave me of the bread of life, and I ate, and I drank of the blessed cup, and he gave me the name 'City of Refuge,' saying, 'In thee many heathen will seek refuge in God.'" Joseph, in return, blesses her, saying: "God has laid the foundation of thy walls; and the children of the living God shall dwell

in the city of thy refuge, and the Lord God will be their King forever." They then kiss each other. (The rather strange symbolism contained in the narrative, which says that Joseph kissed her three times, thereby giving her the breath of life, the breath of wisdom, and the breath of truth, is hardly part of the original story.) Joseph accepts Asenath's invitation to partake of the meal she has prepared, Asenath insisting upon being permitted to wash his feet. Asenath's parents and relatives also come to partake of the meal, and, greatly amazed at her uncommon beauty, they praise "the Lord who reviveth the dead."

The wedding-feast is not given by Potiphar, who wanted Joseph to stay with Asenath at once, but by Pharaoh himself, who places golden crowns upon their heads, "such as were in his house from of old" (that is long prepared by God), and makes them kiss each other while he blesses them as father. He has all the princes of the land invited, and proclaims the seven days of the nuptial festivities to be national holidays, decreeing that whosoever should do any work thereon should be put to death.

It is obvious that this is, to all intents, a typical story of the conversion of a heathen to Judaism. There is no other savior or sin-forgiving power mentioned throughout the book than the God of Israel. In fact, the conception of the Shekinah under whose wings the heathen came to take refuge, of the power of repentance by which all impurity of the soul is removed and eternal bliss is secured by

the heathen, is so thoroughly Jewish that the Christian copyists seem to have been puzzled by it and thus led into confusion and error, as the manuscripts in ch. xv. show. But the leading idea of the story becomes clear and intelligible only by recurrence to the Hebrew name, "Asenath," which, by a transposition of the letters, is made to read "nasat" (she has fled)—from her idolatry, and which also suggests the idea of "manos" (refuge) and "nas" (to flee), also taken as "refuge" (Ps. lix. 17; II Sam. xxii. 3; Deut. xix. 3; and Ex. xvii. 15). Compare also Tan., Wayera, ed. Buber, ii. 110, where "nisali" occurs in Gen. xxii. 1, and "nes" in Ps. lx. 6; and Yalkut, Judges, iii. 1, where the word "lenassot" is taken in the sense of "refuge": "God is refuge to His worshipers; while from the wicked the refuge departs" (Job xi. 20). Every proselyte is, according to Philo ("De Monarchia," i. § 7; "De Victimis Offerentibus," § 10; "De Septenario," § 2; "De Creatione Principum," § 6; "De Caritate," § 12; "De Pœnitentia," §§ 1, 2; "De Execratione," § 6; "Fragmenta ad Ex. xxii." § 20; compare Num. R. viii.), without a natural protector, because he has left his parents and his parental faith, and therefore seeks refuge under the wings of God as his Protector (Ruth ii. 12). This view of the proselyte claiming protection in some city of refuge, emphasized by Philo, has found expression also in the Halakah (see Sifre, Deut. 259; Targ. Yer. on Deut. xxiii. 16, 17). Asenath is presented as the type of a true proselyte who, finding herself forsaken when renouncing her idolatry, seeks and finds refuge in God. It seems

that when the view of Asenath's having been a proselyte was superseded by the theory that she was the daughter of Dinah (see **ASENATH**), Pharaoh's daughter, the foster-mother of Moses, replaced her in rabbinical tradition. She was represented as a proselyte who went to wash herself clean from the idolatry of her father's house, and became Bithyah, "the daughter of the Lord" (Sotah 12b; Meg. 13a; Ex. R. i.; Lev. R. i.).

The second part of Asenath's Life and Prayer is of a different character. It resembles the heroic legends told of the sons of Jacob in the Testaments of the Twelve Patriarchs and in the Book of the Jubilees; and its lesson is simply ethical: the pious ought to show magnanimity toward his enemy. On the twenty-first day of the second month in the second year of the famine, Jacob went with his family to live in Goshen, and Asenath went to see him because he was to her as a father and as a god. But she was amazed at his beautiful appearance, as he, with his thick snow-white hair and long white beard, resembled a robust youth with arms and shoulders like an angel (Gen. R. lxxv.), and with the thighs, legs, and feet of a giant.

Jacob blessed her and, according to the Syriac translation, said to her, "Thou art like one who returneth from the battle-field after a long absence." Batiffol thinks that this refers to the rabbinic view that she was the daughter of Dinah; but the allusion is rather vague. More striking is it that Simeon and Levi, the two avengers of Dinah, accompany Asenath and Joseph, and play a prominent part as the protectors of Asenath in the event that follows. Levi, "whom Asenath loved more than all the other brothers of Joseph—because as a prophet and a saint he read the heavenly writings and disclosed them (in true Essene fashion) to Asenath in secret, having seen her place of bliss in a diamond-walled city in the highest heaven"—went to the right of

**Jacob's
Heroic
Sons.**

Asenath, and Simeon to the left as they journeyed home. But the son of Pharaoh, on seeing Asenath, fell in love with her, and sent for Simeon and Levi, offering them great treasures if they would aid him in obtaining Asenath, who was, as he says, betrothed to him before Joseph took her to wife; but they refused to do so. When Pharaoh's son unsheathed his sword to kill them, Simeon intended to slay him; but Levi restrained his impetuosity, whispering to him, "We are God-fearing men; and it is not befitting that we should requite evil for evil." The son of Pharaoh fell into a swoon when he saw drawn from their scabbards the swords with which the two brothers had avenged the violence perpetrated by Shechem against their sister.

But he succeeded in winning, by some tale of falsehood, the sons of Bilhah and Zilpah to aid him in his plans. Dan and Gad at once agreed, and started that same night, each with five hundred warriors at his side, and with fifty spearmen on horses to form the vanguard. Naphtali and Asher followed, though they had at first tried to dissuade their brothers from acting so wickedly against their father and brother.

The son of Pharaoh, angry at his father's love for Joseph, made an unsuccessful attempt to slay his

parent. He then went with six hundred spearmen to capture Asenath. Joseph had gone to the capital to sell corn, and Asenath was left with six hundred men as her body-guard, Benjamin being at her side in the chariot, when suddenly, from behind the thicket at the roadside where they had lain in ambush, the spearmen of Pharaoh's son came forth and began an attack upon Asenath's body-

Attack on guard. Asenath, when she saw Pha-
Asenath's rael's son, called upon the name of
Body- the Lord, and fled from her chariot;
Guard. but Benjamin, a lad of nineteen with

the power of a young lion, leaped from the chariot, and filling his hand with stones gathered from a ravine, cast one (like David) against the right temple of the son of Pharaoh, inflicting a deep wound which threw him from his horse to the ground half dead. Then he wounded in like manner fifty of the spearmen who were with Pharaoh's son; and they fell down dead before him.

In the meantime Levi, who by his prophetic power realized Asenath's danger, called his brothers, the sons of Leah, to arms; and they pursued the men who lay in wait for Asenath, killing them all. The sons of Bilhah and Zilpah, however, fled before them, and with drawn swords hurried toward Asenath and Benjamin, intending to slay them; but at the prayer of Asenath, behold! their swords fell out of their hands to the ground and were turned into ashes. The sons of Bilhah and Zilpah implored her forgiveness, entreating her to save them from the hands of their brothers; and she pardoned them and told them to hide behind the thicket until she had succeeded in pacifying their brothers. This she did, telling them to spare their brothers and not to requite evil for evil; and when Simeon in his violent rage wanted to be the avenger of wrong, she entreated him again, saying, "Do not requite evil for evil, let the Lord avenge the wrong, but do you show forgiveness." Meantime the son of Pharaoh had risen from the ground, blood issuing from his mouth and forehead, and as Benjamin was about to strike him down, Levi seized his hand, saying, "Do not do this, brother, for we are pious men and it does not befit us to requite evil for evil, or to smite a fallen enemy. Assist me in healing his wounds; and if he recover, he will be our friend, and his father, Pharaoh, will be our father." Levi then lifted the son of Pharaoh from the ground, washed and bandaged his wound,

placed him upon his horse, and brought him to Pharaoh, who received him with his paternal blessing. On the third day after his arrival the son of Pharaoh died, and his father, who was 109

years old, overcome with grief, soon followed. Pharaoh bequeathed the crown to Joseph, who ruled over Egypt forty-eight years, and then left the throne to Pharaoh's youngest son, who, being an infant at the time of his father's death, was left in charge of Joseph, who became a father to him.

This second part of the book has, as far as can be seen, left no trace either in rabbinical or patristic literature. The rôle played by the sons of Bilhah and Zilpah is, however, the same as is ascribed to them in the Testaments of the Twelve Patriarchs (Test. Patr., Dan. 1 and Gad 1; but in Gen. R. lxxxiv.;

Jer. Peah i. 1, p. 16a; Targ. Yer. to Gen. xxxvii. 2, somewhat different). At any rate the ethical maxim, not to requite evil for evil, but to be magnanimous toward the enemy, is decidedly Jewish. A Christian writer would most certainly have emphasized the teaching: "Love your enemies" (Matt. v. 44).

The book as a whole belongs to the Hellenistic propaganda literature by which Jewish writers endeavored to win the non-Jewish world for the Jewish faith, while at the same time eagerly representing their Hebrew ancestors as physical as well as moral heroes. See PROSELYTES. K.

ASH: The A. V. rendering of the Hebrew "oren" (Isa. xlv. 14); R. V. has "fir-tree." According to Tanhum (quoted in Gesenius, "Thesaurus," under אֲרָן), the word was used in later Hebrew in the sense of "mast." The plural, "oranim"—for which Hai Gaon uses the Aramaic form "ornan"—is mentioned in the Mishnah (Parah iii. 8) between cedars and cypresses. The tree belongs to the family of the conifers, has hard wood, and a tall, smooth, straight stem. This

other Meir Ash, whose official family-name was Eisenstaedter, author of "Imre Esh" (Words of Fire), Unghvar, 1864. He was rabbi of Unghvar, and died Dec. 27, 1861. The pun on עֵשׂ as "fire" may also underlie the titles of the works of the first Meir Ash, as, for instance, his "Panim Me'rot" (The Shining Face). See NAMES. D.

ASH, ABRAHAM JOSEPH: Talmudist; born in Semyatitch, Russia, about 1813; died in New York city May 6, 1888. Coming to the United States in 1852, he helped to organize, in New York city, the first Russian-American congregation, Bet ha-Midrash ha-Gadol, and eight years later he was elected its rabbi. In this capacity he served till his death, with the exception of brief intervals in which he made futile attempts to engage in business, seeking to free himself from dependence on the rabbinate for a livelihood. He strenuously opposed the endeavor by some of the Reform rabbis in 1886 to deliver lectures in Orthodox congregations, and he wrote an open protest headed with the Talmudic

ASHAMNU

CANTOR. *p Largo.*

Ah!.....

Ah!.....

(Congregation recite till "dof," when Cantor proceeds.)

CANTOR & CONGREGATION. *f*

sham - nu, ba - - gad - nu, ga - zal - nu, dib - bar - nu do - fi.

tres - passed, have been faith - less, have rob - bed, have spo - ken base - ly.

agrees with tradition and etymology. The Targum renders the word "urna," a Hexaplar addition to the Septuagint *πῦρ*; Jerome translates it *pinus*; while Maimonides and Tanhum explain it to be a kind of cedar. This, together with the evidence that comes from the Assyrian and Syriac equivalents, makes it evident that the term denotes some kind of fir. The most acceptable suggestion is that of Tristram, who sees in it the Aleppo pine (*Pinus Halepensis*). The word is not to be confounded with "aron," which occurs in the Talmud as the name of the laurel-tree.

J. JR.

C. L.

ASH (also **Asch** [ע"ש]): A family name which is an abbreviation of "ALT SCHUL" or "Eisenstadt" (א"יין שטאט). Such abbreviations are especially frequent in names of which the second part begins with the sound "s," for which the Hebrew puts ע. So "Lasch" (ל"ש) is put for "Lichtenstadt," and "Nasch" (נ"ש) for "Nikolsburg." The name "Ash" for "Eisenstadt" is found in the case of Meir Ash, rabbi of that place, died June 7, 1744. His descendant, Abraham Zebi Hirsch, rabbi of Ottynia, who died Aug. 21, 1868, signs his name "Eisenstadt." "Ash" is also found as an abbreviation in the name of an-

legal phrase, מה לשור המזיק ברשות הניק ("What right has the ox of the damager in the premises of the one damaged!").

BIBLIOGRAPHY: J. D. Eisenstein, *Russ.-Am. Jew. Cong. Ann. Jew. Hist. Publ.* No. 9, pp. 64-71.

A.

J. D. E.

ASHAMNU (אשמנו, "we have trespassed"): The old shorter form of the confession of sin ("Widdui"), mentioned in the Talmud and in the "Didache" (first century C. E.), in which each letter of the Hebrew alphabet is successively utilized as the initial of an acknowledgment of wrong-doing, the round number of twenty-four expressions being reached, after the usual fashion, by the threefold employment of the last letter, ת. Originally chanted by cantor and congregation together in a monotone or a simple intonation of breadth and majesty, its rendering among many Polish congregations in the repetition of the "Amidot" on the Day of Atonement typically illustrates degeneration of the traditional congregational setting of a solemn passage into florid elaboration by a soloist. Originally leading the people by dictating to them word by word, the precentor came to be satisfied to start them in each of the sections into which the occasional use of an accusative noun marked off the succession of otherwise intran-

sitive verbs, and, when the congregation had subsided into silence, to complete the section himself in a melismatic solo after the manner shown on page 176.

A.

F. L. C.

ASHAN: Town in the domain of Judah (Josh. xv. 42), but which was in the actual possession of Simeon (Josh. xix. 7; I Chron. iv. 32). Priests also had residence in Ashan (I Chron. vi. 44); though in the corresponding passage of Josh. xxi. 16, "Ain" (which may simply be a corruption of "Ashan") is given instead. Chor-ashan (or, rather, Bor-ashan) of I. Sam. xxx. 30 is perhaps the same as Ashan.

J. JR.

G. B. L.

ASH'ARIYA: Mohammedan theological sect, founded at the beginning of the tenth century by Abu el-Hasan al-Ash'ari ("the Hairy"). Its aim was to combat doctrines taught by the Rationalists (Motazilites), and at the same time to moderate the uncompromising rigidity of the views of the Orthodox party. The principal points of controversy between the Orthodox and the Motazilites were: (1) the pre-existence of the Koran, (2) predestination of human acts, and (3) the divine attributes. While the Motazilites asserted that the Koran was created, the Orthodox held that the Koran existed before the creation of the world (compare the same view held by the Rabbis regarding the Torah Sifre, 'Ekeb. 37; Pes. 54a; Ned. 39b; Gen. R. i.; Tan., Naso, 19; Tanna debe Eliyahu i. 31; and Pirke R. El. iii.).

The Ash'ariya, as an intermediate party, maintained that if the book, in the form in which it is transmitted, had been created, still its principles must have existed before the world. Again, while the Orthodox, taking the Koran literally, believed that human actions were determined by the will of God, as laid down in an eternal law, the Motazilites, refuting this doctrine as being contrary to the spirit of divine justice, insisted on man's perfect freedom to do either good or evil, which accordingly meets with reward or punishment hereafter. The Ash'ariya, ascribing divine authority to the word of the Koran, could not but give their adhesion to the belief of the Orthodox; but, in order to preserve a semblance of freedom for man, and of justice for God, they conceded to man the benefit of making the first efforts toward the realization of the predestined plans of God for good and evil—a theory declared by Aaron ben Elijah the Karaite ("Ez Hayyim") to be unintelligible. In opposition to the Motazilites, the Ash'ariya asserted the existence of attributes distinct from God's essence; still they differed from the Orthodox in admitting that the anthropomorphisms found in the Koran are not to be taken literally.

In discussing the questions of the divine attributes, many Jewish philosophers were influenced by the Ash'ariya (compare Hasdai Crescas, "Or Adonai," pp. 22 *et seq.*), but not so in regard to the freedom of man's will, as they all strove as far as possible to reconcile the omniscience of God with man's absolute freedom of action.

At first the Ash'ariya found few adherents; for while the Orthodox objected to the concessions made to the Motazilites, the more enlightened element felt dissatisfied with the meager results of the compro-

mise. In the course of a century, however, the Ash'ariya triumphed over the Motazilites. Abu Bekr al-Bakillani, as the head of the school, systematized the doctrines of the Ash'ariya, laying the foundation of the new Kalam, or scholastic theology.

Bakillani taught the existence of atoms and of the vacuum—theories which were severely attacked by Maimonides ("Moreh," i. 72, iii. 17). The Ash'ariya likewise proclaimed the real existence of the negative attributes. For instance, according to this sect, weakness is not mere absence of strength, but a positive quality (compare "Torot ha-Nefesh," iii., where Bahya concurs in this idea, basing it on the Biblical verse, "I form the light, and create darkness: I make peace, and create evil" [Isa. xlv. 7]).

BIBLIOGRAPHY: Shahrastani, pp. 98 *et seq.*; Ibn Khalikam, ed. Slone, i. 673; Abu el-Festla, *Varik*, ed. Constantinople, ii. 95; Munk, *Mélanges*, pp. 324 *et seq.*; Spitta, *Zur Gesch. Abu el-Hasan al-Ash'ari*, pp. 28 *et seq.*; Franz Delitzsch, *Ez Hayyim*, pp. 302-307.

K.

I. BR.

ASHBEL: A son of Benjamin (Gen. xlv. 21, and in the genealogical list of I Chron. viii. 1). The gentile name "Ashbelite" is found in Num. xxvi. 38.

J. JR.

G. B. L.

ASHDOD (Assyrian Asdûdu, Greek Azotos): The northernmost of the five royal cities of the Philistines, two to three miles from the seacoast, about half-way between Gaza and Joppa. In I Sam. vi. 17 it is mentioned first among the principal Philistine cities; and the Ark of the Lord is brought first to that place as a trophy (I Sam. v. *et seq.*). Amos (iii. 9) gives Ashdod as the representative of all Philistine cities, but Ashdod is placed second in the list in Amos, i. 8, and fourth in Zech. ix. 6. Judah's claim upon Ashdod (Josh. xv. 46) is to be considered as merely theoretical, as Josh. xiii. 3 proves. The capture by King Uziah (II Chron. xxvi. 6) is usually treated by modern critics as probably unhistorical. It is not certain that the petty king Dagan-takala of the El-Amarna tablets resided in Ashdod. Asdûdu led the revolt of Philistines, Judeans, Edomites, and Moabites against Assyria after expelling the king Akhimeti, whom Sargon had installed instead of his brother Azuri. Gath (Gimtu) belonged to the kingdom of Ashdod at that time. But the Assyrian general subjected Ashdod in 711 B.C. (compare Isa. xx. 6, and "C. I. O. T." pp. 87 *et seq.*), and the usurper, Yawani, fled. Mitinti was king in the time of Sennacherib; Akhimilki in the reign of Esarhaddon. Psammetichus of Egypt is reported to have besieged the great city Azotus for twenty-nine years (Herodotus, ii. 157). The reference to "the remnant of Ashdod" (Jer. xxv. 20; compare Zeph. ii. 4) is interpreted as an allusion to this event. In Neh. iv. 1, the Ashdodites seem still to represent the whole nation of the Philistines, as well as in Neh. xiii. 23, so that xiii. 24, the "speech of Ashdod" (which the younger generation of the Jews began to adopt), would be the Philistine dialect. Winckler ("Gesch. Israels," p. 224) explains the use of that name by the fact that Ashdod was nearest to Jerusalem of the Philistine cities. Yet the simplest explanation seems to remain, that Ashdod was still the leader among those cities even in Greek times. Judas Maccabæus does not seem to have conquered Azotus

itself (I Macc. iv. 15, v. 68), but Jonathan (*ib.* x. 84, xi. 4) destroyed it and burned the old temple of Dagon (compare I Sam. v. 2, 3; see also *ib.* xvi. 10). According to Josephus, "Ant." xiii. 15, § 4, Alexander Jannæus possessed it (contrast "B. J." i. 7, § 7). Pompey restored its independence ("B. J." i. 6, § 4), which apparently means only that he reconstructed its walls. It belonged to the dominion of Herod and Salome ("Ant." xvii. 18, § 9). Vespasian had to take it by force ("B. J." iv. 130); so that the Jewish inhabitants must have been in the majority. The New Testament mentions Azotus in one passage only (Acts viii. 40). The modern Esdud is an in-

tiate of the Royal College of Surgeons, Edinburgh. He subsequently visited Paris, Berlin, and other European cities, acquiring professional experience. Ashenheim practised for some time in London, lecturing frequently and being an active contributor to the Anglo-Jewish press. He emigrated to Jamaica in 1843 and settled at Kingston, where he practised till 1850, when he removed to Falmouth, a port on the north coast of Jamaica. In addition to his practise, and lectures more or less connected with his profession, he addressed the public, through the press, on sanitary reform and on compulsory vaccination, of which he was an able advocate. At Fal-



GENERAL VIEW OF MODERN ASHDOD.
(From a photograph by Bonfil.)

significant village nearly four miles from the sea. To the west of the wooded height on which the village stands, traces of the ancient harbor—now known as Minet el-Kal'a—can still be seen. The statement of Ptolemy and Josephus that it was a maritime city, is explained by the possession of a harbor on the shore, which is called "Azotus by the Sea" ("Ant." xiii. 15, § 4). This place has been compared with the Asdudimmu mentioned by Sargon, but the comparison is hardly justified. See PHILISTINES.

J. JR.

W. M. M.

ASHDOTH-PISGAH: The declivities of the Pisgah range on the east of the Jordan, which were handed over to the Reubenites (Deut. iii. 17, iv. 49; Jos. xiii. 20) (see **PISGAH**).

J. JR.

G. B. L.

ASHENHEIM, LOUIS: Scotch physician and surgeon; born at Edinburgh 1817; died at Jamaica Nov. 26, 1858. Educated in his native city, he obtained honors at the university, and became a licen-

mouth he rendered valuable services during an outbreak of cholera.

BIBLIOGRAPHY: *Falmouth Advertiser*, Oct., 1858; *Falmouth Post*, Oct., 1858; *Jewish Chronicle*, Dec. 3 and 10, 1858.

J.

G. L.

ASHER.—**Biblical Data:** The eighth son of the patriarch Jacob, and the traditional progenitor of the tribe Asher. He is represented as the younger brother of Gad; these two being the sons of Zilpah, the handmaid of Leah (Gen. xxx. 10 *et seq.*, xxxv. 26). Four sons and one daughter were born to Asher in Canaan, who went down with him to Egypt (Gen. xli. 17). See **ASHER, TRIBE AND TERRITORY**; and on the general view to be taken of the tribes of Israel, **TRIBES, TWELVE**.

J. JR.

J. F. McC.

—**In Rabbinical Literature:** For a time Asher was not on good terms with his brothers, because he had informed them of Reuben's sin against his step-mother Bilhah, and they would not believe him;

indeed they reproached him instead. Not until Reuben repented and confessed his crime did they realize their injustice toward Asher. From the first he had had no evil intentions against Reuben; in fact he was the very one whose endeavor it had always been to reconcile the brothers, especially when they disputed as to who among them was destined to be the ancestor of the priests (Sifre, Deut. 355). In the Test. Patr., Asher, 5, Asher is regarded as the example of a virtuous man who with single-mindedness strives only for the general good.

Asher married twice. His first wife was 'Adon, a great-granddaughter of Ishmael; his second, Hadurah, a granddaughter of Eber and a widow. By her first marriage Hadurah had a daughter SERAH, whom Asher treated as affectionately as if she had been of his own flesh and blood, so that the Bible itself speaks of Serah as Asher's daughter ("Sefer ha-Yashar, Wayesheb"). According to the Book of Jubilees (xxxiv. 20), Asher's wife was named "Iyon" (probably יונה, "dove").

Asher's descendants in more than one regard deserved their name ("Asher" meaning "happiness"). The tribe of Asher was the one most blessed with male children (Sifre, *l.c.*); and its women were so beautiful that priests and princes sought them in marriage (Gen. R. lxxi., end). The abundance of oil in the land possessed by Asher so enriched the tribe that none of them needed to hire a habitation (Gen. R. *l.c.*); and the soil was so fertile that in times of scarcity, and especially in the Sabbatical year, Asher provided all Israel with olive-oil (Sifre, *l.c.*; Men. 85b; Targ. Yer. on Deut. xxxiii. 24). The Asherites were also renowned for wisdom (Men. *l.c.*).

J. SR.

L. G.

ASHER, Tribe and Territory. — Biblical

Data: The fortune of Asher is foreshadowed in the BLESSING OF JACOB, where it is said: "Asher, his food shall be rich, and he shall yield the dainties of a king" (Gen. xlix. 20, Hebr.). Until the settlement in Canaan, the tribe stood in honor. Of its lot in Egypt there is no record; but after the Exodus its men numbered 41,500 strong (Num. i. 41); and at the close of the desert march the census showed that it had reached 53,400 (Num. xxvi. 47). During the journeyings the tribe had its station between Dan and Naphtali, north of the Tabernacle (Num. ii. 25 *et seq.*). It also had its representative among the tribal chiefs sent to spy out the land of Canaan (Num. xiii. 13).

The blessing of Moses, delivered, according to tradition, at the close of the march, is put forward as partly predictive: "Blessed be Asher with descendants, and let him be pleasing to his brethren, and let his foot be dipped in oil" (Deut. xxxiii. 24, Hebr.). The material portion of this aspiration, like that of Jacob's blessing, was in large measure fulfilled. The territory allotted to Asher (Josh. xix. 24-31) was the coast-land extending from Dor (Tanturah) on the south to Sidon on the north. It thus included, north of Mount Carmel, the territories of Accho, Achzib, Tyre, and Sidon. The coast-land west of the shoulder of Carmel, though assigned to Asher, was occupied by Manasseh (Josh. xvii.

11). The tribe was thus settled on the western slopes and valleys of Upper and Lower Galilee and on the Phenician plain. Here was some of the most productive land in Palestine—pasture, wooded hills, and orchards—noted especially for the abundance and richness of its olive-oil. On account of its remoteness from the centers of national life, and its facility of communication with the Phenician markets, as well as the ease with which it could support itself, the tribe speedily be-

Relations to Other Tribes. came dissociated from the rest of Israel, so that it took no part against the Canaanites with Barak and Deborah (Judges v. 17). Yet it joined

in the pursuit of the Midianites after the victory of Gideon (Judges vii. 23). It is also said (I Chron. xii. 36) that a great host of Asherites offered their support to David when he succeeded to the kingdom of Saul, and that some men of the tribe "humbled themselves" in the reformation of Hezekiah (II Chron. xxx. 11).

J. JR.

J. F. McC.

—**Critical View:** Asher is one of the most indistinct and elusive of the tribes of Israel. It is difficult to fix the boundaries of the tribe's possessions; and it is not even certain that it inhabited any extensive continuous territory. There is, as mentioned above, no trace of its clansmen south of Carmel; and

Boundaries. it is not clear in what sense this district was assigned to them. Possibly the tradition is based on some migration of Asherites northward through that

region. Many of the towns allotted to them north of Carmel can not be identified. But those whose sites are known (among them Cabul, Achshaph, Helkath, Neiel) suggest by their location a distribution of settlements rather than a compact and well-defined tribal possession. Besides the Phenician coast cities (Accho, Tyre, Sidon), Beth-dagon further inland was probably never Asherite.

Asher appears to have had at no time a close connection with the body of Israel. It had more at stake than any other tribe in the common struggle with the northern Canaanites, and yet it held aloof. In the light of this outstanding fact, it is not easy to understand how it could have become so loyal at any later date as to send 40,000 men to join the standard of David (I Chron. xii. 36). The probability of such a statement is lessened by the fact that in the tabulation of the several contingents (verses 23-38) the largest quotas are said to have come from the tribes that were most remote from the centers of the life and activity of Israel. On the whole the conclusion is irresistible that Asher consisted of certain clans that were affiliated with portions of Israel, but were never incorporated into the body politic.

Critical opinion is divided as to whether Asher was a name originally Israelitish, or whether it was adopted by certain of the outlying tribesmen from a Canaanitic source.

Origin. What light does the story of the birth of Asher throw on the question? He was the full brother of Gad, and the names have the same meaning. Gad is a Canaanitish god of fortune, and Asher is from a root meaning "prosperous,"

"happy," whence the great Assyrian god Asshur. But how was this name Asher suggested? A clue is perhaps afforded in the fact pointed out by W. Max Müller ("Asien und Europa," p. 236), that "Aseru" appears on Egyptian monuments as the name of a land and people in western Galilee in the fourteenth century B.C. It is conceivable that Israelitish settlers in that region adopted in this modified form the name of their new residence. Such a thing was not in itself impossible, since there is evidence that several of the tribes had territorial designations given to them after the Hebrew occupation of Canaan.

There is, however, still the possibility that this "Aseru" was itself the name of a Hebrew settlement existing from olden time in Palestine and kept up independently of the sojourn in Egypt which ended with the Exodus. In considering these possibilities a good deal must depend upon the analogy of the history of the other tribes and their current designations—a matter which is itself still very obscure.

Still another hypothesis has been offered. Jastrow suggests ("J. B. L." xi. 120) that the clan Heber of the tribe Asher (I Chron. vii. 31) represents the Chabiri of the El-Amarna tablets, and the brother-clan Malchiel, the Milkili, who figure in the same inscriptions. If this should be correct, the conclusion would be drawn that a

The
Asherite
Clan
Heber.

formidable body of people was pressing upward from southern Palestine two hundred years before the Exodus, and that they finally settled in western Galilee; leaving perhaps a trace of their temporary settlement in the towns south of Carmel referred to above as being finally occupied by Manasseh. This hypothesis has to contend against the opinion, now somewhat widely held, that the Chabiri were the Hebrews themselves.

BIBLIOGRAPHY: Besides the most recent commentaries on the Biblical passages cited above, see Kittel, *Gesch. der Hebräer*; Meyer, *Gesch. des Alterthums*; Wellhausen, *Israelitische und Jüdische Gesch.* pp. 13 et seq.; Stade, *Gesch. des Volkes Israel*, i. 172 et seq.; *Entstehung des Volkes Israel*, in *Akad. Reden u. Abhandlungen*; Jastrow, in *J. B. L.* xi. 120; Barton, *ibid.* xv. 174; Bernh. Luther, *Die Israel. Stämme*, in *Stade's Zeitschrift*, 1901, xxi. 12 et seq., 18 et seq., 41 et seq., 51.

J. JR.

J. F. McC.

ASHER, ABRAHAM (ADOLF): Publisher, bibliographer, and editor; born at Kammin, Prussia, Aug. 23, 1800; died at Venice, Sept. 1, 1853. He was destined for a commercial career, and was sent for this purpose to England. He settled afterward as a jewelry merchant at St. Petersburg, Russia; but on one occasion he happened to buy an old library. This decided his later career. He gave up his former business and devoted himself entirely to bibliography and publishing. In 1830 he removed to Berlin and established himself as a bookseller and publisher; in the former capacity obtaining the valuable agency for the purchase of foreign books for the British Museum. A branch of the firm was accordingly established in London. It was through the influence of Asher that Joseph Zedner was appointed curator of the Hebrew books of the British Museum.

Asher was the author of: "Bibliographical Essay on the Collection of Voyages and Travels Published

1598-1600 by L. Hulsius," Berlin, 1839; and "Bibliographical Essay on the Scriptorum Rerum Germanicarum," Berlin, 1843. Among the works issued by him as publisher are two in particular, for which he earned the gratitude of Hebrew scholars: (1) Benjamin of Tudela's "Masa'ot" (Travels); (2) Conforte's "Kore ha-Dorot" (Literary History). The first he edited, vocalized, and provided with an exhaustive index of the geographical names (London, 1840); the same in an English translation, with critical notes and commentaries by him, by Rapoport and Zunz (2 vols., Berlin, 1840-41). He thus made accessible to the modern Anglo-Jewish reading public a work that is quite a phenomenon in Hebrew literature. At Asher's initiative and expense, David Cassel revised, edited, and indexed Conforte's "Kore ha-Dorot"—one of the very few literary sources for the life and activities of Oriental and African scholars in the two centuries after the Spanish expulsion.

BIBLIOGRAPHY: Zeitlin, *Bibliotheca Hebraica*, p. 7.

J.

M. B.

ASHER, ANSHEL BEN ISAAC: Preacher at Prenzlau, Prussia, and teacher in the school founded there by his father. In 1701 he published at Dessau a collection of discourses under the title of "Shemenah Lahmo"—with reference to his name "Asher" (מֵאֲשֶׁר שְׁמֵנָה לַחֲמוֹ; see Gen. xlix. 20)—consisting of two parts: the first containing some homilies on the Sabbath and the holy days, including Hanukkah and Purim; and the second on the seven solemn occasions of man's life; viz., circumcision, redemption of the first-born, "bar mitzwah" (religious majority), marriage, ordination, burial, and resurrection.

BIBLIOGRAPHY: Michael, *Or ha-Hayyim*, No. 545; Steinschneider, *Cat. Bodl.* s.v., p. 748.

L. G.

K.

ASHER, ANSHEL BEN JOSEPH. See ANSHEL.

ASHER, ANSHEL BEN MOSES BAER: Talmudist; lived in the second half of the eighteenth century. He wrote two works: "Ben Emunim" (Son of Faith), Fürth, 1785; and "Hiddat Shimson" (Samson's Riddle), Fürth, 1785. The former is a homiletic commentary on the Bible; the latter an ethical work, divided into three parts.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 752; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 61.

L. G.

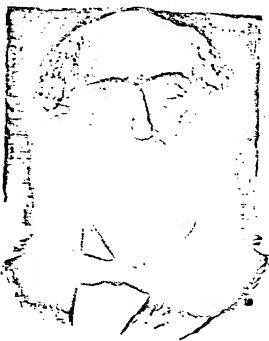
I. BR.

ASHER, ANSHEL BEN WOLF. See WOLF, ASHER BEN ANSHEL.

ASHER, ASHER: Physician; born Feb. 16, 1837, at Glasgow, Scotland; died Jan. 7, 1889, at London, England. He was educated at the high school and university of his native city, and was the first Jew in Scotland to enter the medical profession. In 1862 he went to London and became medical officer of the Jewish Board of Guardians, and in 1866 was appointed secretary of the Great Synagogue. About this time the idea of a union of the various London synagogues had been put forward, chiefly by Lionel L. Cohen; and Asher devoted himself to the project with intense energy. In March, 1871, he became first secretary of the UNITED SYNAGOGUE, contributing largely to the success of that institu-

tion; he wrote the introduction to the by-laws of the constituent synagogues, and practically founded its visitation committee. This office he retained till his death.

Owing to Asher's intimate relations with the Rothschilds, in his capacity of medical attendant, unofficial almoner, and personal friend, his advice was generally followed by them in communal matters. He was connected with a large number of institutions in the London community, and may be regarded as one of its organizers. In company with Samuel Montagu he undertook, in Jewish interests, journeys to Palestine, America, and Russia. After the visit to Palestine he wrote a report on the condition of affairs in Jerusalem, which effected much good. His sympathetic nature attracted to him



Dr. Asher Asher.

most of the young men of ability of the rising generation, and upon them he exerted great influence. Asher wrote much for the Jewish press, chiefly under the pen-name "Aliquis." The only book he published was "The Jewish Rite of Circumcision," London, 1873.

BIBLIOGRAPHY: *Jewish Chronicle*, Jan. 11, 1889; E. Lynn Linton, *Christopher Kirkland*, vol. iii., ch. 4 (description of Dr. Asher's home life).

J.

ASHER, DAVID: German educationist and philosophical writer; born at Dresden Dec. 8, 1818; died in Leipzig Dec. 2, 1890. He received his early education at the Jewish school of his native city, and subsequently entered the gymnasium there, being one of the first Jews admitted to the institution. As his mother was unable to support him, his stay there was short. Asher then learned the trade of carving and gilding, thereby supporting himself as a journeyman artisan during his travels to various cities of Germany and Austria. On the invitation of a wealthy relative he went to London, where he learned English at a private school—subsequently becoming assistant teacher there—and at the same time assiduously studied philosophy, philology, Hebrew, and modern languages. Later, Asher held various offices in the Jewish congregation and was tutor to the children of the chief rabbi of England. Upon his return to Germany he obtained the degree of doctor of philosophy at the Berlin University. Settling in Leipzig, he soon acquired reputation as an English instructor, having among his pupils many persons of high rank. For seven years he held the post of English master at the Commercial School; and for eight years that of examiner of candidates for higher schools at the university. He was also a member of the Academy for Modern Languages, in Berlin, and official interpreter to the Royal Law Courts of Leipzig. A linguist of the first order, he was engaged in literary work of varied character, and diligently contributed to most of the leading German journals, as well as to the English periodicals the "Times,"

"Athenæum," "Academy," and "Jewish Chronicle." For the last he translated Dr. Döllinger's "Address on the History of the Jews of Europe."

Asher distinguished himself as an interpreter of the philosophy of Schopenhauer; and as an ardent champion of his own coreligionists, energetically combating anti-Semitic attacks.

The more important of his numerous works and articles, original and translated, are: "Outlines of the Jewish Religion"; "England's Dichter und Prosaiker der Neuzeit"; "A Manual on the Study of Modern Languages in General, and of the English Language in Particular," with a preface by Dean French; "Offenes Sendschreiben an Arthur Schopenhauer"; "Arthur Schopenhauer als Interpret des Göthe'schen Faust"; "Der Religiöse Glaube; eine Psychologische Studie"; "Arthur Schopenhauer; Neues von ihm und über ihn"; "Das Endergebniss der Schopenhauer'schen Philosophie"; "Exercises on the Habitual Mistakes of Germans in English Conversation," etc., 3 vols.; "Die Wichtigsten Regeln der Englischen Syntax"; "Entertaining Library for the Young, with Explanatory Notes and Complete Vocabularies," etc., 2 vols.; "Ueber den Unterricht in den Neueren Sprachen"; "Die Grundzüge der Verfassung Englands"; "Die Kunst zu Lesen"; "Selihot, with a new English Translation"; "Büdingers 'Way of Faith,' or the Abridged Bible," translated from the German; Buckle's "Essays," translated into German; "Contributions to the History of the Development of the Human Race," by Lazarus Geiger, translated from the German; "Das Naturgesetz in der Geisterwelt," by Henry Drummond, translated into German.

BIBLIOGRAPHY: *Jew. Chron.* Dec. 5, 1890, p. 8; Dec. 12, 1890, p. 9.

J.

B. B.

ASHER BEN DAVID: A son of Abraham ben David of Posquères; flourished about the middle of the thirteenth century. He was a pupil of his uncle, Isaac the Blind, and one of the earliest cabalistic writers. He was the author of *פירוש ין מדות* or *תקן* (Explanations on the Thirteen Attributes of God; Ex. xxxiv. 6, 7), and *דריור* (Explanation of the Tetragrammaton and the Sefirot). The relation of these two works to each other, however, can not be definitely stated, since only a small part has been printed, in "Ozar Nehmad," iv. 37, and "Hebräische Bibliographie," xii. 80, 113. Probably he tried to justify the number (ten) of the Sefirot as seemingly not in harmony with the thirteen attributes of God assumed in the Talmud. He identifies, on the one hand, the ten Sefirot with the ten spheres of the philosophers, and, on the other, explains the thirteen attributes of God as derivations of the three middle Sefirot: *חכמה, נבונה, נדולה* or *רחמים, דין, חסד* (love, justice, mercy), which he designates as *אבות* (fundamental principles).

Asher was taught by his father, whom he calls a learned man; and he had verbal intercourse with Jacob ben Samuel of Anduze, with Meir ben Simon, and with Abraham ben Isaac of Carcassonne.

BIBLIOGRAPHY: *Heb. Bibl.* xii. 80 et seq.; Gross, *Galla Judaea*, p. 450; Bloch, *Entwicklung der Kabbala*, etc., p. 42. [Michael (*Or ha-Hayyim*, No. 536) doubts whether he was the son of Abraham b. David of Posquères.]

K.

P. B.

ASHER, ENSEL B. JUDAH LOEB: Chief of the bet din at Slonim, Lithuania, in the beginning of the eighteenth century. He wrote two works: "Otot le-Mo'adim" (Signs for the Feasts) and "Baruk mi-Banim Asher" (Blessed Be Asher Above Sons; Deut. xxxiii. 24). The former contains a novella to Pesahim ix., and also the laws of the festivals and half-festivals. The latter comprises a homiletic commentary on the Pentateuch. Both were published at Zolkiev, in 1749 and 1752 respectively.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Hadash*, II. 7, 15; BenJacob, *Ozar ha-Seferim*, pp. 31-33.
L. G.

I. Br.

ASHER BEN HAYYIM OF MONZON: Spanish liturgist of the fourteenth century. He was the author of a book entitled "Ha-Pardes" (Paradise), the ten sections of which are devoted to an exhaustive discussion of the benedictions, the results being epitomized in a single extract entitled "Terumot ha-Pardes" (The Heave-Offerings of Paradise). Azulai saw the manuscript in Italy, and made extracts from it, which he afterward published in his commentary "Shiyure Berakah" to the Shulhan 'Aruk, Oraḥ Hayyim. The manuscript in question was probably identical with that now preserved in the Bodleian Library. The latest authority cited in it is Yom-Tob b. Abraham of Seville.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Wilna, II. 61; Michael, *Or ha-Hayyim*, p. 540; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 799; Zunz, *Ritus*, p. 30.

L. G.

ASHER BEN IMMANUEL SALEM. See SALEM.

ASHER, JACOB ABRAHAM BEN ARYEH LOEB KALMANKES: Cabalistic and rabbinical author; born probably in Lemberg about the beginning of the seventeenth century; died there April 3, 1681. He wrote (1) "Sefer ha-Eshel" (The Book of the Grove), a volume of homilies, of which the first part, on Genesis, containing also some homiletical remarks by his grandfather, Joseph Kalmankes, was printed in Lublin, n.d.; and (2) "Ma'yan ha-Hokmah" (Fountain of Wisdom), an introduction to the Cabala, drawn chiefly from the works of Isaac Luria. This latter work was first printed in Amsterdam, 1652, then in Koretz, 1684, and lastly under the title "Tob we-Yashar" (Good and Right) in Berlin, 1706. Moses ibn Zur put it in rimed prose under the title "Mebo Sha'ar ha-Shamayim" (The Way to the Gate of Heaven), but this was never published.

BIBLIOGRAPHY: Euber, *Asche Shem*, p. 45; BenJacob, *Ozar ha-Seferim*, pp. 55, 350.
L. G.

D.

ASHER BEN JACOB HA-LEVI: Talmudic lexicographer; lived in Osnabrück, Prussia, toward the end of the thirteenth century. His father was probably the "Jacob ha-Levi" mentioned by Eliezer ha-Darshan as his teacher, and his nephew was Isaac ben Judah ha-Levi, author of פתח דבא (Steinschneider, "Cat. Bodl." col. 1127). Asher was the pupil of Samuel ben Baruch of Bamberg. He wrote explanations of various parts of the Maḥzor, to be found in MSS. Munich, No. 423. Bodleian, No. 1102, as well as in a private MS. in the library of David Kaufmann (in "Monatsschrift," xli. 146). He is

especially severe upon the "men of France and the Islands of the Sea," complaining that they had tampered with the liturgy, in some places omitting words and in others adding to the received text. Asher is best known as the author of the small edition of the 'Aruk contained in MS. Berne, No. 200, which he compiled in the year 1290 within the space of five weeks for his nephew Isaac ben Eleazer ha-Levi. This recension contains 142 folios, and follows in the main the Regensburger MS. of the same work. Asher has, however, inserted into his edition a number of words dealing with the liturgy that are not to be found in the large 'Aruk. This manuscript served as the basis for Buxtorf's "Lexicon Hebræo-Chaldaicum."

Asher must not be confounded with a man of the same name who lived during the twelfth century, and perhaps belonged to the same family and who corresponded with Eliezer ben Nathan (ר' נחמן), and lived in Worms or that neighborhood. According to Gross ("Magazin," x. 76), this latter Asher was the son of Jacob ben Isaac ben Eliezer of Worms (Zunz, "L. G." p. 156). Perles thinks that Eliezer ben Asher ha-Levi, who collected the valuable "Sefer Zikronot," was his son (Neubauer, "Medieval Jewish Chronicles," i. xx.; Gaster, "Chronicles of Jeremiah," p. 1). From the similarity in names, Perles argues that the family of Asher ben Jacob ha-Levi must be connected with the older Ha-Levi family of which Zunz has given ("Literaturgesch." p. 156) the pedigree (compare also Salfeld, "Nürnberger Memorbuch," pp. 104, 361).

BIBLIOGRAPHY: Zunz, *Ritus*, p. 195; Perles, in *Monatsschrift*, xxv. 372, and in *Jahrbuch zum Siebzigsten Geburtstag des Prof. Dr. H. Grätz*, pp. 1 et seq.; Kaufmann, in *Monatsschrift*, xxxiv. 185 et seq.; Weiss, in *Monatsschrift*, xli. 146; Neubauer, *Catalogue of Hebrew Manuscripts of Bodl. Libr.* col. 311.
L. G.

G.

ASHER BEN JEHIEL: Eminent Talmudist; born in western Germany about 1259; died in Toledo, Spain, 1328. His family was prominent for learning and piety; his father having been a learned Talmudist, and one of his ancestors (not his grandfather) having been ELIEZER BEN NATHAN (ר' נחמן).

Asher ben Jehiel was the most prominent disciple of Meir b. Baruch of Rothenburg, and, like his teacher, was in all probability the victim of blackmail by the government, which desired to deprive him of his fortune. His emigration from Germany was probably involuntary; for, according to his own statement, he possessed considerable means while in Germany, but in later years could not assist his son Jacob, whose poverty prevented him

from honoring the Sabbath with special garments and meals ("Tur Oraḥ Hayyim," § 242). Moreover, Asher's

son Judah testifies to the fact that he died in poverty ("Bet Talmud," pp. 372-375). After leaving Germany he settled first in southern France, then in Toledo, of which latter city he became rabbi on the recommendation of Solomon Adret.

In his religious attitude he resembled his teacher, Meir of Rothenburg, representing the rigorous school which was averse to lenient decisions in legal matters, even when theoretically justified ("Responsa," xlv., c. 2). He was also opposed to secular knowl-

edge, especially philosophy; thanking God for having saved him from its influence, and boasting of possessing no knowledge outside the Torah. His position was clearly defined by him when he stated that philosophy is based on critical research, and religion on tradition; the two being incapable of harmonization. Of philosophy, he said, it may be truly stated, "None that go unto her may return" ("Responsa," iv. 9). Asher, however, had the courage of an independent opinion and laid down the principle: "We must not be guided in our decisions by admiration of great men; and in the event of a law not being clearly stated in the Talmud, we are not bound to accept it, even if it be based on the works of the Geonim" (Weiss, "Dor Dor we-Dorshaw," v. 63). His liberalism, however, is sometimes orthodox in disguise. He declares, for instance, that the liturgy of the Geonim does not fall under the Talmudic rule forbidding change in the wording of the traditional prayers (Maimonides, "Yad," Berakot, i. 16). Similarly, his decision against praying more than three times a day ("Responsa," iv. 13) is really on the side of rigorous orthodoxy. His assertion that the words *למשה מסיני* ("an oral law revealed to Moses on Sinai") do not always bear a literal meaning, but signify, in general, a universally adopted custom, must not be taken as a liberal interpretation bearing out the theory of oral tradition (so Z. Frankel, in "Darke ha-Mishnah," 20), but as an apologetic attempt to uphold rabbinical authority. The latter view is borne out by the context (Hilkot Mikwaot 1, in the twelfth volume of the usual Talmud editions).

Asher possessed vast Talmudic knowledge, methodical and systematic, and was distinguished for terseness in summing up long Talmudic discussions, the final results of which he indicated clearly. His attitude, however, toward secular knowledge made his influence on the Spanish Jews a narrowing one. He espoused the cause of the anti-Maimonists—even becoming their leader—and desired the synod to issue a decree against the study of non-Jewish learning. Together with his sons he thus transplanted the strict and narrow Talmudic spirit from Germany to Spain, where it took root and turned the Spanish Jews from scientific research to the study of the Talmud.

Asher's extant works are: a commentary on Zera'im, the first order of the Mishnah, with the exception of Berakot; a commentary on the sixth order (Toharot); on the treatises Nedarim (third order), and Tamid; glosses like the Tosafot on several Talmudic treatises; a volume of responsa; and an abstract of the Talmudic laws (Halakot). His fame rests on the last-mentioned, constructed on the plan of Alfasi's work. Omitting the haggadic portions of the Talmud, and all the laws not practised outside of Palestine, such as the sacrificial, criminal, and political ones, Asher made an abstract of the practical Halakah, leaving out the discussions, and concisely stating the final decisions. Though in

His Works. this respect he follows the example of Alfasi, he differs from him in quoting later authorities, notably Alfasi, Maimonides, and the Tosafists. Asher's work superseded Alfasi's

within a short time. It became so popular that it has been printed with almost every edition of the Talmud under the title "Rabbenu Asher," abbreviated רא"ש (Rosh). His son Jacob compiled, under the title "Piske ha-Rosh," a list of the decisions found in the work. Commentaries on Asher's Halakot were written by a number of later Talmudists, among whom were: YOM-TOB LIPMAN HELLER, who wrote "Ma'adane Melek," "Ma'adane Yom-Tob," "Lehem Hamudot," and "Pilpela Harifta"; Nathaniel Weil, who wrote "Korban Nethanael"; and Phineas Selig of Lask, who wrote "Ateret Paz." Compare BERLIN, SAUL B. ZEBI HIRSCH.

Asher had eight sons, of whom the most prominent were JUDAH and JACOB.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Hayyim*, No. 543; Steinschneider, *Cat. Bodl.* col. 748; Grätz, *Gesch. der Juden*, 3d ed. vii. 233 et seq.; Weiss, *Dor Dor we-Dorshaw*, v. 61-70.

L. G.

D.

ASHER BEN JOSEPH. See ANSHEL.

ASHER BEN JUDAH LOEB LANDAU. See LANDAU, ASHER.

ASHER KUBO. See KUBO, ASHER.

ASHER, LEMEL HA-LEVI: Polish Talmudic scholar; lived at the end of the eighteenth century. Together with his two sons, Yehiel Michel ha-Levi of Glogau and Moses ha-Levi of Glogau, he wrote homilies on the Pentateuch, published in 1820 under the title "Huṭ ha-Meshullash" (The Threefold Cord).

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 61; Ben Jacob, *Ozar ha-Sefarim*, p. 171.

H. R.

I. BR.

ASHER, LEON: German physician; born April 13, 1865, in Leipsic. He is the son of Dr. David Asher, for many years secretary to Chief Rabbi Nathan M. Adler in London. Leon Asher, after graduating from the public school in Leipsic, studied medicine at the university of that city from 1885 to 1890, and received the degree of M.D. Having worked in the line of medical and psychical research, he went in 1891 to Heidelberg, where he was engaged as laboratory assistant with W. Kühne and G. Quincke. In 1894 he became assistant at the Bern Physiological Institute in Switzerland, and in 1895 privat-docent at the university. He spent the summer vacations of 1896-98 in the laboratory of the physiologist Hering in Leipsic, and in 1901 was appointed professor of medicine in Bern University.

Asher's researches cover a wide field in nervous and muscular physiology, including the physiology of the sense functions and of the transformation of tissue. Aided by the Berlin Royal Academy of Sciences, he experimented considerably in the direction of ascertaining the qualities of lymph and the precise mode of its formation; the majority of his conclusions are now accepted in the medical world. He edits, together with K. Spiro, an annual entitled "Ergebnisse der Physiologie."

F.

F. DE S. M.

ASHER BEN LEVI (known also as 'Abd al-Masih): Legendary boy convert and, subsequently,

Christian martyr; lived toward the end of the fourth century in Sinjar, between Nisibis and Mosul in Mesopotamia. He was born of Jewish parents. As a boy he lived all alone and was shunned by his Christian and Zoroastrian companions. One day he begged to be allowed to eat with the Christian boys; but they refused to allow him to do so until he became a Christian. As the church of the village was at some distance, the boys themselves baptized him; performing all the necessary ceremonies and giving him the name "Abda da-Meshiha" (Servant of the Messiah). They even pierced his ears, and hung in the right ear an earring, a custom not observed by the Jews. Asher's mother hid him from his father, who was a rich man and head of the Jewish community, fearing his wrath if the story should become known.

The boy then had visions of Jesus, of hell, and of his own death. A bishop, happening to be in the village, blessed him. On a Sabbath-day, when his father held a feast, the boy's conversion became known because he refused to eat with Jews. Asher ran off to the well where he had been baptized, but was killed there by his father. The boys who had baptized him found the body and buried it. A few days afterward a company of merchants camping near by saw a light burning over the grave and smelt fragrant odors coming from beneath the stone. They were Christians and took the body away, a rich man promising to build a church in the boy's honor. Over the place where the grave had been a little church was built, with the inscription, "This is the place of martyrdom of the Messiah's martyr, 'Abd al-Masih.'" After a time the father grew old and was troubled by evil spirits. He had to be taken to the place where his son had died, and together with all his household embraced Christianity. The day of Asher's martyrdom is given as the twenty-seventh of Tammuz (July), 390.

There is probably no historical background to the story, as the Arabic form of the name, "'Abd al-Masih," shows that it is of much later origin than the text would have us believe. In the Syriac, "'Abda da-Meshiha" does not occur as a proper name.

BIBLIOGRAPHY: The text of this Syriac legend was first published with a Latin translation by Corluy in *Analecta Bollandiana*, 1886, v. 5-52; and the text alone was republished in Bedjan's *Acta Martyrum et Sanctorum*, I. 173 et seq., Paris, 1890. Compare also *Zeitschrift für Katholische Theologie*, 1887, II. 196; Wright, *Catalogue of Syriac Manuscripts*, p. 1146; Steinschneider, *Polem. und Apolog. Lit.* p. 115; Assemani (*Bibliotheca Orientalis*, III. I. 285) mentions an Arabic account of Asher's conversion; according to J. Bollig, however, the manuscript does not contain it. But in MS. Arab. No. 145 of the Vatican Library there is a *Tractatus de Animo Rationali. Auctore Abdelmessia Israelita*, and also by the same author, *Articuli Breves de Trinitate et Unitate Dei*, composed in 1241 at Cairo. Steinschneider has confounded the two 'Abd al-Masīhs.

T.

G.

ASHER B. MESHULLAM: Talmudist; flourished at Lunel in the second half of the twelfth century. He was a son of the well-known scholar MESHULLAM BEN JACOB, and a pupil of Joseph ibn Plat and Abraham b. David of Posquières, whose ascetic tendencies he shared. Benjamin of Tudela, in the first part of his "Travels," says that Asher lived in complete seclusion, wholly devoted to the study of the Torah, and that he never tasted meat.

At the same time Asher was not hostile to philosophy. Judah ibn Tibbon, in a letter to Asher, praised his fondness for science, and in his testament exhorted his son to cultivate Asher's friendship. Asher's alleged leaning toward the Cabala, mentioned by Graetz, is not proved; the fact that he was responsible for the translation of Gabirol's "Tikkun Midot ha-Nefesh" is no proof for or against his cabalistic leanings. The cabalists had a strong leaning toward Gabirol's mysticism; and, after all, the above-mentioned work of Gabirol is moral, rather than strictly philosophical, in its tendencies.

Asher was the author of several Talmudic works, of which the following are cited by title: "Hilkot Yom-Tob," rules for the holidays; "Sefer ha-Matanot," a work referring perhaps to the tithes payable to the priests. Neither of these writings seems to have been preserved. According to an entry in the manuscript of the small "Midrash 'Aseret ha-Dibberot," Asher was its author, but the statement is not verifiable. Compare MIDRASHIM, MINOR.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Wilna, p. 34; Grätz, *Gesch. der Juden*, 3d ed., VI. 233; Gross, *Gallia Judaica*, pp. 280-281; Renan and Neubauer, *Les Écrivains Juifs Français*, pp. 468-469; Reiffmann, *Toledot R. Zerachyah*, p. 48; *Literaturblatt des Orients*, 1849, p. 481; Michael, *Or ha-Hayyim*, No. 552.

K.

L. G.

ASHER BEN SAUL (Ha-Kohen) OF LUNEL: French writer on ritual; lived in the fourteenth century. He wrote a work upon the various rites current among the Jews, entitled, "Sefer ha-Minhagot," which exists in manuscript in the Cambridge (England) University Library (MS. Add. Do. 5, 38). Asher is mentioned in the responsa of Solomon ben Simon Duran (*Responsum*, No. 195, ed. Livorno, 1742, p. 34a); in the "Kol Bo," which cites certain extracts on the blessings (§ 24); and in the manuscript, "Sefer Asufot" (No. 48).

BIBLIOGRAPHY: Renan and Neubauer, *Les Rabbins Français*, p. 511; Gross, *Gallia Judaica*, p. 281; Michael (*Or ha-Hayyim*, p. 552) confounds Asher ben Saul with Asher ben Meshullam.

G.

ASHER SELIG BEN JUDAH MARGOLIOT. See MARGOLIOT, ASHER SELIG BEN JUDAH.

ASHER BEN SIMEON: Religious poet of Germany, who lived at a period not later than 1546. He wrote a selihah (penitential poem) entitled אֲשֶׁרָה אֶלְעִיָּן פִּנְיָ אֶלְעִיָּן, which is not to be confounded with a similar selihah by Kalonymus ben Judah (Zunz, "S. P." p. 255). In this poem, which consists of fifteen five-lined strophes, the author prays for the welfare of the king of the land in which he lives. Zunz claims some connection between Asher ben Simeon and Asher of Frankfort, who was author of a short "widdui" (confession) mentioned by Joseph ben Phinehas Hahn in his "Yosif Omez," § 483, p. 58b.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 390.

G.

ASHER ZEBI BEN DAVID: Hasidic rabbi of Korets, Volhynia, and later "maggid" (preacher) of Ostrowo, government of Lomza in Russian Poland; flourished at the beginning of the nineteenth century. He was a pupil of Israel Baal-Shem's successor, Baer of Meseritz. Asher is the author of "Ma'ayn

ha-Hokmah" (Spring of Wisdom), Korets, 1817—containing cabalistic homilies on the Pentateuch and other books of the Bible. Zweifel in his work in defense of Hasidism ("Shalom al-Yisrael," pp. 81, 82) quotes aphorisms from this work; but is fair enough to conclude with one that shows Asher's contempt for those who study the laws of nature or secular science.

BIBLIOGRAPHY: *Sefer Seder ha-Dorot mi-Talmide ha-Besht*, p. 30v.

L. G.

P. Wl.

ASHERAH (אֲשֶׁרָה): A Hebrew word occurring frequently in the Bible (R. V.) and signifying, except in a few late passages noted below, a wooden post or pole planted near the altars of various gods. In the Authorized Version the word is rendered "grove."

It has often been inferred from Deut. xvi. 21 that the Asherah was originally a tree, but the passage should be translated "an asherah of any kind of wood" (compare Moore, "Ency. Bibl." and Budde, "New World," viii. 734), since the sacred tree had a name of its own, *el, elah, elon*, and the Asherah was sometimes set up under the living tree (II Kings xvii. 10). This pole was often of considerable size (Judges vi. 25), since it could furnish fuel for the sacrifice of a bullock. It was found near the altars of Baal, and, down to the days of Josiah, near those of YHWH also, not only at Samaria (II Kings xiii. 6) and Beth-el (II Kings xxiii. 15), but even at Jerusalem (II Kings xxiii. 6). Sometimes it was carved in revolting shapes (I Kings xv. 13), and at times, perhaps, draped (II Kings xxiii. 7). It is most often associated in the Bible with the pillars ("mazzebot") that in primitive days served at once as a representation of the god and as an altar (W. R. Smith, "Religion of the Semites," 2d ed., p. 204). It was proscribed in the Deuteronomic law and abolished in Josiah's reform (II Kings xxii. 23).

In a few passages (Judges iii. 7; I Kings xviii. 19; II Kings xxiii. 4) Asherah appears to be the name of a goddess, but the text has in every case been corrupted or glossed (compare Moore and Budde, as cited above). In the first of the three passages the name Ashtaroth should stand, as it does elsewhere, in the case of similar charges of defection from YHWH (compare Judges ii. 13, x. 6; I Sam. vii. 4, xii. 10). In the other two passages, the term Asherah is superfluous. These passages may indicate, as Moore suggests, that the Asherah became in some localities a fetish or cultus god.

Asherah was also the name of a Syrian goddess. In the El-Amarna tablets of the fifteenth century B.C. her name appears with the determinative for deity as a part of the name Arad-Ashirta (or 'Ebed-Asherah). It also appears in a Sumerian hymn published by Reisner ("Sumerisch-Babylonische Hymnen," p. 92), on a hematite cylinder ("Zeit. f. Assyriol." vi. 161), and in an astronomical text of the Arsacide period (ib. vi. 241). She appears to have been the consort of the god Amurru, a Baal of the Lebanon region (compare Jensen, "Zeit. f. Assyriol." xi. 302-305). Arad-Ashirta in the El-Amarna tablets represents not only a sheik, but a clan, and is possibly the one which afterward became the tribe of Asher.

Possibly a trace of this goddess is to be found in an inscription from Citium in Cyprus, which dedicates an object to "My lady mother

Asherah Ashera" (compare Schröder, "Z. D. the Name M. G." xxxv. 424). Many scholars, of a Syrian however, interpret the passage otherwise (compare Moore, *l.c.*). Hommel

has recently announced ("Expository Times," xi. 190) that he has discovered in a Minæan inscription a goddess Athirat, phonetically equivalent to Asherah. This would indicate that Asherah was a name for an old Semitic goddess long before the fifteenth century B.C.; but for the present this must be regarded merely in the light of a possibility. The relation of this goddess to the pole called Asherah in the Bible is a difficult problem. The name in the Bible is masculine; the plural "Asherim" occurring sixteen times, and the plural "Asherot" but three times. The latter is clearly an error. Asherah must be a *nomen unitatis*. G. Hoffmann has shown ("Ueber Einige Phönizische Inschriften," pp. 26 *et seq.*) that these posts originally marked the limits of the sacred precincts, and that in the Ma'sub inscription it is the equivalent of "sacred enclosure." Moore finds in this fact the explanation of the use of the word in Assyrian (*ashirtu, ashriti; eshirtu, eshriti*), in the sense of sanctuary. Hommel fancies that he sees in the original form of the ideogram for Ishtar (compare Thureau-Dangin, "L'Écriture Cuneiforme," No. 294), a post on which hangs the skin of an animal.

Quite apart, however, from Hommel's somewhat imaginary conjecture, the Assyrian and Phœnician use of the word in the sense of "sanctuary," taken in connection with the Arabian and Syrian use of it as the name of a goddess, indicates that the posts were used at the sanctuaries of the primitive Semitic mother-goddess, and that in course of time their name attached itself in certain quarters to the goddess herself, and has survived in South Arabia and Syria. When, therefore, the late editors of the Old Testament books made of the Asherah a fetish or cultus god, history was but repeating itself (see ASHTORETH, IDOLATRY, MAZZEBAH, PHENICIA).

BIBLIOGRAPHY: Movers, *Die Phönizier*, I. 550 *et seq.*; Wellhausen, *Composition des Hexateuchs*, 1889, 2d ed., pp. 281 *et seq.*; Stade, *Gesch. des Volkes Israel*, pp. 458 *et seq.*; idem, *Zeitschrift*, I. 345, iv. 235 *et seq.*, vi. 318 *et seq.*; G. Hoffmann, *Ueber Einige Phönizische Inschriften*, pp. 26 *et seq.*; W. R. Smith, *Religion of the Semites*, 2d ed., pp. 187 *et seq.*; Schrader, *Zeit. für Assyriologie und Verwandte Gebiete*, iii. 364; Collins, in *Proceedings of the Society of Biblical Archaeology*, xi. 291 *et seq.*; Barton, in *Journal of Biblical Literature*, x. 82 *et seq.*; idem, in *Hebraica*, x. 49 *et seq.*; idem, *Semitic Origins*, 1902, 216 *et seq.*; Nowack, *Lehrbuch der Hebräischen Archäologie*, 1894, II. 19 *et seq.*; I. Benzinger, *Hebräische Archäologie*, 1894, pp. 380 *et seq.*; Driver, *Commentary on Deuteronomy*, in the *International Critical Commentary*, 1895, p. 201; Moore, *Commentary on Judges*, pp. 86 *et seq.*, 191 *et seq.*; P. Torge, *Ashera und Adarte*, Leipzig, 1902.

J. JR.

G. A. B.

ASHERI (אֲשֶׁרִי, "the Asherite"): A name by which ASHER BEN JEHIEL is frequently cited in rabbinical literature, especially in halakic discussions. Modern historians use the expression "Asherides" when speaking of the sons and descendants of Asher b. Jehiel.

J. SR.

L. G.

ASHES.—Biblical Data: The usual translation of the Hebrew "efer" which occurs often in expressions of mourning and in other connections.

It is a symbol of insignificance or nothingness in persons or words (Gen. xviii. 27; Isa. xlv. 20; Mal. iii. 21 [iv. 3]; Job xiii. 12, xxx. 19).

Use. In the Red Heifer ritual, for purification from defilement by contact with a corpse (Num. xix.), the Ashes of the offering are to be put into water, some of which is then to be sprinkled on the unclean person; their virtue is, of course, derived from the sacred material of the offering.

A mourner cast Ashes (or dust) on his head (II Sam. xiii. 9), or sat (Job ii. 8; Jonah iii. 6) or lay (Esth. iv. 3) or rolled himself (Jer. vi. 26; Ezek. xxvii. 30) in Ashes (or dust). The rendering "ashes" for the Hebrew word in question is, however, in some cases doubtful. In a number of passages in which it occurs (in all, indeed, except those relating to the Red Heifer), it might as well or better be translated "dust"; so where a person is said to eat, feed on, sit in, lie, or wallow in the "efer"; or put it on his head; or where it is used to represent finely attenuated matter (Ps. cxlvii. 16). Its use appears to be substantially identical with that of the word "afar," commonly rendered "dust." The sense of humiliation is expressed by sitting or rolling in the "afar" or dust (Isa. xlvii. 1; Micah i. 7, vii. 17; Ps. lxxii. 9); grief and suffering by putting dust on the head (Josh. vii. 6; Job ii. 12). The word symbolizes attenuation and annihilation or extinction (Job xxx. 19; Ps. xviii. 43 [42]); it is even employed to designate the burnt remains of the Red Heifer (Num. xix. 17). The two words are synonyms, and in the expression "dust and ashes" are combined for the sake of emphasis (with paronomasia: "afar we-efer"). There is, however, a difference in the usage: in expressions of mourning it is only the latter ("efer") that occurs in combination with "sackcloth" (Jer. vi. 26; Isa. lviii. 5; Dan. ix. 3; Esth. iv. 1, 3), while the former is used for the physical material of the soil (Gen. ii. 7; Job xx. 11, and elsewhere). The word ("deshen") in the sacrificial ritual rendered in A. V. "ashes," means "fat"; so in I Kings xiii. 3, 5; Lev. i. 6, iv. 12, vi. 3, 4 [10, 11]; and also in Jer. xxxi. 40, whence it appears that sacrificial Ashes were carried to the valley south of Jerusalem. Still another word translated by "ashes" in A. V. (Ex. ix. 8, 10) is "piah," which appears to mean "soot" (of a furnace).

It is not clear what was the precise idea or feeling which it was intended to express by the use of dust (or Ashes) in acts of mourning. The

Symbolical custom in the Old Testament may be **Signifi-** ancient, and the result of the conver-
cance in gence of several sorts of procedure.
Mourning. It is a well-known usage in some savage tribes, in mourning for the dead, to smear the body with clay, the purpose being, perhaps, merely to have a visible sign of grief as a mark of respect for the deceased. Possibly, at a later time, the dust of mourning was taken from the grave in token that the living felt himself to be one with the dead (compare W. R. Smith, "Religion of the Semites," 2d ed., pp. 323-336, and Schwally, "Leben nach dem Tode," p. 15). When religious ideas became more clearly defined, the old customs were naturally interpreted in the light of the newer conceptions. The dust, occupying the lowest place

and trodden under foot, might well symbolize the downcast state of the afflicted; and, as misfortune was regarded as the result of the displeasure of the Deity (Ruth i. 20; Job vi. 4, ix. 17), the sufferer would humiliate himself by prostration; thus also repentance would be expressed (Job xlii. 6). To this, no doubt, there was added the idea that man was made of dust (Gen. ii. 7), and was to return to the dust of the grave and of Sheol (Gen. iii. 19; Job vii. 21; Ps. xxii. 16 [15]). Compare the Babylonian representation of dust as the food of the inhabitants of the underworld ("Descent of Ishtar").

The ordinary Semitic term for "dust" is "afar," a form which is found in Assyrian, Aramaic, Hebrew, and Arabic (it does not occur in this sense in the current Ethiopic texts); its primary meaning is, perhaps, "a minute thing, a bit." Probably the primary signification of "efer" is the same; outside of Hebrew it is found only in African Semitic dialects (Ethiopic or Amharic), where (in the form "afrat") it signifies "dust" (Dillmann, "Lexicon Ethiopicum"). Each of the terms might thus be used for any finely divided thing, as "dust," or "ash," or "refuse." The Septuagint employs a number of words in rendering "efer" and "afar," varying the word according to the connection. In "afar" there is a trace of the sense "fat": Ethiopic "efrat," "unguent" (Dillmann); Arabic "ta'afara," "become fat" (Lane); compare also Assyrian "ipru," "food" (Friedrich Delitzsch, "Assyrisches Wörterbuch"). Whether there is any connection between this sense and the Hebrew use of "deshen" for "ashes" is not clear.

BIBLIOGRAPHY: Schwally, *Leben nach dem Tode*, 1892; W. R. Smith, *Religion of the Semites*, 1894; Benzinger, *Hebräische Archäologie*, 1894; Nowack, *Lehrbuch der Hebräischen Archäologie*, 1894; Frey, *Tod, Seelenglaube und Seelenkult im Alten Israel*, 1898; Grüneisen, *Ahnenkult und die Urreligion Israels*, 1900; Talmud, *Ta'anit*. For Greek usage: [Pseudo-] Lucian, *De Luctu*, 12. Jastrow, *Earth, Dust, and Ashes as Symbols of Mourning Among the Ancient Hebrews*, in *Journal of American Oriental Society*, xx. 133-150.

J. JR.

T.

—**In Rabbinical Literature:** The Midrash remarks (Gen. R. xlix. 11; Hul. 88b), in reference to the only use of Ashes in the Biblical ritual—namely, the Ashes of the Red Heifer (Num. xix. 9 *et seq.*)—God said to Abraham: "Thou spakest in thy lifetime, 'I am but dust and ashes' [Gen. xviii. 27]; but just these things shall serve as means of atonement for thy children; for it is written, 'And a man that is clean shall gather up the ashes [Num. i. c.].'" Ashes were also used to cover the blood of slaughtered fowl, for the Rabbis maintained that in the Biblical passage referring to the ordinance (Lev. xvii. 13) the word עפר signified earth and Ashes (Hul. l.c.; an interpretation ascribed to Hillel's school; compare also Bezah i. 2).

Authentic records testify to the use of Ashes as a sign of grief in Talmudic times. In the Mishnah (Ta'an. ii. 1) it is recorded that during the fast-days proclaimed in consequence of drought the Ark of the Covenant, as well as the people participating in the procession, were sprinkled with Ashes—a custom still prevalent in the fourth century in Palestine, where earth could be used as a substitute for Ashes (Ta'an. 16a; Yer. Ta'an. ii., beginning; Gen. R. l.c.). On such occasions as public fasts, Ashes were strewn upon the holy Ark set up in the public place and upon the heads of the nasi and the ab bet din, while the rest strewed them upon their heads themselves. That part of the forehead where the phylacteries were placed was selected (Ta'an. 16a). The reason given for covering oneself with Ashes is either that it should serve as an expression of self-

humiliation, as if to say, "We are before thee as ashes" (Gen. xviii. 27; Job xlii. 6), or it is to bring before God the memory of Abraham, who said, "I am but dust and ashes" (Gen. xviii. 27), or the memory of the offering of Isaac, whose Ashes, according to the rabbinical opinion, lay piled up before God upon the altar as if he had actually been sacrificed as a holocaust (Ta'an. 16a; Yer. Ta'an. ii., beginning; Gen. R. i.c.). It is difficult to say whether the remark of Tos. Ta'an. 15b, 16a, that the Ashes to be used in such cases should be of incinerated human beings, rests on tradition or on imagination.

Ashes, as a symbol of mourning, were also sprinkled upon the bridegroom during the wedding ceremony, in order to remind him, at the height of his felicity, of the destruction of Jerusalem (B. B. 60b). This custom is even to-day observed among some of the orthodox. In memory of the same national disaster the Jews also ate bread sprinkled with Ashes at the last meal before the fast-day of the Ninth of Ab (Yer. Ta'an. iv. 69c; Lam. R. to iii. 16; Shulhan 'Aruk, Orah Hayyim, 552, 6 gloss).

Raba says that if sifted Ashes are strewn round the bed, the footprints of night-demons can be observed in them in the morning (Ber. 6a). Unworthy disciples are called "white pitchers full of ashes" (ib. 28a).

J. SR.

L. G.—K.

ASHI: A celebrated Babylonian amora; born 352; died 427; reestablished the academy at Sura, and was the first editor of the Babylonian Talmud. According to a tradition preserved in the academies (Kid. 72b), Ashi was born in the same year that RABA, the great teacher of MAHUZA, died, and he was the first teacher of any importance in the Babylonian colleges after RABA's death. Simai, Ashi's father, was a rich and learned man, a student of the college at Naresh, near Sura, which was directed by Papa, Raba's disciple. Ashi's teacher was Kahana, a member of the same college, who afterward became president of the academy at Pumbedita.

While still young Ashi became the head of the Sura Academy, his great learning being acknowledged by the older teachers. It had been closed since HIsda's death (309), but under Ashi it regained all its old importance. His commanding personality, his scholarly standing and wealth are sufficiently indicated by the saying then current, that since the days of Judah I., the Patriarch, "learning and social distinction were never so united in one person as in Ashi" (Sanh. 36a). Indeed, Ashi was the man destined to undertake a task similar to that which fell to the lot of Judah I. The latter compiled and edited the MISHNAH; Ashi made it the labor of his life to collect after critical scrutiny, under the name of "GEMARA," those explanations of the Mishnah that had been handed down in the Babylonian academies since the days of Rab, together with all the discussions connected with them, and all the halakic and haggadic material treated in the schools.

Conjointly with his disciples and the scholars who gathered in Sura for the "Kallah" or semi-annual college-conference, he completed this task. The kindly attitude of King Yezdegerd I., as well as the devoted and respectful recognition of his

authority by the academies of Nehardea and Pumbedita, greatly favored the undertaking. A particularly important element in Ashi's

Compiles the Gemara. success was the length of his tenure of office as head of the Sura Academy, which must have lasted fifty-two years, but which tradition, probably for the

sake of round numbers, has exaggerated into sixty. According to the same tradition, these sixty years are said to have been so symmetrically apportioned that each treatise required six months for the study of its Mishnah and the redaction of the traditional explications of the same (Gemara), thus aggregating thirty years for the sixty treatises. The same process was then repeated for thirty years more, at the end of which period the work was considered complete.

The artificiality and unreality of this legendary account are made clear by the facts that the treatises are of different degrees of length and **Varying Accounts of His Work.** difficulty, and that a large number of them possess no Gemara whatever. Probably all that is historical in this statement is that Ashi actually revised the work twice—a fact that is men-

tioned in the Talmud (B. B. 157b). Beyond this, the Talmud itself contains not the slightest intimation of the activity which Ashi and his school exercised in this field for more than half a century. Even the question as to whether this editorial work was written down, and thus, whether the putting of the Babylonian Talmud into writing took place under Ashi or not, can not be answered from any statement in the Talmud. It is nevertheless probable that the fixation of the text of so comprehensive a literary work could not have been accomplished without the aid of writing. The work begun by Ashi was continued by the two succeeding generations, and completed by Rabina, another president of the college in Sura, who died in 499. To the work as the last-named left it, only slight additions were made by the Sabornaim. To one of these additions—that to an ancient utterance concerning the "Book of Adam, the first man"—the statement is appended (B. M. 86a), "Ashi and Rabina are the last representatives of independent decision [horaah]," an evident reference to the work of these two in editing the Babylonian Talmud, which as an object of study and a fountainhead of practical "decision" was to have the same importance for the coming generations as the Mishnah had had for the Amoraim.

Ashi not only elevated Sura till it became the intellectual center of the Babylonian Jews, but contributed to its material grandeur also.

Restored Sura's Importance. He rebuilt Rab's academy and the synagogue connected with it; sparing no expense, and personally superintending their reconstruction (Shab.

11a). As a direct result of Ashi's renown, the exilarch came annually to Sura in the month after the New-Year to receive the respects of the assembled representatives of the Babylonian academies and congregations. To such a degree of splendor did these festivities and other conventions in Sura attain, that Ashi expressed his surprise that some of the Gentile residents of Sura were not tempted to accept Judaism (Ber. 17b).

Sura retained the prominence conferred on it by Ashi for several centuries; and only during the last two centuries of the Gaonic period did Pumbedita again become its rival. Ashi's son Tabyomi—always spoken of as "Mar (Master), the son of Rab

ous confusion has been made by some of the later commentators—even by Abraham ibn Ezra—who mistake the idol Ashima for the Samaritan appellation for God, Ashima meaning "the Name"; just as the Jews are accustomed to speak of the Deity as

ASHIRAH (A)

Con Spirito, ad lib.

A - - shi - - rah la - do - noi ki ga - oh..... ga -
I will sing..... un - to the Lord, for He hath been high - ly ex -

ah:..... sus wě - ro - - kě - bo.... ra - mah ba - yam.
all - ed:..... Horse and ri - - - der hath He thrown in the sea.

Ashi," was a recognized scholar; but it was not until 455, twenty-eight years after his father's death, that he was invested with the position which his father had so successfully filled for more than half a century.

BIBLIOGRAPHY: *Letter of Sherira Gaon*; Hellprin, *Seder ha-Dorot*; Zaruto, *Yuhasin*; Weiss, *Dor.* iii. 208 et seq.; Bacher, *Agada der Babil.* Amorther, p. 144.

J. SR.

W. B.

ASHIMA.—**Biblical Data:** One of the gods of the Hamathites, an image of which was set up in Samaria by the men of Hamath, whom Sargon settled there after 722 B.C. (II Kings xvii. 30). Jewish tradition explains the name as signifying a short-haired goat. Hence, some suppose that he was a sort of Oriental Pan, a god of woods and shepherds. This explanation is highly improbable. Others have considered the name to be a form of ASHMUN (or Eshmun), the Phœnician god; while still others have connected it with the name of the Babylonian goddess, Tashmitu, consort of Nabu, the god of learning. Kittel (*"Die Bücher der Könige,"* 1900), following Baudissin, holds that Ashima was an Aramaic deity, probably connected in name with the river

"ha-Shem" (Reifmann, in Gurland's *"Ginze Yisrael,"* 74).

J. SR.

L. G.

ASHIRAH (אֲשִׁירָה = "I will sing"): The first word of the Song of Moses (Ex. xv.), known as "Shirat ha-Yam" (The Song at the Sea), read in the synagogues in the lesson of the seventh day of the Passover (the anniversary of the crossing of the Red Sea), in the lesson of Sabbath "Beshallah" (Ex. xiii. 17-xvii. 16) in the yearly cycle of Pentateuchal readings, and at the conclusion of the Psalms in the daily morning service. Traditionally associated with the song is a very ancient intonation, which has indeed been popularly claimed to be the actual chant sung by Miriam and her sisters, and which probably embodies a true relic of Temple music. It would almost suggest itself to the earliest reciters of the song to chant it in an echo of the martial notes of a trumpet-call. Trumpet-calls remain the same throughout the centuries, inasmuch as such musical phrases consist only of notes dependent on certain natural properties of every column of air enclosed in a tube. Thus the ancient reciter would, on commencing the

ASHIRAH (B)

Sostenuto.

Az.... ya - shir Mo - sheh u - bē - ne..... Yis - ra - el et ha - shi -
Then... did Mo - ses sing and the chil - dren of Is - ra - el this.....

rah ha - zot la - do - nai..... way - yo - mē - ru..... le - mor.
song..... to the Lord..... and..... spake, say - - ing:

Ashmaya, near Tyre. This conjecture seems much more probable, although nothing further is positively known than what is stated in the Biblical passage above cited.

J. JR.

G. A. B.

—**In Rabbinical Literature:** According to the Rabbis (Yer. 'Ab. Zarah iii. 42d; Sanh. 63b), this idol of the Hamathites had the form of a buck. A curi-

Song of Moses, have modulated his bardic speech-song into some imitation of a trumpet-note, even as is still traditionally done when from the scroll of the Law it is read out that "Pharaoh drew nigh" (Exod. xiv. 10) with "his chariots and his horsemen" (*ib.* 18), or that "the standard of the camp of the children of Judah set forward . . . and over his host was Nahshon" (Num. x. 14), or that "they removed

from Elim and encamped by the Red Sea" (Num. xxxiii. 10), or similar details of a military movement. Such modulations are known as "nedarim." So, when the cantillation of the lessons from the nota-

ishes are still, to a certain extent, fluid, not having strictly crystallized into any definite set of notes. *Ashirah* (verse 1) would be given as opposite (A).

With the Sephardim musical tradition has, on the

ASHIRAH (C)

Allegretto moderato.

A 1.

1. Az ya-shir Mo-sheh u-bě-ne.... Yis-ra-el et ha-shi-

A.

rah ha-zot la-do-nai,... wa-yo-mě-ru le-mor: A-shi-rah la-do-

B.

nai, ki ga-oh ga-ab; sus... we-ro-kě-bo.... ra-mah... ba-Yam.

A 2.

2. 'Oz-zi wě-zim-rat Yah wa-yě-hi li li-shu-'ah; Zeh e-

B.

li.... wě-a-ně-wa-hu, ě-lo-he a-bi wa-š-ro-mě-men-hu.

A.

3. A-do-nai ish mil-ha-mah, a-do-nai.... shě-mo.

A.

4. Mar-kě-bot Par-'oh wě-he-lo Ya-rah ba-Yam, u-mib-

A.

har-sha-li-shaw... tub-bě-'u..... bě-Yam Suf.

tion of the accents (see MUSIC, SYNAGOGAL) had become crystallized in its various forms, the trumpet was still imitated whenever the Song of Moses was read.

But the song was also recited in morning prayer; and, however much the length of the set service might cause it to be still more hurried through on week-days, yet on Sabbath and festivals attention would be paid to rabbinical exhortation that it should be chanted "standing, and with melody, and with gladness." Among the Ashkenazim "melody" came more and more to mean the solo intonation of the "hazan," who gradually elaborated the old martial call into triumphant flourishes rather beyond the vocal capacity of an ordinary congregant. These he would alternate with the normal cantillation, and would employ them for the special emphasizing of the more striking verses of the song. Such flour-

whole, inclined to congregational singing rather than to the vocalization, however edifying, of any individual. The whole assemblage shared in the chanting of the Song of Moses, in its place in the morning service at least. Hence the development of the original supposed trumpet-call proceeded in a different direction. It became a formal melody rather than a dramatic improvisation, rhythmic rather than free, and settled down into a fixed tune as distinct from a recitative. In Italy a simpler chant is utilized for week-days; but on Sabbath and festivals *Ashirah* is rendered as in (B).

This, as transcribed by Professor F. Consolo in his "Libro dei Canti d'Israele," is perhaps the freest among the versions of the Sephardim; and the variant preserved among Turkish Jews is very similar to it. But more effectively developed is the

version marked C, handed down by the Portuguese tradition, and transmitted to the daughter congregations by Amsterdam especially. The French rendering (compare Naumbourg, "Agudat Shirim," No. 60) is a variant which establishes the original identity of the Italian and of the Dutch, the latter being the source of the English and the American forms. The essential notes of all of them, despite several characteristic phrases of the Sephardic "hazanut," recall those of the trumpet-call here suggested as their original. The rhythmic clearness and tuneful definiteness of the Portuguese variant result from its developed structure (similarly to many other chants of the Sephardim, as in their versions of Ps. xix. and xcii.) in the binary or two-part form. The two symmetrical yet contrasting musical sentence, marked A and B in the preceding transcription of the first four verses, permit of the fitting of the chant to sentences of varying length and outline in the text itself.

This melody was first transcribed about 1856 by Emanuel Aguilar for the Rev. D. A. De Sola's "Ancient Melodies of the Liturgy of the Spanish and Portuguese Jews."

Quite recently its martial conception has been interestingly emphasized in its adoption for the "Parade March" of the JEWISH LADS' BRIGADE. The melody has been applied by the Sephardim, according to their custom, to many other texts, particularly the psalms of the HALLEL; and it has also been associated by the writer with Thomas Moore's "Song of Miriam," to form a hymn. It has been further utilized by Asger Hamerik, a Norwegian composer, formerly director of the Peabody Conservatory at Baltimore, Md., as one of the three Hebrew themes of his admirable "Sinfonia Trionfale," entitled a "Jewish Trilogy."

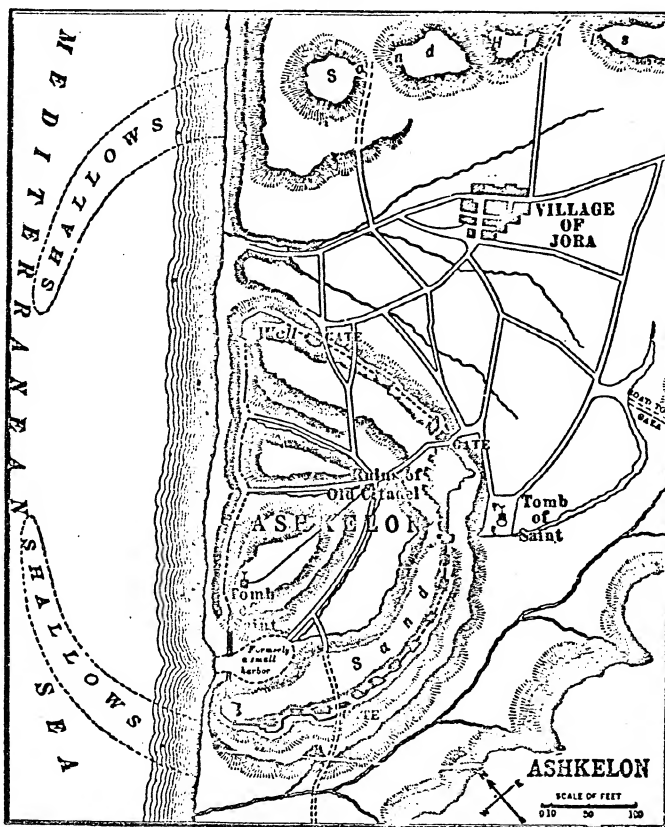
A. ASHKABAH. See HASHKABAH.

ASHKELON: City on the southern coast of Palestine. It occurs in Egyptian texts twice as

"Askarini," among the cities revolting against Ramesses II. (see illustration, p. 192) and Meneptah; in the El-Amarna tablets, the prince Yitia of Askaluna is mentioned as being obedient to Egypt. Ashkelon never seems to have been in the hands of the Israelites, though hard pressed by Samson (see Judges xiv. 19; I Sam. vi. 17; Josh. xiii. 3; II Sam. i. 20, etc.). In Judges i. 18, it is stated that "Judah took Ashkelon with the border thereof"; but this statement is in contradiction to the Septuagint, in which the verse states what Judah "did not take."

The Assyrians frequently mention Iskaluna (or

Askaluna). Tiglath-pileser II. subjected it, and about 733 B.C., made Rukibti king instead of Mitinti. Sennacherib, in 701 B.C., captured Sidka, whom he calls a usurper and rebel, and put Sharruludari, the son of Rukibti, again in his place. The kingdom of Ashkelon comprised at that time Joppa, Bet-Dagon, Benê-Barak, etc. Mitinti was king in the time of Esarhaddon and Assurbanipal. Herodotus (i. 105) narrates that the Scythians [that is, Cimmerians; or Ashguzi (Ashkenazim) of the Bible] plundered the temple of the "heavenly Aphrodite" in Ashkelon about 620 B.C. The prin-



PLAN OF THE ANCIENT CITY OF ASHKELON.
(From "Zeitschrift des Deutschen Palästina-Vereins.")

cipal deity of Ashkelon was the fish goddess Derketô (=Atargatis?), to whom fishes were sacred; some were kept in a tank near the city (Diodorus, ii. 4; Pausanias, i. 14, 6). Her daughter, "the heavenly Aphrodite," whose sacred animal was the turtle-dove, was sometimes called Semiramis. "Zarifa," the general name for a building with a cone-shaped roof, occurs as the name of a temple at Ashkelon ("Ab. Zarah 11b).

According to Scylax ("Periplus"), the Tyrians held Ashkelon in the Persian time. Although thoroughly Hellenized, it surrendered twice easily to Jonathan the Maccabee (I Macc. x. 86, xi. 60), and later to Alexander Jannæus. Strabo (vii. 59) still calls it "a small city." Herod the Great, who, according to some traditions (Justin, "Dialogus cum

F. L. C.

Tryphone"), was born in Ashkelon, embellished it considerably, and his sister Salome resided there (Josephus, "B. J." ii. 6, § 3). In the great revolution, the Jews seem to have attacked it without suc-



Inhabitants of Ashkelon.
(From Sayce, "Races of the Old Testament.")

cess (contrast "B. J." ii. 18, § 1, with iii. 2, § 12). The most flourishing period of Ashkelon was during the later division of the Roman control, when it was a free republic (Pliny, "Hist. Nat." v. 63), famous for the literary taste ruling there. Ammianus Marcellinus, xiv. 8, 11, speaks of it as a considerable place.

question. Ptolemy's statement (v. 13, 2; viii. 20, 13) that it was a maritime city may be understood as broadly as in the case of several neighboring cities. The site of Ashkelon proper is placed by some scholars near the village El-Mejdel, northwest of Askalân. It may be mentioned that the onions of Ashkelon, famous in antiquity (Strabo, Stephen Byzantinus), still grow wild on the fertile spot (see PHILISTINES).

BIBLIOGRAPHY: *Memoirs of the Surreyn of Western Palestine*, vol. iii., sheet 16; Guille, in *Zeit. Deutsch. Paläst. Ver.* ii. 164 et seq. For rabbinical references: H. Hildesheimer, *Beiträge zur Geographie Palästinas*, pp. 1 et seq.

J. JR.

W. M. M.

ASHKENASY, EUGENE: Botanist; born at Odessa May 5, 1845. He occupies (1902) the position of honorary professor of botany at the University of Heidelberg, Germany. In 1871 he wrote "Beiträge zur Kritik der Darwinischen Theorie." A considerable number of his articles have been published in the "Botanische Zeitung," the "Botanischer Jahresbericht," and in the "Bibliothèque de l'Université de Genève," lvi., lviii., lxii. S.

ASHKENAZ (אַשְׁכְּנַז): A people traced back (Gen. x. 3; I Chron. i. 6) through Gomer to Noah's third son, Japheth. In Jer. ii. 27, 28, it is mentioned



THE RUINS OF ASHKELON.
(After a photograph.)

In the Crusades its possession passed frequently into the hands of the Christians and the Moslems alternately (1154, 1187, 1192). Since its demolition in 1270 it has remained a ruin. Whether the extensive ruins of the medieval "Ascalon," west of the village El-Jôra, cover exactly the site of the ancient city or only the portion referred to as "Ascalon" Maiumas—that is, the suburb with the so-called port—is an open

in connection with the kingdoms of Ararat and Minni and with the Medes as being hostile to Babylon. The Targum to the passages in Gen. and Chron., the Talmud (Yer. Meg. i. 71b) and Midrash (Gen. R. xxxvii.) identify it with Asia; that is, the Roman province (*Asia propria* or *proconsularis*), consisting mainly of the districts of Lydia, Phrygia, and Caria. Targum Yer. has, instead of it, "Adiabene" (that is,

the district of ancient Assyria), with which the Talmud and Midrash connect Riphath (apparently according to marginal reading Diphath in Chron. i. 6). While in the Targum, Talmud, and Midrash, Togarmah is identified with Germania (the identification, three instances in all, being clearly based on similarity of sound), the medieval Jews (as, for example, Yosippon) understood by Ashkenaz the Teutons. Eusebius had also made this identification, while, ac-

spread through Mysia and Phrygia, and subsequently settled in western Armenia (Ashkhen is an Armenian proper name). Assyriologists identify Ashkenaz with a people named Ashguza whose aid was sought by the Mannai when they revolted from Esarhaddon; both were settled near Lake Urumiyeh. This view agrees better with the passage in Jeremiah.

BIBLIOGRAPHY: Dillmann, *Comm. on Gen.*, Engl. transl., p. 327; C. I. O. T. ii. 233; see also the commentaries of



ASHKELON BESIEGED BY RAMESES II. (See p. 190.)

(After Lepsius, "Denkmäler.")

ording to Saadia, the Slavs are meant. Josephus identifies Ashkenaz with the Rhegines, a people otherwise unknown. Modern scholars since Bochart have connected Ashkenaz with Ascanius, which occurs as the name of a Mysian and of a Phrygian prince, and in Homer as the name of a river also; there was likewise a district Ascania inhabited by Phrygians and Mysians; and an Ascanian lake was located in Phrygia and in Bithynia. Accordingly, Ashkenaz is said to be the old name of a people who

Gunkel, Strack, Franz Delitzsch, etc., on Gen. x.; Neubauer, *La Géographie du Talmud*, p. 423; Friedrich Delitzsch, *Wo Lag das Paradies?* p. 216; Jastrow, *Dict.* p. 270.

J. SR.

M. L. M.

ASHKENAZ: Germany: name applied generally in medieval rabbinical literature to that country. Its origin in this particular is obscure. Among the sources quoted by Zunz ("Ritus," p. 66) the ritual of AMRAM GAON (about 850) is perhaps the oldest. Its mention there proves nothing, as the

work has been interpolated by later authors. References to Ashkenaz in Yosippon and Hasdai's letter to the king of the Chazars would bring the inquiry down to the tenth century, as would also Saadia Gaon's Commentary on Dan. vii. 8. The epistle of Hasdai is, however, of disputed authenticity, while the commentary of Saadia is certainly a work of much later date (see Rapoport, in "Bikkure ha-Ittim," ix. 34, Vienna, 1828; Steinschneider, "Cat. Bodl." col. 2195). In a genuine work of Saadia the word, however, is also used, as it seems, in the same sense (Harkavy, "Measef Nidahim," pp. 1, 90).

In the first half of the eleventh century Hai Gaon refers to religious questions that had been addressed to him from Ashkenaz, by which latter term he undoubtedly means Germany ("Sha'are Zedek," No. 99, Leipsic, 1858). Rashi in the latter half of the eleventh century refers to both the language of Ashkenaz (Commentary on Deut. iii. 9; *idem* on Suk. 17a) and the country of Ashkenaz (Hul. 93a). During the twelfth century the word appears quite frequently. In the "Mahzor Vitry" (ed. S. Hurwitz, pp. 112, 392, Berlin, 1892), a liturgical work, the kingdom of Ashkenaz is referred to chiefly in regard to the ritual of the synagogue there, but occasionally also with regard to certain other observances (*ib.* p. 129).

Eliezer ben Nathan, in his history of the persecution during the Crusades ("Quellen zur Gesch. der Juden in Deutschland," ii. 36, Berlin, 1892), mentions a mob of Zarfatim (French) and Ashkenazim (Germans). The same words are used by Solomon ben Simson (*ib.* p. 1). German as the language of Ashkenaz is frequently referred to in the anonymous work on ritual, called "Asufot" (Güdemann, "Geschichte des Erziehungswesens und der Cultur in Frankreich und Deutschland," 1880, pp. 113, 131; see also pp. 50, 276).

In the literature of the thirteenth century references to the land and the language of Ashkenaz often occur. See especially Solomon ben Adret's Responsa (vol. i., No. 395); the Responsa of Asher ben Jehiel (pp. 4, 6); his "Halakot" (Berakot i. 12, ed. Wilna, p. 10); the work of his son Jacob ben Asher, "Tur Orah Hayyim" (lix.); the Responsa of Isaac ben Sheshet (Nos. 193, 268, 270). It is strange, however, that Meir of Rothenburg, a prominent German rabbi of the thirteenth century, does not seem to employ the word at all, while he quotes the German word *Putz* as the language of Canaan (Responsum, No. 30, p. 8, ed. Bloch, 1891; see also p. 10, where the word קרובי is evidently a misprint), and speaks of "our kingdom" ["be-malkutenu"], as distinguished from England and Normandy. His contemporary Samuel ben Samuel, however, employs this word in a letter addressed to R. Meir in a context which renders it difficult to decide what he meant by it ("Monatsschrift," xviii. 209). It is also curious that Meir ben Solomon of Perpignan, who was a younger contemporary of Meir of Rothenburg, speaks of the latter as the greatest of all the rabbis in Zarphat ("Bet ha-Behirah," 1854, p. 170)—a usage which may have originated in the age of Charlemagne, when Germany was part of the Frankish kingdom.

The reason for this rather peculiar identification

of Ashkenaz, who is one of the descendants of Japheth (Gen. x. 3), is found in the Midrash, where R. Berechiah says: "Ashkenaz, Riphath, and Togarmah are גרמניקיא" (Gen. R. xxxvii. 1), which evidently means German tribes or German lands. It would correspond to a Greek word Γερμανία that may have existed in the Greek dialect of the Palestinian Jews, or the text is corrupted from "Germanica." This view of R. Berechiah, again, is based on the Talmud (Yoma 10a; Yer. Meg. 71b), where Gomer, the father of Ashkenaz, is translated by "Germamia," which evidently stands for Germany, and which was suggested by the similarity of the sound. The explanation of גרמניא as a Mesopotamian district (Neubauer, "La Géographie du Talmud," p. 421, Paris, 1868; Fürst, "Glossarium Græco-Hebræum," p. 92, Strasburg, 1891; Krauss, "Lateinische und Griechische Lehnwörter") is forced. Not better is the derivation by Elijah Levita from the Talmudic נרמן = "fair" (see Tishbi, s.v., and "Monatsschrift," xxxviii. 260). A peculiar usage of the word is found in the dictionary of Samuel ben Solomon of Urganj, who interprets Ashkenaz as Khwarizm (see Bacher, "Ein Hebräisch-Persisches Wörterbuch," pp. 19, 31, Budapest, 1900).

In later times the word Ashkenaz is used to designate southern and western Germany, the ritual of which sections differs somewhat from that of eastern Germany and Poland. Thus the prayer-book of Isaiah Horowitz, and many others, give the piyyutim according to the Minhag of Ashkenaz and Poland. The neo-Hebraic writers, mostly of Russian and Polish origin, have coined a verb, הרמאזטנו, "to ape modern social manners."

D.

ASHKENAZI, ABRAHAM: Chief rabbi of Palestine (ראשון לציון), born at Janishar, near Salonica, in 1813; died at Jerusalem Jan. 22, 1880. At the age of fifteen he was taken by his father to Jerusalem, where he studied rabbinical literature in the various colleges. The Turkish rabbis, in consulting him at the age of thirty-five on matters of religious law, addressed him as "Gaon." In 1850 he was appointed dayyan of the Jewish community of Jerusalem; and in 1869 the rabbis of Jerusalem elected him as their chief in succession to David Hazan, who died in that year. The sultan, in confirming Ashkenazi's election, conferred upon him the title of "Hakam Bashi," whereby he became chief rabbi of Palestine, which post he held for about twelve years. The sultan also bestowed upon him the medal of the Medjidie; and Emperor Franz Josef of Austria, when at Jerusalem, decorated him with the Franz Josef medal. Ashkenazi was very popular among Christians and Mohammedans as well as among Jews; and at his funeral most of the foreign consuls were present.

BIBLIOGRAPHY: *Habazelet*, 1880, No. 16; *Ha-Zefrah*, 1880, No. 7.

B.

H. R.

ASHKENAZI, AZRIEL B. JOSEPH (called also Gunzenhäuser): Printer at Naples, 1491-92. From his printing-house the first editions of Avicenna's "Canon" and Bahya's "Hobot ha-Lebabot" were issued.

BIBLIOGRAPHY: De Rossi, *Annales Hebreo-Typographiques*, etc., p. 177; Mortara, *Indice Alfabetico*, s.v.; Steinschneider, *Cat. Bodl.* col. 2843.

G.

I. BR.

ASHKENAZI, AZRIEL B. MOSES LEVI: Preacher at Tarnograd, government of Lublin, Poland, in the seventeenth century. He was the author of "Nahalat 'Azriel" (The Inheritance of Azriel), Frankfort-on-the-Oder, 1691, a work comprising homilies and comments upon parts of the Bible.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 754.

H. R.

I. BR.

ASHKENAZI, BAERMANN or BAER (Hebrew name, Issachar ben Naphtali ha-Kohen): Polish commentator on Bible and Midrash; lived in the sixteenth and seventeenth centuries. Though the foremost of all Midrash commentators, the only fact known about him is that he lived in Szczebrzesin. It is also certain that he died in this place (after 1608), and not, as is maintained by all scholars from Conforte to Zunz, in Hebron.

Ashkenazi is the author of the following works: (1) "Mar'eh Kohen" (Appearance of the Priest), Cracow, 1589; Amsterdam, 1673. This work is divided into two parts: the first on seventeen topics of Jewish theology, chiefly of a moral and exegetic character; and the second is an index to all Scripture passages outside the Pentateuch that are mentioned in the Zohar. (2) "Mattanot Kehunnah" (Priests' Gifts), Cracow, 1586; revised edition, Cracow, 1608; and in most editions of the Midrash Rabbah. This is a commentary on the Midrash Rabbah. Ashkenazi's epitaph refers to a lengthy commentary of his on the Bible, not elsewhere mentioned, and very probably lost.

Ashkenazi's great merit lies in the fact that he was the first and almost the sole commentator of the Midrash Rabbah (on the Pentateuch and the five Megillot) who combined extensive knowledge of the subject with sound critical judgment. He considered it of primary importance to render the Midrash text as correct as possible. The material upon which he applied his critical acumen consisted not alone of the texts that had been printed up to that time, but also of a number of manuscripts. Thus, he had three different manuscripts of the Jerusalem Talmud, one of which was provided with vowels. Ashkenazi also cites Midrashim on Isaiah, Job, and the minor prophets, of which nothing further is known, but which probably came from the Yalkut Makiri. Moreover, he availed himself of a text of the 'Aruk essentially differing from the usual one.

Next to the correctness of the text, Ashkenazi devoted his attention to the "peshat," or simple explanations of the subject and the meaning of the words, without indulging in the prolix discussions then customary. As regards subject-matter, Ashkenazi's explanations were usually correct; but they were less happy in linguistic questions. He often went astray, especially when he tried to elucidate obscure passages in the Midrash by means of Arabic. In this he was frequently misled by some one who was believed to know Arabic.

Ashkenazi seems also to have occupied himself with medicine and physics; and possibly he possessed the book "Asaf," so that many of his state-

ments from the ספרי רפואות (Medical Books) may have come from this source.

Ashkenazi was a brother of Isaac Cohen of Ostrog, author of "Kizzur Mizrahi" and great-grandfather of Abraham b. Eliezer ha-Kohen.

BIBLIOGRAPHY: Brüll, in *Ozar ha-Sifrut*, i. 18-20; Buber, *ib.* 87-90; Reifmann, *ib.* 2-18.

K.

L. G.

ASHKENAZI, BAERUSH (DOB): Rabbi at Slonim, Lithuania, later at Lublin, Poland; born about 1801; died in Lublin March 6, 1852. He was the author of: (1) "Noda' ba-She'arim" (Known in the Gates), containing responsa on the "Eben ha-'Ezer"; novellæ on the Talmudical treatise Gittin; rules concerning the laws of MAJORITY and POSSESSION; and, at the end, homilies arranged in the order of the Sabbatical sections. This work was published by the brother of the author, Abraham Aryeh, Warsaw, 1849. (2) "Sha'are Yerushalaim" (The Gates of Jerusalem), containing a commentary on the Seder Zer'aim of the Jerusalem Talmud; notes and novellæ on various treatises of the Jerusalem Talmud; notes and novellæ on different treatises of the Babylonian Talmud and on the work of Isaac Alfasi. This also was published by Abraham Aryeh, Warsaw, 1866.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 178; Benjacob, *Ozar ha-Sefarim*, p. 393; Nissenbaum, *Le-Korot ha-Yehudim be-Lublin*, pp. 128, 127.

L. G.

I. BR.

ASHKENAZI, or D'ALMEYDA, BEHOR (better known under his popular name of Behor Efendi): Government official in the employ of the Ottoman empire; born 1840. He received his early education at the Institution Camondo, and, after filling several subordinate positions, was appointed by Sultan Aziz, in 1869, a member of the council of state (*Chourâi-Devlet*), which contained two Jews in a membership of forty. On the accession of the present sultan, Abdul Hamid II., Ashkenazi became a member of the Ottoman parliament, as a delegate of the Jews. He then became "vice-prefect" of Constantinople, a position which he held for several years, making, however, many enemies by reason of his steadfast integrity. In 1896, in recognition of his services, the sultan again made him state councilor; and only lately (1899) he has been placed upon the retired list after thirty years of loyal and efficient service.

Ashkenazi has repeatedly been president of the central consistory of the Jews of Constantinople; also, by reason of his public position as vice-prefect, he has frequently been able to render considerable assistance in the collection of the communal revenues derived from the sales of meat, wine, brandy, etc.

BIBLIOGRAPHY: M. Franco, *Histoire des Israélites*.

B.

M. FR.

ASHKENAZI, BENJAMIN: Russian communal worker and philanthropist; born in 1824; died at Grodno in 1894. He was the son of Joshua Heschel Ashkenazi, rabbi of Lublin, who was a descendant of Hakam Zebi. Ashkenazi settled at Grodno, where he became the leading spirit in communal affairs. On his initiative a hospital was built and, later, a home for the aged. The government, in recognition of his services, bestowed upon him

and his children hereditary honorary citizenship. In 1882 Ashkenazi was sent as delegate to the rabbinical convention at St. Petersburg; and in 1888 he was one of the few Jewish representatives who attended officially the coronation of Alexander III. at Moscow. In 1884 he was appointed chairman of the committee on prisons of the government of Grodno.

BIBLIOGRAPHY: *Ahiasaf*, 1894-95.

H. R.

M. B.

ASHKENAZI, BENJAMIN B. AARON ABRAHAM. See SOLNIK, BENJAMIN BEN AARON ABRAHAM.

ASHKENAZI, BEZALEL: One of the leading Oriental Talmudists and rabbis of his day; born toward the end of the sixteenth century. Descended from a family of German scholars, he was probably born in Palestine. The greater part of his life was spent in Egypt, where he received his Talmudic education from David b. Solomon Ibn Abi Zimra and Israel de Curial. During the lifetime of his teachers, Ashkenazi was regarded as one of the highest authorities in the Orient, and he counted among his pupils such men as Isaac Luria and Solomon Adeni. The reputation of Ashkenazi in Egypt was so great that he could take it upon himself to abrogate the dignity of the nagid, which had existed for centuries and had gradually deteriorated into an arbitrary aristocratic privilege. When, in 1587, a dispute occurred in Jerusalem over the point whether scholars not engaged in business should contribute to the taxes paid by the Jewish community to the pasha, and to what extent, Ashkenazi, together with several other rabbis, took the stand that Jewish scholars, being usually impelled by love alone to emigrate to Palestine, and being scarcely able to support themselves, should be relieved from all taxes.

In the same year, Ashkenazi himself traveled to Palestine and settled in Jerusalem, where he was recognized as their chief by both the Sephardim and the Ashkenazim. The conditions in Jerusalem were at this time very critical; and it was mainly due to Ashkenazi's influence that the congregations of the city were not dissolved. The German Jews, who ordinarily did not recognize the jurisdiction of the Sephardim, and who, being largely scholars, refused to pay the Jews' tax, nevertheless bowed to Ashkenazi's authority. The Ashkenazim had to contribute to the Jews' tax one-sixth of the sum that was sent from Europe for their support (compare *HALUKAH*); otherwise the Sephardim, who were on the verge of penury, could not have remained in Jerusalem under the merciless exploitation of the Turkish pashas. This peaceable arrangement between the Ashkenazim and the Sephardim was due solely to the personal influence of Ashkenazi; for immediately upon his death the Ashkenazim refused to keep their pledge (*Responsa of Yom-Tob Zahalon*, No. 160).

To posterity Ashkenazi is known principally as the author of the "*Shittah Mekubbezet*" (Gathered Interpretation). This work, as its title indicates, is a collection of glosses on the greater part of the Talmud, after the fashion of the *Tosafot*; and in it Ashkenazi combined much original and foreign ma-

terial. The great value of the "*Shittah*" lies principally in the fact that Ashkenazi gives therein numerous excerpts from Talmudic commentaries which have not otherwise been preserved.

The "*Shittah*" contains expositions of the Talmud taken from the works of the Spaniards Nahmanides, ben Adret, and Yom-Tob of Seville, and from those of the Frenchmen Abraham b. David, Baruch b. Samuel, Isaac of Chinon, etc. The study of the "*Shittah*," is particularly valuable for understanding the *Tosafists*, because the work contains some of the older and inedited *Tosafot*; besides, glosses of R. Asher b. Jehiel and of the disciples of R. Perez are partly contained in it. Ashkenazi designed the "*Shittah*" to cover the whole Talmud; but only the following tracts were interpreted: *Bezah*, the three *Babot*, *Ketubot*, *Nedarim*, *Nazir*, *Soṭah*, and the order of *Kodashim* (excepting *Hullin*)—the last-mentioned in the Romm edition of the Talmud. Ashkenazi is also the author of a collection of responsa, which appeared after his death (Venice, 1595). His "*Methodology of the Talmud*," and his marginal notes to the *Yerushalmi*, which were still extant at the time of Azulai, are preserved in manuscript at Jerusalem.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. BenJacob, I. 36; Conforte, *Kore ha-Dorot* (see index in Cassel ed.); Frumkin, *Eben Shemucl*, pp. 67 *et seq.*, 125 *et seq.*, Wilna, 1874; Michael, *Or ha-Hayyim*, No. 612; Lunz, in *Jerusalem*, II. 23-27.

D.

L. G.

ASHKENAZI, DAVID TEVLE B. JACOB: Moravian rabbi and author; born at the beginning of the eighteenth century; died July 16, 1734. Ashkenazi was rabbi of the communities at Aussee and Gewitsch, and lived at Aussee, the home of his father-in-law, Israel Aussee, one of the wealthiest and most influential Jews in Moravia. But this very wealth of his father-in-law gave rise to active hostility toward Ashkenazi in his congregation. The following episode is characteristic of the state of affairs at that time in many small Jewish communities in Moravia. Ashkenazi was so little respected by his people that he had to apply to the authorities to enforce his rights. He secured an order threatening the congregation with a large fine if they did not show their rabbi the honors due to his station. Next day, when Ashkenazi went to the early morning service, he found his seat framed with the handles (called "*cars*" in German) of broken pottery. In Judæo-German "*Ehre*" (honor) sounds the same as "*Oehre*" (ears), and these were the "*honors*" shown him. It is not known whether Ashkenazi gave up his position after this. He died at Boskowitz, where his son-in-law was ecclesiastical assessor.

Ashkenazi wrote a curious little book entitled "*Bet David*" (House of David), Wilhelmsdorf, 1734. The first part contains casuistic expositions of the Talmud, and illustrates better than almost any other work the degeneration of casuistry. The second half is a collection of popular cures and incantations, which is of great value for the study of Jewish folk-lore.

BIBLIOGRAPHY: Broda Abraham b. Mordekai, *Megillat Setarim*, 1895, pp. 28, 29.

L. G.

ASHKENAZI, ELIEZER (LAZER) B. ELIAH: Talmudist, rabbi, physician, and many-sided scholar; born in 1512; died at Cracow Dec. 13, 1585. Though of a German family (according to some, the relative of Joseph Colon; see Mortara, "Indice Alfabetico," s.v.), he was probably born in the Levant, and received his Talmudic education under Joseph Taitazak in Salonica. Ashkenazi first became rabbi in Egypt 1538-60, probably at Fostat, where, by his learning and wealth, he became widely known. Compelled by circumstances—doubtless of a political nature—to leave Egypt, he went to Cyprus, remaining there for two years as rabbi at Famagusta.

A desire to visit foreign lands and to observe foreign peoples impelled him to give up this position and to travel. He went first to Venice; but a disagreement with the rabbis, Meir Padua and his son Judah Katzenellenbogen, caused him to leave the city and in the same year to take up his residence at Prague (1561). Here—either because he was a rabbi, or, at all events, because he was a leading authority—his was the first signature appended to the constitution of the burial society of the congregation. After leaving Bohemia and proceeding eastward as far as the Crimea, Ashkenazi returned to Italy, not before 1570. While rabbi of Cremona he published there (1576) his work, "Yosef Lekah," (Increases Learning; compare Prov. i. 5), dedicated to Joseph Nasi, duke of Naxos, which was several times reprinted. Four years later he was again in eastern Europe, as rabbi of Posen. In 1584 he left that city to take up his abode in Cracow.

Ashkenazi's printed works, besides the "Yosef Lekah," are the following: (1) A commentary on the Book of Esther; (2) "Ma'ase ha-Shem"

His Works. (The Works of God; Venice, 1583; several other editions), a commentary on the historical portions of the Pentateuch,

written for the instruction of his son Elijah, and containing also a complete commentary on the Passover Haggadah, which has frequently been published separately; (3) eight "selihot" (penitential prayers), included in the Bohemian liturgy; (4) a "tokahah" (homily), published by his son. His supercommentary to Nahmanides, and his critical marginal notes—said to number one thousand—on Joseph Caro's "Bet Yosef," have not been preserved.

Though Ashkenazi can scarcely be said to have exercised an influence either on his own or on later times, his personality was an extraordinary one for that age. He may be called the last survivor of a most brilliant epoch in the history of the Sephardim. During a period when, in Germany and Poland, the hair-splitting dialectics of Jacob Polak could achieve a triumph, and, in Egypt and Palestine, the mysticism of Isaac Luria could confuse the clearest intellects, Ashkenazi preserved an impressive independence of thought. Although educated by a fanciful cabalist, and a fellow-pupil of Moses

His Individuality. Alshech, yet he was a student—if not a deep one—of philosophy and physics. As a Talmudist, such men as Joseph Caro, Moses Isserles, and Solomon Luria considered him of equal authority with themselves; but when the rabbinical decisions of the old rabbis ran counter to sound judgment, he never sought a

sophistical justification for them, as was then the custom, especially in Poland.

Valuable material for a correct estimate of Ashkenazi may be found in several of his decisions preserved in the responsa literature of the time. In Venice he decided that a man could be forced to a divorce, if, by immoral conduct, he had incurred his wife's aversion (Isserles, Responsa, No. 96). It was probably this decision which brought upon him the opposition of the above-mentioned Venetian rabbis, though he was connected with them; for Ashkenazi's son was Katzenellenbogen's son-in-law. From the standpoint of strict Talmudic interpretation, Ashkenazi's opponents were in the right; since his sentence contravened that of the Tosafists, who for the German-Italian Jews constituted, as it were, a court of last resort.

The Jews of Poland were still less capable of comprehending such a personality than were those of Italy. The following occurrence affords a striking instance of this fact: The "roshe yeshivot" (heads of academies) had forbidden their pupils to establish a rival academy in close proximity to their own. Ashkenazi declined to assent to this resolution, when requested. At the same time, he complained

in a letter to Joseph b. Gershon ha-Kohen, the "rosh yeshibah" at Cracow, that, although the decision of the Polish rabbis was based upon the authority of Maimonides, yet he considered it irreconcilable with freedom of instruction among Jewish rabbis.

How little he was understood by his Polish colleagues is fully displayed in the reply of the rabbi of Cracow, who at great length vindicates Maimonides' standpoint by erudite and astute references to the Talmud (Joseph b. Mordecai Gershon, "She'erit Yosef," No. 19). Consequently, J. S. del Medigo is justified in his remark that Ashkenazi remained unknown to the Poles, and he applies to him wittily, if somewhat audaciously, the verses: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it," etc. (Ps. lxxx. 9 [A. V. 8] to 13 [14]). Ashkenazi had come from Egypt and had to live among the uncultivated Poles.

Ashkenazi's wife, Rachel, died at Cracow April 3, 1593. Her epitaph, still extant, bears witness to her piety and benevolence ("Monatsschrift," xliv. 360). His son Elijah published the liturgic collection, "Zibhe Shelamim," and wrote a short elegy on his father, which was used as the latter's epitaph.

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L. G.

ASHKENAZI, ELIEZER B. SOLOMON: Rabbinical scholar; born in Poland about the beginning of the nineteenth century, and resided afterward in Tunis. He published at Metz in 1845, under the title "Dibre Hakamim" (The Words of the Wise), a selection of eleven ancient manuscripts: (1) "Midrash Wayosha," on the Pentateuch; (2) Joseph Caro's Commentary on Lamentations; (3)

Maimonides' "Hokmat ha-Ibbur," a treatise on the computation of the intercalary month; (4) Abraham bar Hiyyah's seventh "gate" of the third treatise on the computation of the intercalary month, with a responsum by Hai Gaon on the calculation of the years since the Creation; (5) Moses Narboni's "Maamar ha-Behirah," a treatise on free-will; (6) "Nussah Ketab," a letter from Joshua Lorki on religion; (7) Isaac Ardotiel's "Melizah 'al ha-'Et," a prose poem on the pen; (8) David b. Yom-Tob's "Yesodot ha-Maskil," thirteen articles of belief of an enlightened man; (9) "RaMBaM," a letter from Maimonides addressed to Rabbi Japhet the Dayyan; (10) a letter by Elijah of Italy, written from Palestine to his family at Ferrara, in 1438; (11) Jacob Provençal's "Be-Debar Limmud ha-Hokmah," on the study of science.

S. Munk has written an introduction to this collection, which contains also, as an appendix, a French translation of "Yesodot ha-Maskil" by "H. B."

Ashkenazi published also "Ta'am Ze'kenim" (The Taste of Old Men), edited by R. Kirchheim, a collection of old manuscripts and prints dealing with Jewish literature and history in the Middle Ages (Frankfort-on-the-Main, 1854).

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G.

I. BR.

ASHKENAZI, ELIJAH. See LEVITA, ELIJAH.

ASHKENAZI, GERSHON: Polish Talmudist; born in the second decade of the seventeenth century; died at Metz March 20, 1693. His family name was really אֶלִיָּהּ, "Uli," "Olive" (?), the surname "Ashkenazi" being usually bestowed in Poland upon families of German extraction. Gershon Ashkenazi was also named "Poss"—not "Fass"—after his rich father-in-law, Loeb Poss, of Cracow. He was dayyan in Cracow, possibly his birthplace, at all events the place where he obtained his Talmudic education from Joel Särkes and Joshua Harif. From 1649 to 1659 he was rabbi at Prossnitz, from 1659 to 1660 at Hanau, and from 1661 to 1664 at Nikolsburg, where he succeeded his father-in-law, Menahem Mendel Krochmal. For the next five years he was rabbi at Vienna, but was forced to leave owing to the banishment of the Jews. Thence he went to Metz in 1670, where he remained until his death.

Although rabbi of large communities and head of a yeshibah, Ashkenazi found time for literary activity. Of his numerous works, the following have been printed: (1) "Abodat ha-Gershuni" (Gershon's Service), containing his responsa to the principal Talmudists of his day. The number of these responsa is 124; and they contain much information upon the condition of the Jews in Poland, after the persecutions by the Cossacks; (2) "Tiferet ha-Gershuni" (Gershon's Ornament), midrashic and cabalistic expositions of the Pentateuch. Both books were published at Frankfort-on-the-Main in 1699. (3) "Hiddushe ha-Gershuni" (Gershon's Novella). Frankfort-on-the-Main, 1716, containing remarks and explanations concerning the third and fourth books of the Shulhan 'Aruk, in which the author severely criticizes the AHARONIM.

Even in his lifetime Ashkenazi was recognized as an authority in Talmudic lore, and especially as a most eminent dialectician. His works scarcely justify this opinion; for they are not much above the general average of the rabbinical literature of his time. His influence was, nevertheless, considerable, and was due to his personality. The many ritual inquiries directed to him while rabbi of Metz from western Germany and Alsace-Lorraine show that after his advent in that city he was really the spiritual and intellectual authority for the Jews of those countries. It was mainly in Metz that he exercised a many-sided influence as teacher. Ashkenazi was deeply revered and loved by a large number of pupils whom he had the power to attract to himself. Chief among these was David Oppenheim(er).

Ashkenazi was the father of four learned sons, Moses, Nathan, Nahum, and Joel, of whom the first-named gained prominence as a Talmudist and cabalist. He died March 22, 1691, at Nikolsburg.

BIBLIOGRAPHY: Cahen, in *Rev. Et. Juives*, viii. 255-257; Dembitzer, *Kelilat Yofi*, ii. 92a-107b, 111a-112a; Kaufmann, *Letzte Vertreibung der Juden aus Wien*, pp. 224-228; Michael, *Or ha-Hayyim*, No. 674.

L. G.

ASHKENAZI, ISAAC BEN JACOB: Rabbi at Byeltzy, Bessarabia; lived in the middle of the eighteenth century. He is the reputed author of a cabalistic work, "Berit 'Olam" (Everlasting Covenant), containing cabalistic explanations of the letters, with some concluding chapters on ethics. This work, found among Ashkenazi's papers, was published under his name by Isaac Hayyim of Bialostok, Wilna, 1820.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Hadash*, i. 35, ii. 15; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 57.

K.

I. BR.

ASHKENAZI, ISAAC BEN ZEBI: Rabbi and author; born in Russia about the middle of the eighteenth century, and officiated as rabbi in Chodorow and Lemberg, in which latter place he died May 5, 1807. He was the author of the Hebrew works, "Or ha-Ner" (Light of the Lamp), a commentary on the Haggadah, Lemberg, 1788, and "Torat ha-Kodesh" (Law of Holiness), a commentary on Zebahim, *ibid.*, 1792.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Hadash*, No. 224, who erroneously gives the date of Ashkenazi's death as 1811; Buber, *Anshei Shem*, p. 122, Cracow, 1895; Steinschneider, *Cat. Bodl.* col. 1094.

H. R.

ASHKENAZI, ISRAEL BEN SAMUEL. See ISRAEL OF SKLOW.

ASHKENAZI, JACOB ISRAEL BEN ZEBI HIESCH. See EMBDEN, JACOB ISRAEL.

ASHKENAZI, JOSEPH: Critic of the Mishnah; resided at Safed, Palestine, and died there between 1575 and 1592. Though Ashkenazi came to Palestine from Verona—for which reason he was also called Joseph of Verona—it is by no means impossible that he was born and bred in Germany. This is attested, not by his surname, "Ashkenazi" (this being a family name adopted by many families of German origin), but by the fact that he was the son-in-law of Rabbi Aaron of Posen. Kaufmann surmises that he is referred to in the following couplet of the Judæo-German song, in which as the moct

learned Jew he is mentioned with Mordecai Meisl, a Jew of Prague of princely wealth:

"Ich mucht so wol lernen als Rabbi Josef Ashkenas, Oder mucht also reich sein als Meislein was."

The epithet "Divine Tanna," conferred upon Ashkenazi by his contemporaries and by men of later times, clearly indicates the main point in which his strength lay. Next to Elijah b. Solomon of Wilna, Ashkenazi is probably the most careful student of the Mishnah, itself the spiritual product of the "Divine Tannaim." Even Isaac Luria, the creator of the new Cabala, did not disdain to receive instruction from him upon the Mishnah. When Teblin of Jerusalem, a pupil of Ashkenazi, went to Europe he imparted to the well-known Mishnah commentator Yom-Tob Lipman Heller many of his teacher's explanations of the Mishnah.

Some insight into Ashkenazi's mental activity is gained from his brief and fragmentary glosses to the Mishnah, as published in Solomon Adeni's work, "Meleket Shelomoh," in which Ashkenazi's emendations are considered. In these glosses Ashkenazi displays great critical ability. He treats the text in a wholly unprejudiced and purely scientific manner, and, disregarding tradition, deletes unsparingly whenever, in his opinion, such elision is justified by the import of the text, and in similar manner separates compound words into their component parts. In his opinion the vocalization and the accentuation of words are not side issues, but worthy of the special attention that he bestowed upon them. Ashkenazi's observations are of especial value, being based upon a manuscript Mishnah in his possession, dating from about 700. He is said to have written critical comments also on the Babylonian and Jerusalem Talmuds.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. BenJacob, 1. 39; Kaufmann, in *Monatschrift*, xlii. 38-46; Sambari, in Neubauer's *Medieval Jewish Chronicles*, 1. 151; *Shibhe ha-Ari*, ed. Leghorn, 4th, from which it appears that Ashkenazi lived and taught in Egypt too.

L. G.

ASHKENAZI, JOSEPH BEN, OF PADUA.
See SCHALIT, JOSEPH.

ASHKENAZI, JOSEPH EDELS: Palestinian commentator and cabalist; lived at the beginning of the nineteenth century at Jerusalem and Padua; died at Safed. He was sent as European agent ("meshullah") from Palestine to collect money for the Palestinian poor. On his travels he remained at Padua, Italy, for a certain time, where he became the teacher of Mordecai Samuel Ghirondi. According to this source, Ashkenazi was a prolific commentator of Biblical and Talmudical subjects, but published nothing beyond a small commentary on the "Sefer Yezirah," to which he appended many of his observations on Bible and Talmud.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 212.
L. G. M. B.

ASHKENAZI, JOSEPH B. ISAAC HALEVI: Talmudist and rabbi; born in Germany about 1550; died at Frankfort-on-the-Main 1628. His first teacher was the Frankfort rabbi Eliezer Treves, after whose death (about 1567) he completed his Talmudic studies under Hayyim b. Bezalel,

Jacob b. Hayyim of Worms, Joshua Moses b. Solomon Luria, and David Blum of Sulzberg.

From Bonn, where Ashkenazi held his first position as rabbi, he went to Metz (about 1595). Here the prohibition against the residence of Jews, which had been in force for two hundred years, had been removed, and a community of 120 persons had recently been formed. The subsequent growth of this community was in no slight degree due to the activity and devotion of Ashkenazi, its first rabbi. By 1618 it had increased threefold; and in that year, through the efforts of Ashkenazi, a synagogue was erected. He also bent his energies toward obtaining a Jewish cemetery, in connection with which he founded a "hebra kaddisha" which was also a study-circle.

Ashkenazi is specially known through his dispute with one of the first rabbinical authorities of the time, Meir b. Gedaliah of Lublin. Ashke-

His Dispute with Meir b. Gedaliah.

nazi was a type of the rigorism characteristic of the German rabbis. On a certain occasion Ashkenazi gave the decision that geese whose entrails had not been examined after slaughter must be accounted "trefah" (forbidden), because such an examination, though unknown to the Talmud, was customary in Germany and Poland. This decision was disputed by the rabbi of Worms, Moses b. Gad Reuben, and was finally submitted to Meir of Lublin. The Polish rabbis, holding themselves the superiors of their German colleagues, considered Ashkenazi's opinion extreme; and Meir of Lublin insisted that he should avow his error openly. Though Ashkenazi was by nature mild and yielding, he could not prevail upon himself to act contrary to the custom of his teachers. The dispute now became general; and the scholars of Posen, Cracow, Brest-Litovsk—in short, all the Talmudists of Poland, Lithuania, and Russia—were drawn into the conflict.

Since Ashkenazi abided by his opinion, in spite of the decision of so many prominent rabbis, and thus unintentionally created the wide-spread impression that the latter had yielded, Meir sent a very abusive letter concerning Ashkenazi to the community at Worms. He denounced Ashkenazi as impertinent, presumptuous, and ignorant, and requested the Jews of Worms to remove him from his position, adding that he himself could have had him removed through the COUNCIL OF FOUR LANDS were it not beneath him to have dealings with such a man.

Ashkenazi's Rare Magnanimity.

Ashkenazi's answer (only recently published) shows his true magnanimity. He does not indulge in one word of personal reproach against the man who had so grievously insulted him, but contents himself with merely defending his own standpoint.

The dispute lasted from about 1610 to 1618, and ended with Meir's death. A source of satisfaction to Ashkenazi was the decision of Isaiah Horowitz, author of the "Shelah" and a pupil of Meir, who declared himself against his own teacher, and ordered the omission from the collection of Meir's responsa of the passages insulting Ashkenazi. The Venice edition (1618), in which these passages are

obliterated, affords a rare instance of Jewish censorship.

Ashkenazi also had a dispute with his congregation, which ended seriously for him. He was as severe and uncompromising in his decisions of civil affairs as he was rigorous in the decision of ritual questions; and, since the community of Metz consisted of a few large families, he demanded that, to avoid partiality, outside judges should be called in in civil suits. The community resisted; and the breach finally brought about his dismissal (1627), Moses ha-Kohen of Prague becoming his successor. Ashkenazi considered the procedure against him illegal; and in a letter dated Dec. 14,

1627, and addressed to the governor of **Is** **Banished.** Metz, Prince de la Vallette, he asked the latter to sanction his plan regarding the judges. The prince did not act with impartiality, but referred the matter to the dayyanim Alexander Levi and Mordecai (Maharam) Zey, whose hostile attitude toward Ashkenazi was known. They decided that if Ashkenazi and his followers continued in their opposition, they should be banished from the city. On Jan. 24, 1628, the governor carried this decision into effect, and Ashkenazi went to Frankfurt-on-the-Main, where he died the same year.

BIBLIOGRAPHY: Cahen, in *Rev. Et. Juives*, vii. 108-116, 204-216; Carmoly, in *Jost's Annalen*, 1840, p. 62; Kaufmann, in *Rev. Et. Juives*, xxii. 93-103.

D.

L. G.

ASHKENAZI, JOSHUA HESHEL B. MESHULLAM: Russian Talmudist and rabbi of the nineteenth century; died Feb. 10, 1867, at Lublin. From 1852 till his death he was rabbi of Lublin, his predecessors being first his father, and afterward his cousin Baerush Ashkenazi. The community owed much to Joshua Ashkenazi, who was indefatigable in promoting its spiritual as well as its material well-being. His house was open to every needy person. Because of his philanthropy he was also highly esteemed by his Christian fellow-citizens and distinguished by the government with the title of an honorary citizen, a rank which carried with it certain privileges.

Ashkenazi left ten posthumous works on both baggadic and halakic subjects, which, however, were destroyed in a conflagration some years ago at Grodno. Several of his responsa are contained in Baerush Ashkenazi's "Noda' ba-She'arim."

BIBLIOGRAPHY: Nissenbaum, *Le-Korot ha-Yehudim be-Lublin*, 1899, pp. 127, 128.

L. G.

ASHKENAZI, JUDAH B. JOSEPH: Turkish Talmudist; born at Smyrna, where he became chief rabbi; died there about 1812. He wrote: (1) "Maḥneh Yehudah" (Judah's Camp), Salonica, 1793—discussions on the "Tur" and on "Bet Joseph, Hoshen Mishpat"; (2) "Yad Yehudah" (Judah's Hand), Salonica, 1816—notes on the Talmudic treatises Shevuot and partially on Megillah, Yoma, Pesuḥim, and Baba Batra; (3) "Gebul Yehudah" (Judah's Boundary), Salonica, 1821—on the treatises Giṭṭin, Ketubot, Baba Kamra; (4) "Kehal Yehudah" (Judah's Congregation), Salonica, 1825—novellæ on the Shulḥan 'Aruk, Yoreh De'ah, and

several Talmudic treatises. See also **ASHKENAZI, RAPHAEL BEN JUDAH.**

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 58; Waiden, *Shem ha-Gedolim he-Hadash.*

L. G.

M. B.

ASHKENAZI, JUDAH SAMUEL B. JACOB: A commentator, ritualist, and liturgical editor; born in the second half of the eighteenth century; lived at Tabareeyeh (Tiberias), Palestine, whence he was sent as communal traveling agent to Europe. He afterward settled at Leghorn, where the following of his works were published: "Yissa Berakah" (He Shall Receive a Blessing), a commentary on Jeruham b. Meshullam's "Sefer Mesharim" (1822); "Geza' Yishay" (The Stem of Jesse), a collection of rites and laws, alphabetically arranged, of which the first volume alone, containing the letters א to י, was published (1842). He further edited and annotated a prayer-book according to the Spanish rite, "Tefillot lekol ha-Shanah" (Prayers for the Whole Year), divided into five parts: (1) "Bet 'Obed" (The House of the Serving), containing the prayers for the week-days; (2) "Bet Menuḥah" (The House of Rest), for Sabbaths; (3) "Bet Mo'ed" (The House for the Feasts), for the three festivals Passover, Pentecost, and Tabernacles; (4) "Bet Din" (The House of Judgment), for New-Year; and (5) "Bet ha-Kapporet" (The House of Forgiveness), for the Day of Atonement (Leghorn, 1843-1855). I. Costa edited and arranged Ashkenazi's work. He is the author, also, of "Gebul Yehudah" (Judah's Territory), containing novellæ on the Talmud.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.*, p. 58; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 214.

L. G.

M. B.

ASHKENAZI (TIKTIN), JUDAH B. SIMON SOFER FRANKFURT: Polish commentator on the Shulḥan 'Aruk; officiated as "dayyan" (assistant rabbi) at Tikotzin, Poland, in the first half of the eighteenth century. He wrote באר דייטש ("Explaining Well"), which comments briefly on the first three parts of the Shulḥan 'Aruk. A similar commentary on the fourth part of the Shulḥan 'Aruk—that is, on the "Hoshen Mishpat"—was written by Moses Frankfurter, dayyan of Amsterdam. Ashkenazi's work was appended to the Shulḥan 'Aruk in the editions of Amsterdam, 1753 and 1760, and went through many editions.

BIBLIOGRAPHY: BenJacob, *Ozar ha-Sefarim*, p. 588; Fürst, *Bibl. Jud.* i. 62, 63; Steinschneider, *Cat. Bodl.* col. 1292.

L. G.

M. B.

ASHKENAZI, MEÏR, OF KAFFA (CRIMEA): Envoy of the Tatar khan in the sixteenth century; killed by pirates on a voyage from Gava (near Genoa) to Dakhel (probably Dakhel or Dakleh in the western oasis of Upper Egypt), between the 15th and the 25th day of Tammuz (July), 1567. From the testimony of the witness Elias ben Nehemiah, given before the board of rabbis in Safed in the case of the widow and heirs of the slain Meïr Ashkenazi, it was made evident that he was an inhabitant of Kaffa; that his parents were still living there; that he had a brother who was a student in the rabbinical college ("yeshibah") of Brest-Litovsk; that he had brought to Gava prisoners of war from Egypt; that he was appointed envoy of the khan of the Tatars

to the king of Poland; and that on the way from Gava to Dakhel he was slain by pirates with all the passengers on the ship.

BIBLIOGRAPHY: Moses of Trani, *Responsa*, part 2, § 78.

S. H. R.

ASHKENAZI, MEIR BEN MOSES (COHEN), also called **KaZ**, the initials of "Kohen Zedek" (priest of righteousness): Polish Talmudist; born about 1590 at Frankfort-on-the-Main; died about 1645 at Mohilev on the Dnieper. His father was dayyan at Frankfort and, later, rabbi at Danhausen, Bavaria. When a youth Meir went to Lublin, Poland, where he was the pupil of Meir Lublin. He became rabbi at Amstebow, and afterward at Mohilev, thus reaching White Russia, at that time forming the eastern limits of the Polish kingdom.

In Poland, Meir was considered a Talmudic authority; but to posterity he is known chiefly as the father of Shabbethai Cohen, author of the $\gamma\psi$, the initials of the words "Sifte Kohen" (The Lips of the Priest). Nine of Meir's responsa were published by Isaac, a great-grandson of Meir, as a supplement to a work of Shabbethai Cohen, "Geburat Anashim." Most of them deal with marital questions. In his teachings Meir based his opinions on the most recent authorities (Aharonim); only in the case of an 'AGUNAH he was very liberal ("Geburat Anashim," 32a, 33a).

Meir also wrote some verses (preface to "Sifte Kohen") in honor of his well-known son Shabbethai. In his poetry as well as in his responsa he displays a good style, and employs the pure Biblical language of a thorough master. This talent was shared by his son Shabbethai.

Meir is the earliest Jewish author in the province of White Russia.

BIBLIOGRAPHY: Friedberg, *Keter Kehunah*, pp. 4-6, Drohobycz, 1898; Fuenn, *Kiryah Ne'emanah*, p. 74; Dembitzer, *Kellat Yofi*, II. 11b; Harkavi, *Ha-Yehudim u-Sefat ha-Selawim*, p. 33.

L. G.

I. BER.

ASHKENAZI, MESHULLAM ZALMAN: Polish rabbi and man of letters; born in the second half of the eighteenth century; died at Lublin, Poland, May 1, 1843. He was the son of Rabbi Meshullam Zalman of Pomarin, whose family name was Orenstein, under which appellation his brother, Rabbi Mordecai Zebi of Lemberg, is also known. Meshullam Zalman the elder, who died before the birth of his son, was a grandson of Hakam Zebi.

Meshullam the younger held the office of rabbi at Cazimir and Naselsk, and from 1826 until his death, at Lublin. He wrote glosses to the Mishnah, published in the Wilna edition, 1869.

H. R.

ASHKENAZI, MOSES. See SPAETHE, PETER.

ASHKENAZI, MOSES DAVID: Talmudist and author; born in Galicia about 1778; died at Safed, Palestine, in 1857. After holding the office of rabbi at Tolcsva, Hungary, from 1803 to 1843, he emigrated to Palestine, settling permanently at Safed. In 1844 he published at Jerusalem his chief work, "Toledot Adam" (Generations of Adam; "Adam" [אדם] being the initial letters of his name), containing novellæ on several treatises of the Babylonian Talmud and two decisions on complicated

legal questions. "Toledot Adam" is prefaced with an approbation by Jacob of Lissa, and with another by Jacob Orenstein. Both of these eminent Talmudists regarded Ashkenazi as their peer; Orenstein speaks of him as "schoolmate."

Ashkenazi's second work, "Beer Sheba" (Well of the Oath), is a collection of homiletic disquisitions on the Pentateuch (Jerusalem, 1852). In the preface he says that he had been in the Holy Land for nine years, consequently the date given by Ben Jacob ("Ozar ha-Sefarim," p. 618) is incorrect. An approbation to it was written by Abulafia, hakam bashi of Jerusalem.

Ashkenazi's father, Asher, was a prominent Talmudist; and the two sons of Ashkenazi, Joel and Solomon, were rabbis in Galicia. The former son, who left no work, is quoted in "Toledot Adam," 2a and 98a; while Solomon wrote a book entitled "Kotnot Or" (Garments of Light). Solomon died in Jerusalem, February, 1862.

BIBLIOGRAPHY: Ben Jacob, *Ozar ha-Sefarim*, p. 618.

L. G.

L. GRÜ.

ASHKENAZI, MOSES ISAAC. See TEDESCHI, MOSES ISAAC.

ASHKENAZI, NAPHTALI B. JOSEPH: Preacher at Safed in the sixteenth century; died at Venice in 1602. He wrote a work, entitled "Imre Shefer" (Words of Beauty), containing homiletic and exegetical dissertations on the Bible. The edition of this work published at Venice, 1601, includes several funeral sermons by him.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2020; Conforte, *Kore ha-Dorot*, ed. Cassel, p. 43b.

K.

I. BR.

ASHKENAZI, NISSIM ABRAHAM: Talmudic author; lived in the first half of the nineteenth century in Smyrna, where he officiated. He was the author of "Nehmad le-Mareh" (Graceful of Appearance), which contains methodological rules on the treatises Berakot and Seder Zera'im in the Jerusalem Talmud, as well as decisions of the older and later authorities concerning the Halakot treated therein (Salonica, 1832-46).

BIBLIOGRAPHY: Ben Jacob, *Ozar ha-Sefarim*, p. 397.

L. G.

M. B.

ASHKENAZI, RAPHAEL BEN JUDAH (known also as **Raphael Naphtali Ashkenazi**): A rabbi of Smyrna, where he died in 1830. He wrote: (1) "Mareh 'Enayim" (Sight to the Eyes), Salonica, 1816—an index to the Talmud and to Rashi and Tosafot, after the model of Benvenisti's "Sefer Keneset ha-Gedolah"; (2) "Mareh ha-Gadol" (The Great Vision), Salonica, 1829—containing homilies on the Pentateuch; (3) "Doresheh Tob" (Seeking the Good), a continuation of the preceding work, Salonica, 1831; appended to it is Judah Ashkenazi's work, "Seride Yehudah" (Judah's Remnant); (4) "Mareh ha-Nogah" (The Vision of Glory), containing observations on the works of Maimonides, Salonica, 1840.

BIBLIOGRAPHY: Ben Jacob, *Ozar ha-Sefarim*, p. 370; Nepl-Ghirondi, *Toledot Gedole Yisrael*, p. 314; Franco, *Histoire des Israélites de l'Orient*; Mortara, *Indice Alfabetico*, s.v.; Fürst, *Bibliotheca Judaica*, III. 127.

L. G.

M. B.

ASHKENAZI, REUBEN SELIG BEN ISRAEL ELIEZER: Rabbi and author; lived in Russia about 1780. He published "Maḥaneh Reuben" (Camp of Reuben), a commentary on the Talmud, Leghorn, 1777.

BIBLIOGRAPHY: Ben-Jacob, *Ozar ha-Sefarim*, p. 321; Steinschneider, *Cat. Bodl.* col. 2139; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 656.

L. G.

H. R.

ASHKENAZI, SABBATHAI BEN MEIR.
See SABBATHAI COHEN.

ASHKENAZI, SAMUEL B. ELIESER: Author of novellæ to the Talmud; lived at Opatow, Poland, in the second half of the sixteenth century. He was a pupil of Meir b. Gedaliah of Lublin and wrote "Hiddushim," novellæ on the Talmudic treatises Ketubot and Kiddushin, especially on Rashi and the Tosafot. Ashkenazi's novellæ were culled from the responsa literature (Prossnitz, 1602).

BIBLIOGRAPHY: Fürst, *Bibl. Judaica*, I. 64; Ben-Jacob, *Ozar ha-Sefarim*, p. 183.

L. G.

M. B.

ASHKENAZI, SAUL COHEN: Religious philosopher of German descent, as his name indicates; born in Candia 1470; died at Constantinople May 28, 1523. He was a disciple of Elijah del Medigo, who induced him to devote his attention to philosophy. His principal works are: (1) "She'elot," a philosophic treatise, in the form of questions addressed to Isaac Abravanel, published together with the latter's replies and with philosophic essays by various other authors, Venice, 1574, and (2) an epilogue to his master's chief work, "Beḥinat ha-Dat," Basel, 1629.

BIBLIOGRAPHY: Geiger, *Melo Hofnayim*, xxii. 64, 66, 72, Berlin, 1840; Steinschneider, *Cat. Bodl.* col. 2507.

D.

ASHKENAZI, SIMON, OF GALICIA: Rabbi of Dobromil and Jaroslav (Galicia) at the end of the eighteenth and the beginning of the nineteenth century. He was a disciple of R. Jacob Isaac of Lublin (died 1815), and carried on a learned correspondence with Jacob Meshullam Orenstein, chief rabbi of Lemberg (died 1839). Ashkenazi wrote "Nahalat Shim'on" (Simon's Inheritance), a series of cabalistic dissertations on the Pentateuch (1815; 2d ed., Lemberg, 1848).

BIBLIOGRAPHY: Ben-Jacob, *Ozar ha-Sefarim*, p. 397; Walden, *Schem ha-Gedolim he-Hadash*, I. 128.

K.

M. B.

ASHKENAZI, SOLOMON BEN NATHAN: Court physician of King Sigismund II., Augustus of Poland (1548-72), and Turkish diplomat; born probably about 1520; died 1602. A descendant of a German family settled in Udine (Italy), he came in his early youth to Cracow, probably in the train of the Italian wife of Sigismund, Bona, and owing to his ability obtained the position of first physician to the king. Later he removed to Constantinople, where he displayed great skill in diplomatic affairs as member of the staff of Grand Vizier Mahomet Sakolli, who entrusted him with many delicate commissions. During the Turkish war with Venice for the possession of Cyprus (1570), Ashkenazi was engaged in the preliminaries for a treaty of peace. At the election of the Polish king in 1572, Turkey

had powerful influence. Ashkenazi, who then practically managed the foreign affairs of Turkey, decided in favor of Henry of Anjou, and won over the grand vizier to his side. When Henry, afterward King Henry III. of France, became king of Poland, Ashkenazi wrote to him: "I have rendered to your Majesty most important service in securing your election. It was I who effected all that was done here" (Charrière, p. 932, note). It was partly due to Ashkenazi's influence that the decree of banishment of Jews from Venice was revoked, July 19, 1573. In 1576 he was appointed envoy extraordinary of the Porte to Venice, with full power to conclude peace. But the republic was unwilling to receive the Jew, Ashkenazi; and not until the grand vizier insisted was he finally acknowledged. Thereafter the Venetian authorities paid him great honor and attention. He was received in state audience and signed the act of peace in behalf of Turkey. He left three sons: Nathan, Samuel, and Obadiah. His wife seems to have had some knowledge of medicine. After Ashkenazi's death she was called to the sick-bed of Sultan Mehemed III., and cured him of smallpox. Ashkenazi's son Nathan came from Constantinople to Venice in 1605, and was treated by the doge Grimani with great consideration.

BIBLIOGRAPHY: The data for the biography of Ashkenazi are to be found chiefly in the reports of the French ambassador to the Porte, and of M. de Ferriers, French ambassador to Venice (published by Charrière, *Négotiations de la France dans le Levant*, vol. III., *passim*), as well as in the reports of the Venetian ambassador Marcantonio Barbaro (Alberti, *Relazioni degli Ambasciatori Veneti*, vol. XVI., Florence, 1853). See also Joseph ha-Kohen, *Emek ha-Baka*, ed. Lettner, Cracow, 1845, p. 167. Zunz, *Ir ha-Zedek*, confounds the subject of this notice with Solomon of Kalahorra (pp. 68 et seq.). Grätz, *Gesch. der Juden*, IX., *passim*, and note 7 (also the Hebrew translation by Rabinowitz, vol. VII. 426); M. A. Levy, *Don Joseph Nasi*, etc., Breslau, 1859, 8.

D.

H. R.

ASHKENAZI, ZEBI HIRSCH (HAKAM ZEBI) B. JACOB: Rabbi; born 1658 in Moravia; died May 2, 1718, at Lemberg. He was descended from a well-known family of scholars. When a boy he received instruction from his father and from his grandfather, Ephraim ha-Levi and Kohen, then rabbi at Alt-Ofen, and Education. later went to Salonica, where for some time he attended the school of Elihu Cobo. There, also, he witnessed the deplorable aberrations which had grown out of the schisms engendered by the Shabbethai Zebi movement; and this experience became a determining factor in his whole career. During his stay at Salonica, Ashkenazi devoted himself mainly to an investigation of the Sephardic methods of study. Upon his return journey to Alt-Ofen he seems to have stayed some time (probably till 1679) at Constantinople, where his learning and astuteness made such an impression that, though a Polish scholar, he was termed "hakam," which Sephardic title he thenceforth retained and by which he is known in history. Shortly after his return he married the daughter of a prominent citizen of Alt-Ofen.

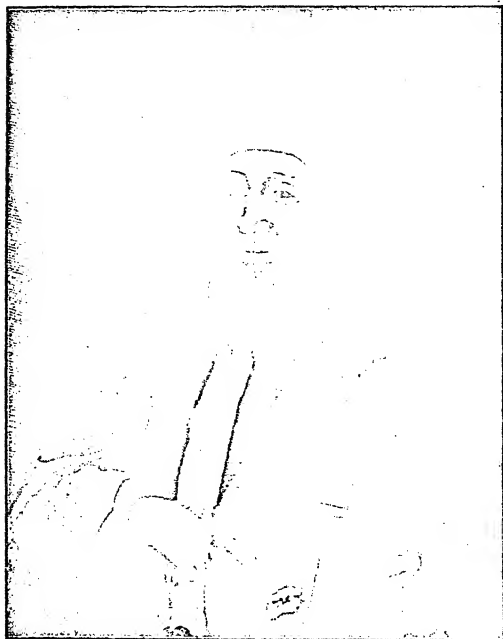
When, in 1686, Alt-Ofen was invested, Ashkenazi, after seeing his young wife and daughter killed by a cannon-shot, was compelled to flee; thus becoming separated from his parents, who were taken captive by the Prussians. Proceeding to Sarajevo,

he received an appointment as rabbi, in which post he remained until 1689. He probably resigned on account of some contention with certain members of his congregation, and left Sarajevo

Arrival in Germany. In Berlin he married Sarah (died at Lemberg Jan. 23, 1719), the daughter of Meshullam Zalman

Mirels Neumark, chief rabbi of Altona, Hamburg, and Wandsbeck.

On the advice of his father-in-law he went in 1690 to Altona, where the leading members of the congregation founded a study-house (*Klaus*) and installed Ashkenazi as rabbi. His school became celebrated, and pupils assembled from all parts to hear him; but his income as rabbi of the *Klaus* was only 60 thalers annually, so that he was compelled to defray his living expenses by engaging in various



Zebi Hirsch Ashkenazi.

(From the "Transactions of the Jewish Historical Society," London.)

business pursuits (dealing in jewelry, etc.). After the death of his father-in-law, whom Ashkenazi had latterly aided in his official duties, one party in the Jewish community wished to have Ashkenazi installed as rabbi of the three congregations; while another party favored the election of Moses b. Alexander Rothenburg. Finally it was decided that both candidates should serve, but alternately, each for a period of six months. Naturally, friction and strife over religious questions ensued, and finally became so intense that in 1709 Ashkenazi deemed it advisable to resign and resume his duties as rabbi of the *Klaus*.

Ashkenazi was not, however, destined to remain in Altona long; for on Jan. 10, 1710, he received a letter of appointment to the chief rabbinate of the Ashkenazim congregation of Amsterdam. In addition to free residence, the office carried with it a yearly salary of 2,500 Dutch guilders—a sum the

magnitude of which becomes evident in view of the fact that fifty years later 375 guilders was the usual salary of the chief rabbi of Berlin. Unselfish and independent by nature, Ashkenazi renounced the perquisites of his office, such as fees in civil suits, etc., in order to maintain his independence, and accepted the high position only upon the condition that under no circumstances was he to be required to subordinate himself to the congregation, or to be obliged to receive gifts, and that he should be permitted to preserve absolute freedom of action on all

Becomes
Chief
Rabbi of
Am-
sterdam.

occasions. From the very beginning he encountered in Amsterdam a hostile party, whose principal leader was a certain Aaron Polak Gokkes. Indeed, the difficulties with the directors became so serious that, on May 26, 1712, it was decided to dismiss the chief rabbi at the end of the term (three years) mentioned in his letter of appointment. Ashkenazi announced that he would not under any circumstances accept this dismissal, which he regarded as unjust. Serious difficulties arose. The rabbi's salary does not seem to have been paid, for in the register of the records of the congregation the present writer has found an entry to the effect that on Saturday, Nisan 4, 5472 (April 12, 1712), the parnasim sent a secretary and two attendants of the congregation to Ashkenazi to inform the latter that upon the return of the letter of appointment he would be paid the money to which he was still entitled. Ashkenazi, however, naturally declined to return this piece of evidence, a copy of which has been preserved among the official documents of the congregation.

But worse was still to come. On June 30, 1713, Nehemiah Hayya arrived at Amsterdam and requested permission of the Portuguese congregation to circulate his writings, which

Congregational Differences. had been published at Berlin. Ashkenazi thought Hayya was an old enemy of his from Sarajevo and Salonica, and at once requested Solomon

Ayllon, hakam of the Portuguese congregation, not to accord patronage to the stranger, who was unfavorably known to him. Ashkenazi believed himself justified in making this demand, as the Portuguese congregation and its rabbi had, from the beginning, treated him most courteously, and had already, during his term at Altona, repeatedly sent to him from the Sephardim of Hamburg, Amsterdam, and London religio-legal questions for his decision. Hayyun thereupon called on Ashkenazi personally and made an explanation; whereupon the rabbi retracted his accusation, stating that it was a case of mistaken identity. Meanwhile several members of the Portuguese congregation had submitted Hayyun's writings to the judgment of Moses Hagis, a messenger from Jerusalem then sojourning at Amsterdam, who immediately discovered their Shabbethaian principles and tendencies and gave the alarm. He also called the attention of Ashkenazi to the dangerous doctrines published in Hayyun's book, whereupon the rabbi again warned the directorate of the Sephardim congregation not to support the author. Ashkenazi rejected a proposition to designate the objectionable passages, and declined to act as member of a com-

mittee of investigation, because he did not regard Ayllon, the rabbi of the Sephardim, as a competent authority on such questions. Thereupon a fierce contention ensued, during the progress of which Hagis fought valiantly beside Ash-

Opposition kenazi. A great number of pamphlets, to **Hayyun**, some of them now quite rare, were issued by both sides, in which the contestants indulged in the most vehement abuse of each other. On July 23, 1713, Ashkenazi placed Hayyun under the ban, because the investigating committee appointed by the Sephardic directorate had not yet made its report. In consequence of this measure, both Ashkenazi and Hagis were subjected to street attacks, more particularly at the hands of the Portuguese, who threatened to kill them. In the midst of the constantly increasing bitterness and animosity, the report of the committee, which had been prepared by Ayllon alone, was publicly announced. It was to the effect that the writings of Hayyun contained nothing which could be construed as offensive to Judaism. It was publicly announced in the synagogue that Hayyun was to be exonerated from every suspicion of heresy, and on the following day a public reception was tendered him at the synagogue, on which occasion unparalleled honor was shown him. Naturally, the Sephardic opponents of Ashkenazi had found excellent support among the rabbi's adversaries in his own German congregation. The controversy was now waged so fiercely that even the family-life of the community became affected, and all peace vanished from the otherwise model congregation of Amsterdam. Ashkenazi was deserted, except for a few friends that remained faithful to him. When, finally, he was summoned by the directors of the Portuguese congregation to appear before their tribunal—which, of course, had no jurisdiction—he refused to do so, as he anticipated that he would be asked to retract and to praise and recommend Hayyun. Through a Christian advocate the directorate again summoned Ashkenazi to appear, Nov. 9, 1713; and when he again refused, he and Moses Hagis were formally placed under the ban by the Portuguese community.

Placed Under the Ban. Ashkenazi was temporarily placed under arrest in his own home—probably to protect his life—by the municipal authorities, who had been influenced against him by Ayllon and the Portuguese leaders; and the whole matter was brought before the magistracy in order to secure Ashkenazi's deposition and banishment from Amsterdam. The magistrates thereupon sought the opinions of certain professors at Leyden, Utrecht, and Harderwyk, including Willem Surenhuis and Adrian Reland, on the dispute; but their decision, if given, has not been made known.

Ashkenazi forestalled the magisterial action by resigning his office and fleeing, in the beginning of 1714, from Amsterdam, perhaps secretly, with the aid of his friend Solomon Levi Norden de Lima. After leaving his wife and children at Emden, he proceeded to London at the invitation of the Sephardic congregation of that city. In 1705 he was invited to pronounce a judicial decision concerning the orthodoxy of the rabbi David Nieto, who, in

a certain sermon, had given utterance to Spinozistic views. In London Ashkenazi found many friends, and received many tributes of regard. Even before this he had been invited to take the rabbinate of the Sephardic congregation, but refused.

His Sojourn in London. It seems that his portrait in oil was painted here, after he had refused, on account of religious scruples, to have his bust stamped on a coin. In the following spring he returned to Emden, and proceeded thence to Poland by way of Hanover, Halberstadt, Berlin, and Breslau, stopping at each place for some time. After roaming about in the vicinity of Opatow, Poland, he was called to Hamburg to serve as member of a judicial body convened to settle a complicated legal question.

Upon the death of Simhah Cohen Rapoport, in 1717, Ashkenazi was called as rabbi to Lemberg, where he stood in high repute, both in his congregation and in the community at large. Four months after entering upon this office, he died.

Of a firm and unselfish but abrupt and passionate disposition, Ashkenazi everywhere aroused the discontent and hatred of the rich and the scholarly. Extensive learning, keen intelligence, and exceptional linguistic attainments, all combined to make him one of the most distinguished men of his day.

Praised by Contemporaries. All his contemporaries, even those who knew him only as the head of the **Contemporaries.** *Avot* at Altona, unite in praising his profound learning, his astuteness, his clearness of exposition, which never degenerated into the subtleties of the pilpul, and his absolute disregard for the influence of money. He would suffer serious deprivation rather than accept pecuniary assistance; and this characteristic, interpreted by the wealthy of that day as obstinacy and arrogance, became to him a source of much suffering and enmity.

Of his works, only a part of his responsa have been printed, under the title "Responsa Hakam Zebi" (Amsterdam, 1712, and since frequently republished). They are distinguished by lucidity of treatment and an undeviating adherence to the subject.

BIBLIOGRAPHY: Baber, *Anshe Shem*, pp. 187-192; Kaufmann, in *Transactions of the Jewish Historical Society of England*, iii. 102 et seq.; Grätz, *Gesch. der Juden*, x. 352 et seq. and note 6; Jacob Emden, *Torat ha-Kenoth*; idem, *Megillat Sefer*; H. A. Wagenaar, beginning of *Toledot Ya'abez*; J. M. Schütz, appendix to *Mazchet Kodesh*; Dembitzer, *Kellat Yofe*, i. 91 et seq.; Fuenn, *Kiryah Ne'emanah*, pp. 86 et seq.; Mulder, in *Nederlandsch-Israëlietisch Jaarboekje*, 563, pp. 42 et seq.; idem, *Jets over de Begraafplaatsen*, No. 18, p. 17; inscriptions on the tombstones of two of Ashkenazi's children, who died in 1712-1713.

L. G.

J. VR.

ASHKINASI, MIKHAIL OSIPOVICH: Writer in French and Russian; born at Odessa April 16, 1851. Having graduated from the Odessa High School, he studied medicine at the Academy of St. Petersburg and at the University of Kiev. Ill health forced him to discontinue his studies. While recuperating he visited, in turn, Italy, Switzerland, and Nice. In the early eighties he published in "Nedelya" and in "Novorossiskii Telegraf" a series of articles on the Jewish question, in which he advocated a change in the economic mode of Jewish life, and suggested agriculture as a means of

livelihood. At that time Ashkinasi conducted the Jewish trade-school "Trud" of Odessa. Later he established a model farm-school for Jewish children at Fiodorovka, near the same place.

In 1887 he settled permanently in Paris, where he contributed—either in his own name or under the pseudonym "Michel Delines"—articles on Russian literature to various publications, principal among which were the "Athenæum," "Siècle," "Indépendance Belge," and many others. At the same time he published at Paris: "La Terre dans le Roman Russe"; "La France Jugée par la Russie"; "L'Allemagne Jugée par la Russie"; "Nos Amis les Russes."

The western European public became acquainted with Russian literature through Ashkinasi's translations into French of several of Tolstoi's works—"Enfance et Adolescence" and "Napoléon et la Campagne de Russie," besides Shchedrin's "Za Rubezhom," under the title, "Berlin et Paris"; Goncharov's "Obryv," under the title "La Faute de la Grand'mère," 1885; and Dostoyevski's "Podrostok," under the title "Mon Père Naturel," 1886; some novels by Garschin; "Samson the Powerful," by Orzhesko; and Lazhechnikov's "Le Palais de Glace," 1889.

Among original novels in French by Ashkinasi are: "En Russie," in the "Bibliothèque Universelle," 1885; "La Chasse aux Juifs"; and "Les Victimes." He is a frequent contributor to the Russian periodicals "Nedelya," "Novosti," and others, and since 1889 has been a regular contributor to "Paris," under the pen-name "Michel Reader."

BIBLIOGRAPHY: Yengerov, *Kritico-Biograficheski Slovar Russkikh Pisatelei*, s.v.; S. G., *Literaturnaya Spravka*, in *Voshkod*, 1889, xl-xii, 37-38.

H. R.

ASHMODAI. See **ASMODEUS**.

ASHMUN or **ESHMUN** (אֶשְׁמוֹן): The name of a Phœnician god worshiped at Sidon and Carthage, in Cyprus and in Sardinia. A trilingual inscription from the latter island ("C. I. S." 143) identifies him with Æsculapius, the Greek god of healing. Near Sidon, Eshmunazer built for him a temple on a mountain, and consecrated to him a spring and a grove ("C. I. S." 3). This is the Æsculapius grove of Strabo (xvi. 2, 22). The large number of proper names in the inscriptions from Citium and Idaliu in Cyprus into which Ashmun enters prove the popularity of his worship there. At Carthage, Tanith (Ashtarte) and Baal were worshiped in his temple ("C. I. S." p. 252); and the inscriptions from North Africa contain many names compounded of his, which also prove how extensively he was worshiped. His close connec-

tion for Tammuz, who, from the epithet "Adon," "Lord," was called by the Greeks "Adonis." See **TAMMUZ** and **ÆSHMA**.

BIBLIOGRAPHY: Baethgen, *Beiträge zur Sem. Religionsgesch.* pp. 44 et seq.
J. JR.

G. A. B.

ASHMURAH: A special term (compare "a watch in the night," Ps. xc. 4) in the synagogal rite of Avignon, denoting the early morning service on Hoshana Rabbah, the seventh day of the Feast of Tabernacles.

BIBLIOGRAPHY: Zunz, *Ritus der Synagoge von Avignon*, in *Allg. Zeit. des Jud.* 1839, p. 118.

A.

D.

ASHPENAZ: Chief of the eunuchs of Nebuchadnezzar (Dan. i. 3).

J. JR.

G. B. L.

ASHRE (YOSHEBE BETEKA): The opening words of Ps. lxxxiv. 5 [4]: "Blessed are they who dwell in thy house: they will be still praising thee. [In A. V.] Selah." This verse, interpreted by Joshua ben Levy to signify that those who sit pondering on the greatness of God before offering their prayer in the house of God are the really "blessed ones" (Ber. 32b), is, together with (the closing words of Ps. cxliv. 15) "Ashre ha-'Am," "Happy the people to whom this is allotted [A. V., "that is in such a case"], happy the people whose God is the Lord," recited three times a day, twice in the morning and once in the afternoon prayer before Ps. cxlv., concerning which it is said: "Whosoever recites Psalm cxlv. three times a day may feel certain of having a portion in the life to come" (Ber. 4b). The three Ashre or beatitudes in the two introductory verses—some added also the Ashre of Ps. cxix. 1, and more verses beginning with Ashre (see Tosafot Ber. 32b, and Beer, prayer-book "Abodath Yisrael," p. 68, note; Zunz, "Ritus," 59)—were selected to express the idea of being thrice blessed by the recitation of a Psalm containing so fervent a praise of God before offering prayer as does the one hundred and forty-fifth Psalm. See Tanya ii. in the name of Rashi.

K.

ASHRE (אֶשְׁרֵי): The initial word of the verses Ps. lxxxiv. 5 [A. V. 4] and cxliv. 15, which verses are always prefixed to Ps. cxlv. in its recital in the synagogal service. In the northern liturgies these opening verses are associated with a chant transferred direct from the Sabbath cantillation (where it forms the coda, or concluding strain, of each reading in the lesson) as illustrated below:

A.

F. L. C.

ASHRE

Con moto.

Ash-re yo-she-be... be-te-ka, 'od ye-ha-la-lu-ka: se-lah!
How hap-py the dwellers in Thy tem-ple, for for-ev-er they may praise Thee!

tion at Sidon and Carthage with Baal and Ashtarte, his importance where worshiped, and the fact that in many proper names, especially in Cyprus, he is designated "Adonis" (compare "C. I. S." 10, 42, and 44), indicate that Ashmun may have been a local name

ASHRE HA-'AM (אֶשְׁרֵי הָעָם): Ps. lxxxix. 16, prefixed to "ASHRE" on the Day of Memorial, or New-Year, immediately after the sounding of the Shofar. It is then associated in Ashkenazic congregations with a beautiful and typical melody, of

medieval origin, in the fourth (Hypophrygian) mode of the Gregorian plain-song, ranging from the fourth degree below the mediant to the fifth above. This melody is now one of the "representative themes" (see MUSIC, SYNAGOGAL) of the penitential season; being heard as an anticipatory announcement in the chanting of the Selihot which precede it, and again in the Confession of Faith (SHEMA'), which closes it at the end of the Day of Atonement. It affords one of the best examples of that characteristically Oriental cadence, descending the interval of a fourth on to the final note, which so frequently closes with their own peculiar flavor many of the older medieval chants in the German and Polish tradition.

A.

F. L. C.

ASHRE HA-'AM.

Andante con moto.

Ash - re..... ha - 'am..... yo - de - 'e..... te - ru -
How hap - py the peo - ple that..... know the joy - ful

ah;.... A - do - nai... be - or pa - ne - - ka ye - hal - le - kun.
sound, O Lord, in the light of Thy coun - te - nance they shall ev - er walk.

Ash - re..... yo - she - be..... be - - - te - ka:
How hap - - - py they that dwell..... in Thy house:

od..... ye hal - - la - lu - ka. Se - - lah.
they shall aye..... be prais - - ing Thee.... Se - - lah.

ASHTAROTH: A city east of the Jordan on the table-land of Gilead. It was the capital of the kingdom of Og, king of Bashan (Josh. ix. 10), though it would seem from other passages (Deut. i. 4; Josh. xii. 4, xiii. 12 and 31) that Edrei shared that honor. The two cities seem to have constituted his kingdom. Afterward Ashtaroth was one of the Levitical cities (I Chron. vi. 56 [A. V. 71]). Its name appears in the Old Testament as a plural, but it was no doubt originally simply "Ashtart," derived from the old Semitic goddess, whose temple it no doubt contained. The relation of Ashtaroth to ASHTEROTH KARNAIM is obscure. Eusebius ("Onomastica," ed. Lagarde, ccix. 61, ccxiii. 39) gives two trans-Jordanic places called Ashtart. Buhl ("Geographie," pp. 248 *et seq.*) holds that there were two places, and identifies Tell-Ashtereh with Ashtaroth, and El-Muzerib with Ashtoreth Karnaim. Similarly, G. A. Smith in 1895 ("Historical Geography," map) identified Ashtaroth with Tell-Ashtereh, and Ashteroth Karnaim with Tell-Ashary, but has since found reason to discard this view.

It seems probable that there was in the Old Tes-

tament period only one city, known variously as "Ashtaroth," "Ashteroth Karnaim," and "Karnaim," and that the statement of Eusebius is due to the interchange which some of the names of the region underwent in the later time. This conclusion seems justified from the fact that the sources which are really old (the inscription of Thothmes III. [W. Max Müller, "Asien und Europa," p. 162], and El-Amarna letters; compare Schrader, "K. B." v. (see p. 206) Nos. 142, 237; and Sayce, "Patriarchal Palestine," pp. 133, 153) mention but one place, and that the Biblical material is all of such a nature as to make the supposition of two places unnecessary. The question can not be actually determined till the sites are explored.

BIBLIOGRAPHY: Schumacher, *Across the Jordan*, pp. 121-147; Merrill, *East of Jordan*, 229 *et seq.*; and the bibliography under ASHTORETH.

J. JR.

G. A. B.

ASHTEROTH KARNAIM (עֲשָׁתֶּרֶת קַרְנַיִם): A town east of the Jordan (Gen. xiv. 5; "Onomastica," ed. Lagarde, 209, 61, 213, 39); called simply "Karnaim" in Amos vi. 13 (so Wellhausen, Nowack, and G. A. Smith, *ad loc.*), in I Macc. v. 43, and II Macc. xii. 21, 26. The first element in the name was derived from the goddess Ashtart, whose temple was situated in the town (II Macc. xii. 26). The last part of the name has been variously explained. Stade ("Zeitschrift," vi. 323) understands "the horned Astarte" to be a moon goddess, the horns referring to the crescent of the moon; Barton in 1894 ("Hebraica," x. 40) explained it as an Ashtart represented by some horned animal, a cow, bull, or ram; Moore ("Jour. Bibl. Lit." xvi. 155), on the basis of Baal-Karnaim, whose temple near Carthage was on a mountain formed by two peaks separated by a gorge, interprets the name as "the goddess of the two-peaked mountain." This last is the probable solution.

The town was very old. It is mentioned by Thothmes III. (thirteenth century B.C.; compare W. Max Müller, "Asien und Europa," p. 162) and in the El-Amarna tablets (fourteenth century B.C.; compare Schrader, "K. B." v., Nos. 142, 237; Sayce, "Patriarchal Palestine," pp. 133, 153). It has been identified by Dillmann (on Gen. xiv. 5) with the mound of Tell Ashtereh; by G. A. Smith ("Hist. Geog." map) with Tell Ashary; and by Buhl ("Geog." pp. 248 *et seq.*), whom Gunkel (on Gen. xiv. 5) follows, with El-Muzérib (see also Buhl, "Zur Topographie des Ostjordanlandes," pp. 13 *et seq.*; "Zeit. Deutsch. Paläst. Ver." vols. xiii., xv.). The real site can not be determined until some of these mounds are excavated. See **ASHTAROTH**.

J. JR.

G. A. B.

ASHTORETH: The name given in the Old Testament to the old Semitic mother-goddess, called in Phenicia, Ashtarte; in Babylonia, Ishtar; and in Arabia, Athtar. (For her worship among the Hebrews, see **ASTARTE**.) Ashtoreth is derived from Ashtart by a distortion after the analogy of "Bosheth" (compare Jastrow, "Jour. Biblical Literature" xiii. 28, note).

Ashtarte was the chief goddess of the Sidonians, among whom she was worshiped as an independent divinity, and also under the name

The Goddess in Phenicia. Ashtarte of the name of Baal, as a counterpart of Baal (compare "C. I. S." i. 3 and "Hebraica," x. 33). A fragment quoted in Philo Biblos connects the worship of Ashtarte with Tyre (compare also Josephus, "Ant." viii. 5, § 3; "Contra Ap." i. 18, who quotes Menander), while Lucian ("De Syria Dea," §§ 6-9) describes in some detail her worship at Gebal (Byblos), in which the wailing for TAMMIZ was a prominent feature. As a part of this ritual, women were obliged to sacrifice either their hair or their chastity. A shrine of this goddess was found also in the city of Askalon in Philistia (Herodotus, i. 105), in which the armor was hung after the battle of Gilboa (I Sam. xxxi. 10).

The Phenician colonies carried the worship of Ashtoreth into the Mediterranean. In Cyprus she had important temples at Citium and Paphos, and left a deep impression

In Phenician Colonies. on its civilization (compare "Heb." x. 42-46 and "Jour. of Hellenic Studies," 1888, pp. 175-206). It also left its impress in Malta and Sicily ("Heb." x. 46-49). From Cyprus her cult found its way to Corinth and other parts of Greece, where it corrupted the simple purity of the old Greek family life (compare Farnell's "Cults of the Greek States," xxi.-xxiii.). From Sicily it made its way to some extent into Italy.

In North Africa, Ashtoreth was known as Tanith (see Barton, "Semitic Origins," p. 253, note 6), to which is frequently attached the epithet "Face of Baal," showing that she was often regarded as subordinate to that god. She was also called Dido (Love), and was, as Augustine says ("De Civitate Dei," ii. 4), worshiped with obscene rites (compare "Heb." x. 48-53).

In Babylonia and Assyria she was worshiped as

Ishtar at several different shrines, in each of which the goddess possessed slightly varying characteristics. Erech was one of the oldest and

In Babylonia. most important of these shrines, where she was called also Nanā, and generally appears as the goddess of sexual love and of fertility.

At Agade she was worshiped as the spouse of Shamash ("Heb." x. 24-26), and at Babylon as that of Marduk. At the latter shrine, where she was called Zarpanit, she was the goddess of fertility for both plants and animals. According to Herodotus (i. 199), every Babylonian woman once in her life was compelled to offer her person at Zarpanit's shrine (compare "Heb." x. 15-23).

From Babylonia, emigrants carried her worship to Assyria, as represented in the Assyrian inscriptions. In Assyria, at Nineveh, and Assur she was regarded as the spouse of Assur and the mother of gods and men. With the god Assur she was supreme, although other gods were worshiped. Another shrine of hers of high antiquity was at Arbela. From the reign of Sennacherib onward the Ishtar of Arbela is regarded as distinct from the other Ishtars. She had no spouse, was mother, and a goddess of war. Probably her worship there had never been united with that of a male deity (compare "Heb." ix. 131-155).

In Arabia she was known as Athtar, and in southern Arabia at least was changed into a masculine deity. An interesting inscription ("Jour. Asiat." 8 ser., ii. 256 *et seq.*) exhibits this transition in

In Arabia. process (compare "Heb." x. 204). As a goddess Athtar was a mother, and was bifurcated (rather than transformed) into a masculine and feminine deity, the father and the mother of mankind (compare Mordtmann, "Himyaritische Inschriften und Alterthümer," No. 869). The father was known as Athtar, or by such epithets as "Ilmaqabahu," "Talab Riyam," etc.; the mother, as Shams (compare Barton, "Semitic Origins," pp. 129 *et seq.*).

As a god, Athtar was the god of fertility. From southern Arabia his worship was transferred to Abyssinia, where he was known as Astar, and where many features of his worship still survive

In Abyssinia. in the rites of the Abyssinian church (compare "Epigraphische Denkmäler aus Abessinien"; Bent, "Sacred City of the Ethiopians"; and Glaser, "Die Abessinier in Arabien und Africa").

In northern Arabia the name Athtar does not appear; but there are two goddesses, Al-Uzza and Al-Lat, who are shown elsewhere as goddesses of fertility scarcely disguised under these epithets (compare "Heb." x. 58-66). Al-Uzza was worshiped especially at Nakhla and Mecca, and Al-Lat at Taif and by the Nabateans (compare "C. I. S." ii. Nos. 170, 182, 183). She is mentioned by Herodotus, iii. 8.

This cult thus presents an underlying unity throughout the Semitic world, with many local differences. Various animals were sacred to this deity in different places, while she was frequently pictured in their form. Thus, at Eryx she was thought to assume the form of a dove, and of a dove and a gazelle at Mecca. At Arbela she was conceived by

Assurbanipal as a warrior, behung with bow and quiver ("Hebraica," ix. 162); while Zidonian coins picture her standing on the prow of a galley and pointing forward as though guiding the vessel on its way. Other local circumstances gave her many other forms. Thus, in Sabaea she was identified with the sun and the morning star; at Mecca and in Assyria, with Venus; and at Zidon, with the moon.

Schrader ("C. I. O. T." 2d ed.), Sayce ("Hibbert Lect." 252), and Driver (Hastings' "Dict. of the Bible") hold to the non-Semitic origin of this cult. Paul Haupt ("Z. D. M. G." 34, 758 *et seq.*), Zimmern ("Bab. Buss." 38), Friedrich Delitzsch ("Assyrian Grammar," p. 181), Moore ("Encyc. Bib."), G. Hoffmann ("Ueber Einige Phönizische Inschriften," 22n), and Barton ("Heb." x. 69 *et seq.*) have argued on the other side. It is hardly possible that the most universally worshiped of Semitic divinities should have been of non-Semitic origin. It appears plausible to assume that the goddess originated in Arabia in primitive Semitic times in connection with the culture of the date-palm, and that, as the Semites migrated, she was transplanted to the different countries (compare Barton, "Semitic Origins," ch. iii.-v.). See ASTARTE.

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ASHTUMKAR, REUBEN DHONDJI: Beni-Israel, soldier; born near Bombay, India, about 1820; He entered military service in the Eighth Regiment native infantry on March 5, 1839. He participated in the pursuit of the rebel army under Tantia Toppe in Gujarat, 1857-58. He was present at the engagement of Hykullze, and served with a field force against the Niakara Bheels in the Rewa Kanta district in 1857-58. He served in the Sind campaign in 1842, including the march to Kandahar. He was also in Abyssinia. Ashtumkar was appointed jemidar Jan. 1, 1856; subedar on June 7, 1858; and was raised to the rank of subedar-major Jan. 1, 1870. He was decorated with the Order of British India of the second class, with the title of bahadur on Oct. 27, 1872, and the same Order of the first class with the title of sirdar bahadur from Jan. 1, 1877.

J.

J. HY.

ASHURA (the "tenth" day): A fast-day among the Mohammedans, observed on the tenth day of the month Muharram, and derived from the Jewish Day of Atonement, celebrated on the tenth of Tishri (Lev. xvi. 29, xxiii. 27). The name is an Aramaic form of the Hebrew word "Asor" (the tenth), still to be found in a liturgical poem for the Day of Atonement (אֲשׁוּרָה עֲשׂוּרָה לַכֹּפָר תָּמָה, M. Sachs, "Festgebete der Israeliten," 4th ed., pt. iv. 88).

Mohammedan tradition is a unit on the assertion that the Prophet knew nothing of the Atonement Day until he came to Medina in 622. "When Mohammed came to Medina, he saw that the Jews fasted upon the day Ashura. Said he, 'What is this?'

They answered, 'It is an "excellent day," the day on which God saved Israel from their enemy, whereupon Moses fasted.' Said he, 'I have a nearer claim to Moses than you have'; then he fasted and commanded others to fast also" (Bukhari, ed. Krehl, i. 497).

Mohammed fixed upon the tenth of Muharram as the Ashura day. This leaning toward the Jews was evidently displeasing to some of the followers of the Prophet. "They said, 'O Prophet, it is a day celebrated by Jews and Christians' (the last two words are a senseless addition of later times). He answered, 'Then, let us celebrate it on the ninth, in order to distinguish ourselves from the Jews'; but the next year at this time the Prophet was already dead." Some say that, in order to distinguish it from the Jewish fast, Mohammed said, "Fast on the ninth and the tenth"; according to others, "Fast on Ashura, but fast also on the day before and the day after." Another tradition is that he **Conflicting** did not want it celebrated in as joyous **Traditions.** a manner as did the Jews, who were accustomed to deck out their wives with their finest jewelry and dresses.

But there were those who, according to the commentators to the Koran (sura ii. 46), connected the original celebration of Ashura with Noah, who was said to have landed on Mt. Judi on the tenth of Muharram and, out of thankfulness, to have fasted on that day (Baidawi, Comm. on Koran, i. 435; Zamahshari, "Al-Kashshaf," i. 614). Still others, according to traditions gathered by Al-Biruni, said that on this day God took compassion on Adam; Jesus was born; Moses was saved from Pharaoh; and Abraham from the fire of Nebuchadnezzar; Jacob regained his eyesight; Joseph was drawn out of the ditch; Solomon was invested with the royal power; the punishment was taken away from the people of Jonah; Job was freed from his plagues; the prayer of Zacharias was granted, and John was born to him (Al-Biruni, "Al-Athar al-Bakiyyah," ed. Sachau, p. 326).

When Mohammed, at a later period, turned away from the Jews and instituted the Ramadan fast as a counterpart of the Christian Lent, the Ashura became a non-obligatory fast-day. As such it is still celebrated in Mohammedan countries, **Becomes** and is called "The Little Fast." In **non-** Egypt the "blessed storax" is sold on **Obligatory.** the streets, and the venders cry, "A New Year and a blessed Ashura!" It is the season for giving alms; and the belief is that "Upon him who gives plenty to his household on the day of Ashura, God will bestow plenty throughout the remainder of the year." The day is held in especial honor by the Shiites as the anniversary of the battle of Kerbelah (680), on which day the proto-martyr Al-Husain was killed, and the moon shone for seventy-two hours (Browne, "New History of the Bab," 1893, p. 195).

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Gedger, *Was hat Mohammed aus dem Judenthume Aufgenommen?* p. 38; Hirschfeld, *Beiträge zur Erklärung des Korān*, p. 77; Sprenger, *Das Leben Mohammeds*, iii. 55; Grünke, *Mohammed*, i. 55; Pautz, *Mohammed's Lehre von der Offenbarung*, p. 131; and especially Goldziher, in *Revue Etudes Juives*, xxviii. 82 *et seq.* For the modern celebration, see Lane, *Modern Egyptians*, i. 343, ii. 195 *et seq.*

K.

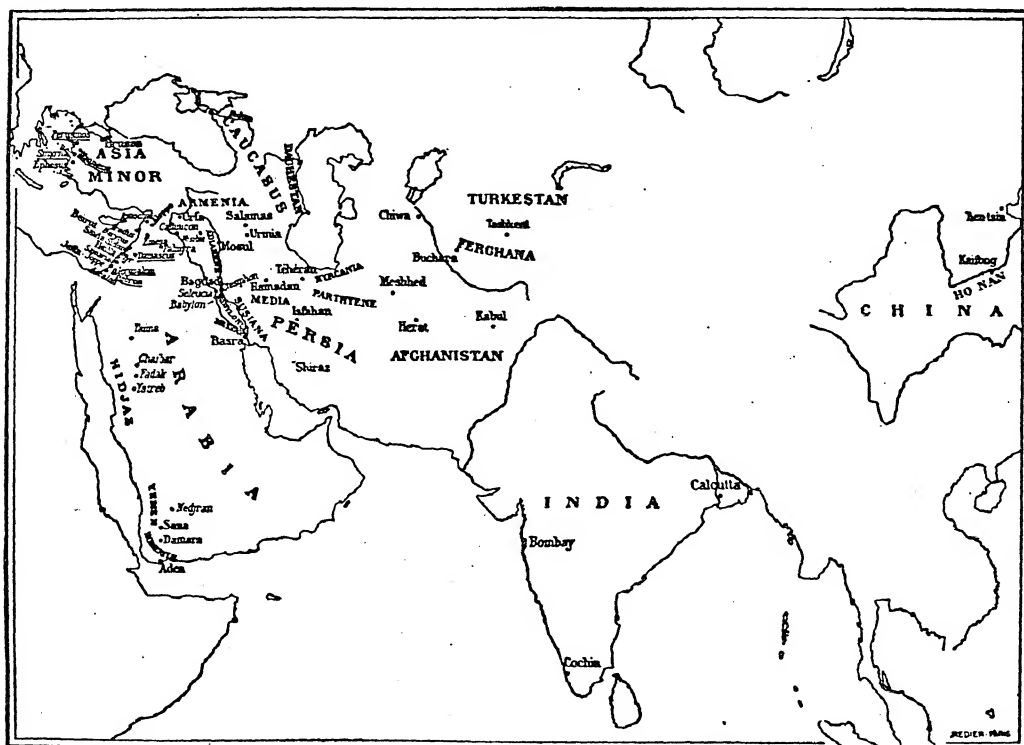
G.

ASHYAN: The name of several Palestinian amoraim and of one, probably Babylonian, amora.

1. Ashyan, "the Carpenter (Naggara)," of the third century, who handed down certain utterances of Johanan (Yer. 'Ab. Zarah iii. 42b; Gen. R. lxxxii. 5, in which latter passage the name has been corrupted) 2. Amora in the fourth century, belonged to Aha's circle, and handed down utterances of

The earliest record that makes mention of the Hebrew people—the triumphal stele of Pharaoh Menephtah, of about the middle of the thirteenth century B.C.—shows Israel installed in some district of southern Syria, which can not now be precisely located, among peoples and cities of varying importance—Hittites, Canaan, Gezer, Askelon, Yenu'am. Three centuries later,

The Jews in Palestine. Shishak, Israel reappears among the conquered. Momentous events had occurred in the meantime, of which only the Biblical books give an account. Palestine had been conquered by the various tribes; a relatively powerful kingdom having Jerusalem for its capital had been



CITIES OF ASIA SHOWING DISTRIBUTION OF THE JEWS.

(Drawn especially for "The Jewish Encyclopedia.")

Jonah (Yer. Ter. i. 41a; Yer. Yoma viii. 45b). 3. Ashyan bar Jakim, of the end of the third century, who belonged to Assi's circle (Yer. Yeb. xi. 12a) and is perhaps identical with the Ashyan named in Ber. 14a, as the father of R. Isaac. 4. Ashyan b. Nidbak, probably of Babylonian origin, whose father-in-law, Yeba, transmitted an utterance of Rab (B. B. 22b), and who himself repeated another of Rab's teachings (Yer. 29a, according to the better reading, Rabbina-wicz, "Dikduke Soferim," *ad loc.*, note 60, while Zeira taught in his name (Yer. Meg. i. 71c, where Nidbah stands for Nidbak).

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J. SR.

W. B.

ASIA: The largest continent, and the most ancient seat of civilization, constituting the greater part of the Eastern hemisphere.

established; and, during the very lifetime of Shishak, the rupture of the union that had existed but a short time under David and Solomon, and the separation of the kingdoms of Judah and Israel, had occurred. Menaced in turn by the Canaanites and the Arameans of Syria, by Egypt, and, above all, by the powerful Semites of the valleys of the Tigris and the Euphrates, the two states successively disappeared—the northern one in 722 B.C., under the attacks of the Assyrians; the southern, 135 years later, under those of the Babylonians.

Sargon transported 27,000 inhabitants of Samaria to the Balikh and the Khabur, and to the frontiers of Media. Nebuchadnezzar carried off from Jerusalem some 20,000 Jews who in the land of exile awaited the fall of the second Chaldean empire. During the reign of the first king of the dynasty of

the Achæmenidæ, a small select number of poor, fervent Jews were allowed to reenter Palestine,

where they organized a community with the restored Temple as a center. **Exile and Res-toration.** Under the guidance of a hierarchy of high priests the people enjoyed wide internal liberty; but, disturbed at the

outset by religious reform, they did not always bear Persian domination with patience, and, about 350, Artaxerxes Ochus deported a group of Jews that had revolted to Hyrcania.

The Macedonian conquest (332 B.C.) put an end to the empire founded by Cyrus. In the partition that followed the death of Alexander, Palestine fell to the share of the Ptolemies, who retained it during the third century. Clever politicians, they knew how to deal with national

sentiment and to render Greek civilization accessible to a sensitive people. **Greek and Roman Domination.** The Seleucidæ, succeeding the Ptolemies in 198 B.C., desired to hasten the

work of Hellenization. Antiochus Epiphanes, by his fanaticism, provoked the revolt of the Maccabees, whose success was the triumph of the cause of independence after more than four centuries of subjection.

This independence, however, lasted but a short while. From 63 B.C. the intestine quarrels of the Hasmonæans, who had become kings, placed the little state at the mercy of the Romans. Pompey entered Jerusalem, and Gabinius placed Judea under tribute. However, a century had to pass before definite annexation could take place. Rather than administer the ungovernable and stricken country directly, the Romans handed it over to the Idumean Herod and his descendants.

In the course of this last period Judaism had overstepped the limits of its ancient centers and had spread over the whole of western Asia.

Western Asia. During the first century of the common era it not only kept the positions in the region of the Euphrates, which, apparently, it had not ceased to possess since the exile, but also scattered thence in all directions. To the south it reached Mesene; and around Nehardea, during the reign of Tiberius or thereabouts, Jewish influence had been strong enough to permit the maintenance for some thirty years of the open revolt of Anilai and Asinai against the Parthian king. To the north, with Nisibis as its capital, Judaism conquered Adiabene through the conversion of the royal house. In the extreme north it penetrated Armenia; to the east, Media. It is singular that from Mesopotamia, under Antiochus the Great (200 B.C.), went forth the first Jewish colony having Asia Minor as its destination. The colony must have been followed by a number of emigrants, who formed flourishing communities in nearly every important city of the country.

Northern Syria, too, was invaded by numerous Jewish colonies, especially at Damascus and Antioch; and the petty dynasties of Emesa and Cilicia were influenced by Judaism. In the epoch of the Mishnah, Jews existed among the nomad Arabs; a little later, through immigration and especially through conversion, the Jewish religion penetrated into the center and to the south of the Arabian penin-

sula. When in the course of the early centuries of the common era these movements were completed, Asiatic Judaism embraced a domain that has not since been exceeded to any extent.

In contrast with this expansion was the simultaneous disappearance of the centers of Jewish national and religious life—Jerusalem and the Temple. When the Romans decided to place Judea under the direct jurisdiction of the empire, incompatibility between suzerain and subject induced the formidable revolt (67–70) that was terminated by the systematic destruction of the capital, followed by the edict forbidding Jews to return thither, and by the establishment in the country of Greek and Roman colonies, which were destined to destroy all possibility of reconstruction. Despite these precautions, there occurred under Hadrian (131–135) the sanguinary revolt of Bar Kokba. Depopulated and politically enslaved, Judea played a smaller and smaller rôle in the destiny of Judaism.

The religious center—rather than the national—gradually shifted its location. The schools first placed at Jabneh (Jamnia), south of Joppa (Jaffa), were afterward removed to Galilee; that is, to Usha, Sepharies, Shefar'am, and especially to Tiberias; and in these schools the Talmud known as the Jerusalem Talmud was elaborated during

Epoch of the third and fourth centuries. The triumph of Christianity must have been fatal to Galilean Judaism, that, with the suppression of the patriarchate (about 425), lost the autonomy which it had preserved till then.

The communities beyond the Euphrates gained in importance what Palestine lost. The foundation of the Academy of Sura (219) nearly coincides with the advent in Mesopotamia and Iran of a new dynasty, that of the Sassanids. At first hostile, this dynasty became quite tolerant toward Judaism, which gained adherents even in the royal house. Then rivals of the Academy of Sura sprang up and flourished—the schools of Nehardea, Pumbedita, and Mahuza; and from them proceeded the Babylonian Talmud. In the sixth century the Jews on both sides of the Euphrates were persecuted; but a new religion, arising in central Arabia, was destined to deprive Byzantines and Sassanids of domination in western Asia (see ACADEMIES IN BABYLONIA, ACADEMIES IN PALESTINE).

A Jewish population of real importance had been established in the Arabian peninsula. Proselytism, rather than immigration, had introduced Judaism into the tribes of northern Hijaz, about

Arabia. Taima, Khaibar, Fadak, and Yathrib (now Medina), and those speaking the Sabeian language and inhabiting the present Yemen. Among the last-mentioned, according to a somewhat doubtful tradition, Judaism, under the Himyaritic king Du Nuwas, obtained political supremacy.

In his early discourses Mohammed made advances to the Jews of Hijaz, whose religion had furnished him with the essential elements of the one he himself founded. But he experienced a repulse, which explains the hostility displayed by him toward the Jews after the battle of Badr, and which was

destined to have far-reaching consequences. As soon as he became victor, Mohammed expelled from Hijaz the greater number of his adversaries (who went to Syria); issued severe decrees against Jews and Christians; declared war without quarter upon those refusing to submit to Islam; and

Under Mo- ordered a special tax, the "jizyah," to
ammedan be imposed on the vanquished. The
Rule. inferior position of the Jews resulting from these acts was not regulated till

later. To one of the immediate successors of Mohammed, the calif Omar, is generally ascribed the decree ("kanun")—unfavorable to the Jews—that precisely defined their status (see MOHAMMED OMAR, RESCRIPT OF). The decree is probably of later date. It must be remembered that Islam assured the Jews a "guarantee" ("dhimma"), conferring the right of free worship.

In general, the Moslem conquest of Syria, Mesopotamia, and Iran was at first advantageous to Judaism. The prohibition against residence in Jerusalem was maintained but a short time. At Bagdad, under the Abbassid califs, who, with rare exception, were not fanatical, the Jewish communities, full of vitality, enjoyed real prosperity. Though troubled by internal religious dissensions that originated and developed out of Karaism in the seventh and eighth centuries; by personal and local dissensions, such as those which in 940 led to the suppression of the exilarchate; by Messianic preachings in Syria in 727, and, four centuries later, by David Alroy in northern Persia: yet Asiatic Judaism threw out one last gleam in the epoch of the final efflorescence of the schools at Sura and Pumbedita under the geonim Saadia, Sherira, and Hai. Unlike Islam, the Christianity of this period instigated violent persecutions. In the eighth and ninth centuries the Byzantine emperors forced conversion upon the Jews of Asia Minor; and in 1099 the Crusaders, on entering Jerusalem, massacred the Jewish population.

From the domains under Abbassid rule various migrations carried Judaism to the confines of Asia. A community in India, the BENI-ISRAEL at Bombay,

was founded by David Rabban, who
India. left Bagdad in 900. Another group, distinct from this one, exists at Bombay and at Cochin. It is divided into blacks and whites, the blacks being the offspring of intermarriage. Despite their assertions to the contrary, these communities do not seem to have been of much earlier date than the Beni-Israel.

According to a tradition, the Jews in China emigrated from Palestine, after the fall of the Temple, during the reign of Ming-tse (70-75); but this is highly improbable. Other sources of information more reliable but not altogether trustworthy state

that in 879 there were Jews at Han-
China. kow, a village no longer to be located with certainty, but probably on the Yang-tse-Kiang. But it is only in the time of the Song dynasty (960-1126) that Jews, coming from India, brought to the Chinese court as a tribute tissues from the western seas. It is to be noted that the Jews (the first whose arrival in China is historically established) came by sea and not by land.

From Benjamin of Tudela and Pethahiah of Re-

gensburg it is evident that a part of the Caucasus had been conquered by Judaism toward the end of the twelfth century. The Persian origin of the colonies is attested not only

The
Caucasus. by local tradition, but by the Persian dialect preserved to the present day among Jewish mountaineers in the Caucasus.

The closing of the academies at Sura and Pumbedita (1040), nearly coincident with the end of the temporal power of the Abbassids, marks the point at which Asia ceased to be an intellectual and national center of Judaism. Among the Arabs began oppressive and restrictive legislation, summed up in the so-called "kanun" of Omar. In all countries in which Arabic or Persian was spoken, Jews led an obscure, dependent, and humiliating existence. It

is of little significance that, at the end
End of of the thirteenth century, a Jewish
the Middle physician became prime minister to
Ages. the khan Argun, sovereign of Persia and Irak, inasmuch as the khan was

a Mongol, a stranger to the ideas controlling Islam. The establishment of Ottoman supremacy, however, in regions where the central authority was effective, induced notable improvement in the situation of the Jews: its first result, after the conquest of Asia Minor by the Byzantines, was the permission of the free reconstitution of the ancient communities.

This humane and tolerant policy displayed itself most brightly at the time when the expulsion of the Jews from Spain brought to the Orient large numbers of refugees, of whom Asiatic Turkey received her share. In the course of the sixteenth

century many communities, with the
Modern help of this fresh element, regained
Times. some of their old importance, as at Smyrna, Manissa, and other cities in Asia Minor; at Damascus, Safed, Tiberias, and Jerusalem, in Syria and in Palestine.

Later arrivals from Europe modified further the physiognomy of Judaism in some of these cities. In the eighteenth century began a constant immigration of Jews—especially from Poland—speaking Judeo-German, who superimposed Ashkenazic on Sephardic communities, and in time became numerically preponderant in Jerusalem, Hebron, and Safed. A last wave from the same source, in the latter half of the nineteenth century, brought to the coast plains of Palestine and to parts of Galilee, Russian, Rumanian, Galician, even Bulgarian, immigrants, who created the villages of Rishon le-Zion, Zikron Ya'akov, and Rosh Pinah.

Formed of diverse elements—some native; others, the minority, of European origin, and subject to the historic influences of their respective countries—Asiatic Judaism presents a wide variety of aspects.

The communities of Yemen, of northern Syria, and of the valleys of the Tigris and the Euphrates employ Arabic as the vulgar tongue. In Kurdistan and around the lakes of Van and Urmiah a Neo-Aramaic dialect is preserved, spoken especially at Zakho, Urmiah, Salamas, and Bash-Kala. It is a valuable relic of the dialects peculiar to the populations prior to the Arabian conquest. In Asia Minor the chief language is Leditino, or Judeo-Spanish, which in Palestine is employed along with Judeo-

German and Arabic. Persian is the language of the Jews not only in Persia proper, but in a part of

Turkestan and in the Caucasus, with the exception of a small Georgian group which uses Kartvelian. In these countries the knowledge of Hebrew has persisted up to the present time—chiefly in Yemen and Palestine, where in certain places it bids fair to become a living language. The case is quite different in farther Asia. In India, Mahratti is the language of the ritual; in China, about the middle of the century, no one knew how to read the Bible, and the name "Israel" was corrupted to "Yeseloni."

Owing to the absence or the scarcity of precise statistics on the subject, it is impossible to give definite information concerning the different groups of Jews in Asia. The figures in the following table are approximately correct:

Jews in Asia.

Asia Minor.....	65,000	
Syria and Palestine.....	90,000	
Mesopotamia, Irak.....	70,000	
Arabia.....	60,000	
Total in Asiatic Turkey.....		285,000
Caucasus (1897).....	58,471	
Siberia (1897).....	34,477	
Forghana.....	8,300	
Bokhara.....	9,000	
Khiva.....	2,000	
Total in Asiatic Russia.....		112,248
Aden.....	2,800	
British India.....	14,400	
Total in British possessions in Asia.....		17,200
Afghanistan.....	2,000	
Persia.....	25,000	
China.....	1,000	
Other countries.....	500	
		28,500
Total Jewish population in Asia.....		442,948

The descendants of European immigrants are divided into Ashkenazim and Sephardim. Alongside of these in Palestine are the remnants of the sect of the Samaritans (in Nablus), and some Karaites (in Jerusalem). In eastern Asia the form of worship and the beliefs have been influenced by neighboring religions. In India this influence is notable among black Jews; and among the Jews of China religious sentiment has become obliterated to the extent that a member of the Jewish community has been known to exercise the functions of a Buddhist priest.

As the greater part of Asia is under the rule of European powers, the political status of the majority of Jews is regulated by the general laws of Russia, Turkey, and Great Britain. In Siberia, Transcaucasia, and Turkestan the government of Jews of European origin must be distinguished from that of native Jews. The former are controlled by the restrictive measures in force in the country of their origin; the latter, under Russian rule, have obtained the benefits of a regular government and of protection from Mussulman fanaticism, and have even, to a large extent—especially in the Caucasus—

been associated with the local administration. Since 1892, however, their situation has trended toward that of their European coreligionists. In Asiatic Turkey the reforms called "tanzimat" have gradually effaced the differences that law and ancient usage had established between Jew and Mussulman; and the constitution of 1876, by proclaiming that all subjects of the empire are without distinction called Osmanlis, abrogated the stipulations of the decree of Omar. Moreover, in the course of recent centuries, the Porte has frequently taken Jews into its service; and some of them had attained to high offices. It should be added that in regions where the sultan's authority has not been uncontested, as, for example, Yemen and Kurdistan, the condition of the Jews has remained precarious and wretched. In Persia till within the last few years, Jews were subject to many disqualifications, and were compelled to follow sordid, disreputable trades; a series of edicts of the present shah, Muzaffar-ed-din, granted them civil rights (see **AFGHANISTAN**, **ARABIA**, **CHINA**, etc.).

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ASIA MINOR: The western extremity of Asia,

which seems to have been known to the Jews at a relatively early date; for to this region belong the greater number of the sons of Japhet mentioned in the ethnographic lists in Gen. x. Von Gutschmid believes that there was a dispersion of Jews in Asia Minor in the middle of the fourth century B.C.; but it is probable that Jewish colonization did not antedate the Seleucids, though Josephus mentions the existence of relations between Jews and the inhabitants of Pergamus, extending back to the time of Abraham.

Toward the end of the third century, at the time that Greek communities began to be formed in the villages along the coast, Antiochus the Great (223–187 B.C.) installed in the more thinly populated districts of Phrygia 2,000 Jewish families from Mesopotamia (Josephus, "Ant." xii. 3, § 4). The Jews formed military colonies at these places, the principal of which seem to have been Apamea, Laodicea, and Hierapolis. The name *κατοικία* (colony), which Hierapolis retained for four centuries, attests the nature of the settlement.

Before the death of Antiochus, Asia Minor passed forever out of the grasp of the Seleucids. Their successors, the Romans, followed the same

The favorable policy toward the Jews; Roman Occupation. at first protecting them in the various states in which the country remained divided ("Letter of the Roman Senate to the Kings of Pergamus, Cappadocia," etc., 139–138 B.C.); and, later, defending them from the ill will of the Hellenic population among whom they lived, when, after the year 133, these states were successively annexed by Rome. The Greek towns regarded with disfavor the settlement among them of this strange element, which, while claiming to participate in communal life, still adhered to its peculiar customs and organization. Hence, there developed a sentiment of hostility which in the

second half of the first century before the common era provoked at Tralles, Laodicea, Miletus, and Ephesus irritating measures, such as the seizure of moneys collected for the Temple, the prohibition of the exercise of the Jewish religion, and even threats of expulsion. Caesar and Augustus, however, assured to the Jews the rights of sojourn and of free worship; yet it is improbable that in the Greek towns they possessed the right of citizenship and a corresponding share of public honors. On the other hand, they enjoyed freedom from conscription, the exemption from which was conferred on them by Dolabella, proconsul in Asia (43 B.C.). Roman officials seem to have departed from their benevolent policy in only one instance—when, in 62 B.C.,

lenism. At the end of the first century Ptolemaeus of Tlos offered to the Jewish community, as a thank-offering for having raised him to the dignity of archon, a burial-ground, which bore the pagan name of "heroon." This

The Birth of Hellenism. was in conformity with the practise known as the "honorarium decurionati" (present of one who has become a decurion), modeled after the political organization of the city. Only the ordinary formulas of Greek epigraphy are seen in the epitaph of Rufina of Smyrna and in the inscription of Tation of Phocaea, who erected a synagogue, in return for which he received a crown of gold from the community. Record exists of the marriage of a Jewess to a Greek at Lystra.



ANCIENT JEWISH COMMUNITIES IN ASIA MINOR.

Modern city-names in Roman type.

(Drawn especially for "The Jewish Encyclopedia.")

L. Valerius Flaccus confiscated at Laodicea, Apamea, Adramyttium, and Pergamus money intended for Jerusalem. He had to answer for the illegal act before the courts.

If the sums seized by Valerius Flaccus really represented the didrachma tax for one year, it might be concluded, according to the calculation of Theodore Reinach, that there were at that time 180,000 Jews in Asia Minor. But this number is possibly ten times too large; for, among nearly 20,000 Greek inscriptions found in Asia Minor, scarcely twenty can be attributed doubtless to Jews.

From the beginning of the common era, popular hatred toward the Jews seemed to diminish, doubtless through their gradual assimilation with Hel-

As Judaism became affected by outside influences, and in turn influenced the surrounding society, various hybrid groups grew up side by side with the relatively orthodox elements. Such were the Judaizing pagans: Julia Severa of Akmonia, benefactress of the synagogue and high priestess of the imperial religion; the Porphyrobaphoi of Hierapolis, who mixed practises of entirely Hellenic origin with the observance of the feasts of Passover and Pentecost; and the Hypsistarians, or Adorers of the Supreme God. The Sabbatists of Cilicia and the followers of Sambathe at Thyatira were also more or less under the influence of Judaism.

Powerful though the effect of the surrounding Hellenism was, the Jewish communities displayed

a remarkable vitality. Even in the third century, the Jewish colonies of Smyrna and Hierapolis preserved a racial feeling sufficiently strong to cause them to call themselves "laos" or "ethnos" (people)

of the Jews. About the same time, the colony of Apamea invoked a particular statute, administered under a law ("nomos").

Strong Racial Feeling of Jews. These groups of Jews, however, seem to have lost all connection with the Jewish centers of Palestine and of Babylonia. The Talmud ignores them completely. According to a doubtful tradition, R. Akiba and R. Meir went to Mazaca in Cappadocia; and, according to the Pesikta, an obscure haggadist, Nahum, preached at Tarsus. M. Jastrow disagrees with Kohut and Neubauer, in identifying the Biblical Ludim with the Lydians. Joseph Halévy has raised strong objections to the identification of Phrygia with Prugita, the wine of which, says the Babylonian Talmud, separates the Ten Tribes from their brethren. Cappadocia seems to have been an exception to the rule, and not to have lost all contact with Talmudic Judaism. Two scholars, Samuel and Judah, are styled "of Cappadocia"; and in an inscription at Jaffa occurs the name of a Cappadocian Jew called Jacob, at a time when members of the Asiatic communities generally bore Greek names.

Christianity at first affected these little Jewish colonies less than one would have expected. The preaching of Paul, himself a Jew of

Advent of Christianity. Tarsus, does not seem to have been very successful, save, possibly, at Iconium. Where defections occurred, they were merely individual cases.

The texts of the third century, cited above, show that the Jewish elements continued, without serious impairment, up to the triumph of the new religion and the establishment of the Christian empire.

Information concerning events later than this epoch is very scarce. The Jews of Asia Minor probably shared the vicissitudes of their coreligionists in Oriental Christendom; undergoing, like them, the changes of an increasingly harsh legislation, and the persecutions of Justinian, Justin, Phocas, and Heraclius. A false tradition makes certain Jews of Syria who had fled to Isauria the instigators of the struggle of Leo II. with the Iconoclasts. It is, however, certain that Leo in 722 forced the entire body of Jews to embrace Christianity. The measure must have been merely nominal in its effects; for in the following century various emperors passed many similar ordinances.

Turkish rule initiated an era of comparative tolerance for the Jewish communities, though they had doubtless become greatly reduced in numbers. In the reign of Sultan Orkhan (1326-1360) a group of

immigrants from Syria reinforced the population of Brusa; and at the end of the fifteenth century and later, the communities of Amasia, Tokat, Magnesia,

In the Middle Ages. Syria, and Smyrna were augmented by a fresh contingent of immigrants, refugees from Spain, whose language soon superseded Greek, which had probably remained from ancient times the language of the old indigenous communities.

The colonies thus formed have passed through the last few centuries without either disturbance or distinction; having lived in accord with the Turks, but at times less harmoniously with the Greek Christians. The only noteworthy incident in modern times was the excitement aroused by SHABBETHAI ZEBI.

Official statistics give the following figures for the Jewish population of Asia Minor, including the Armenian provinces:

JEWISH POPULATION OF ASIA MINOR.

Vilayets of Trebizond, Erzerum, Angora, Seivas, Konia, Diarbekr. and Kastamuni.....	3,170
Vilayet of Van.....	5,000
Vilayet of Brusa.....	3,225
Vilayet of Constantinople (Asiatic dependencies).....	6,670
Vilayet of Smyrna.....	22,516
Sanjik of Imidt.....	2,500
Sanjik of Biga.....	2,988
Total.....	46,069

The Jews form an active, industrious class, following minor trades and handicrafts. The foundation of the agricultural school, "Or Israel," near Smyrna, by the Alliance Israélite Universelle and the Jewish Colonization Society will doubtless cause the migration into the agricultural regions of a number of Jews concentrated in cities. The Alliance

has contributed also to the moral and **Trades and** material improvement of the Jews in **Schools.** the provinces bordering on the Aegean

Sea, by the erection of schools and workshops for apprentices in Smyrna (1878), Dardanelles (1878), Cusumjuk (1879), Brusa (1886), Magnesia (1892), Aidin (1894), Pergamus (1896), Casaba, and Syria (1897).

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G.

I. LY.

ASIEL: 1. Found only in the genealogy of Simeon (I Chron. iv. 35). 2. One of the five skilled writers who wrote the law for Ezra (II Esd. xiv. 24). 3. Ancestor of Tobit (Tobit i. 1, R. V.; A. V. reads "Asael").

J. JR.

G. B. L.

'ASIYAH ("world of making"): The last of the four spiritual worlds of the Cabala—Azilut, Beriah, Yezirah, 'Asiyah—based on the passage in Isa. xliii. 7. According to the "Masclet Azilut," it is the region where the Ofanim rule and where they promote the hearing of prayers, support human endeavor, and combat evil. Their ruler is Sandalphon. According to the system of the later Palestinian Cabala, 'Asiyah is the lowest of the spiritual worlds containing the Ten Heavens and the whole system of mundane Creation. The light of the Sefirot emanates from these Ten Heavens, which are called the "Ten Sefirot of 'Asiyah"; and through them spirituality and piety are imparted to the realm of matter—the seat of the dark and impure powers (Cordovero, "Pardes Rimmonim," chapter אֲרִי' [initials

of Azilut, Beriah, Yezirah, 'Asiyah]). (Vital, "Ez Hayyim," chapter y'28.) Compare AZILUT.

K.

P. B.

ASKANAZY, MAX: German physician; born at Stallupönen, East Prussia, Feb. 24, 1865. He received his education at the gymnasium in Königsberg, Prussia, and at the university in that city, studying medicine at the latter, and graduating in 1890. In the same year he became assistant at the pathological institute of his alma mater, and in 1893 was admitted to the medical faculty of the university as lecturer. Askanazy is the author of several essays on clinical and pathological-anatomical subjects, among which are: "Kasnistisches zur Frage der Alopecia Neurotica," in "Archiv für Dermatologie und Syphilis," 1890, xxii. 523; "Ueber Bothriocephalus-Anaemie und die Prognostische Bedeutung der Megaloblasten im Anämischen Blute," in "Zeitschrift für Klinische Medizin," 1895, xxvii., parts 5 and 6; "Ueber den Wassergehalt des Blutes und Blutserums bei Kreislauftörungen, Nephritiden, Anaemien und Fieber Nebst Vorbemerkungen über die Untersuchungsmethoden und über den Befund unter Physiologischen Verhältnissen," in "Deutsches Archiv für Klinische Medizin," 1897, lix.; "Ueber die Diagnostische Bedeutung der Ausscheidung des Bence-Jones'schen Körpers durch den Urin," *ib.* 1900, lxxviii.

S.

F. T. H.

ASKANAZY, SELLY: German physician; born Sept. 8, 1866, at Stallupönen, East Prussia. He attended the Kneiphof Gymnasium at Königsberg, Prussia, and later the university in that city, graduating as doctor of medicine in 1892. Joining the staff of the university medical hospital as junior assistant in the same year, he became in 1894 first assistant. He held this position until 1899, when he resigned owing to his increasing private practise. In 1897 he was appointed lecturer in the university. Askanazy has contributed several essays to the medical journals on the examination of patients for accident insurance, clinic-diagnostics, etc.

S.

F. T. H.

ASKENAZY, SIMON: Polish historian; born in 1867 at Zawichost, government of Sandomir, Russian Poland; studied at the universities of Warsaw and Göttingen, graduating from the latter with the degree of doctor of philosophy. In 1897 he was appointed lecturer, and in 1902 professor extraordinary on universal history to the University of Lemberg. His principal works are: "Die Letzte Polnische Königswahl," Göttingen; "Studja Historyczno-Krytyczne," Cracow, 2d ed., 1897; "Działalność Ministra Lubieckiego," 1897; and "Ministerjum Wielhorskiego," 1898.

Many of Askenazy's historical treatises were published in the "Biblioteka Warszawska" and in "Kwartalnik Historyczny." They deal mainly with Polish history of the eighteenth and nineteenth centuries.

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H. R.

ASKNAZI, ISAAC LVOVICH: Russian painter; born at Drissa, government of Vitebsk, Jan. 28, 1856. He entered the St. Petersburg Academy

of Fine Arts in 1870 as a day-scholar, and was registered as a student in 1874. In the latter year he was awarded the second silver medal for a sketch, and in 1875 the silver medal for a drawing. In 1877 he received the first silver medal for a sketch, and the second gold medal for a study, "Abraham Expelling Hagar with Her Son Ishmael." Asknazi was awarded in 1879 a silver medal for a sketch, "The Publican and the Pharisee," and the first gold medal for a study, "The Woman Taken in Adultery." "The Publican" represents the Pharisees surrounding Jesus, as pious, God-fearing Jews, each wrapped in a "fallit" and with head-ornaments ("tefillin"). For this work the artist was granted a traveling scholarship for four years to enable him to complete his studies.



Isaac Lvovich Asknazi.

Before his departure from St. Petersburg in May, 1880, Asknazi completed his painting "The Wife of the Marano." This work he left with the academy for exhibition at the Art Exposition in Moscow; but it was first exhibited at the St. Petersburg Academy in 1881, under the changed title "In Prison." The alteration of title was probably due to the

Early Works.

anti-Jewish riots of 1881, at which period the authorities did not consider it politic to bring the martyrdom of a Jewess before the eyes of the public.

In November, 1880, Asknazi, on his way to Italy, visited the galleries and studios of the capitals of Austria and Germany. While in Vienna he began his painting "Maria of Egypt Reflecting upon the Sins of Her Life," and his sketches "John the Baptist in Prison," "John the Baptist's Head on the Charger," and "The Poet Jehuda Halevi," after Heine's well-known poem. Here he profited greatly by the advice of Hans Makart, who admired his talent and took a great interest in his art. In December Asknazi arrived in Rome, where

Influence of Hans Makart.

he began his painting "Moses, the Shepherd of Jethro, in the Desert," which, together with "John the Baptist's Head," he sent in June, 1885, to the St. Petersburg Academy, and for which he was granted the degree of Academician of Arts. Both pictures were exhibited at the exposition of the academy in 1886; the latter picture being purchased by the academy, and "Moses" by the well-known collector and art-patron S. M. Tretiakov, of Moscow. At the same exposition four other paintings by Asknazi were exhibited: "Playing Dice," a picture of two Italian boys; "Snow and Frost," representing a thinly clad and shivering Italian boy; "Head of an Italian Woman," and "A Woman Knitting." All four paintings show the influence of the old Italian masters on Asknazi's work.

In 1886 Asknazi exhibited in St. Petersburg "The Old Shoemaker"; in 1887, "Bad News," a picture of

Jewish life, and the "Portrait of L. P."; and in 1888, "Sabbath Eve," representing a Jewess praying over the Sabbath tapers. This latter painting merits description here. The light of the candles, mingled with the twilight, illuminates the table with its snow-white cloth. The emblematic buds and flowers embossed on the Sabbath lamps are reflected on the shining surface of the stove. The attitude of the woman, clad in her holiday dress; the expression of her face, full of devotion and piety; and every detail of the painting—all suggest the

Influence of Oppenheimer. In this work the influence of Oppenheimer is distinctly noticeable. The picture was exhibited at the Columbian Exposition at Chicago in 1893, and is now (1902) in the St. Louis (Mo.) Museum of Art.

In 1890 Asknazi produced "The Bridegroom Examined by the Rabbi." A young Talmudist is being examined by the rabbi in the presence of the future father-in-law and mother-in-law. He is clad in a long coat, after the old Polish fashion; and two long curls, hanging down from under his cap, encircle his pale face. He seems to be quite certain of success in this examination; yet it is evident that his heart is palpitating, and bashfulness is expressed on his face, he being aware that all his utterances and movements are closely watched by his future relatives, although the joy in their faces is proof of their great satisfaction as the examination nears its end. Asknazi exhibited with this painting "Old Age" and "The Female Friends." In 1891 he painted "Amram and Jochebed, Parents of Moses." In 1892 he exhibited "Asking a Favor," "The Morning Call," and "In Hesitation," and in the following year "A Jewish Wedding." The wedding occurs in a small Polish Russian town. The bridegroom, in a high hat, with a long overcoat, and the bride in a white dress, her head covered with a thin veil, are just coming out from under the canopy, accompanied by groomsmen, bridesmaids, and wedding-guests. The rabbi and the servant of the synagogue turn to the right, all the rest walking in the middle of the street. Preceding them are four Jewish musicians: an old cellist, another old man, evidently the leader

His Jewish Wedding. of the band, playing the cymbal—a large kind of zither—and two young men, one playing the fiddle, the other, a retired soldier, playing the flute.

The "badchan," or merryman, in front is directing the music; while the little sexton drives away the street-boys from the route of the procession. Especially effective are the merry faces of the three women that are dancing in the throng. Other paintings of this same period are: "Youth and Old Age" and "The Last in Church."

In 1897 Asknazi produced "The Cellist," representing a handsome old man with a violoncello between his feet, sitting in the middle of a luxuriously furnished room, and playing from notes lying open on a magnificently carved stand. The strong light thrown on the figure, the richness of the furniture, the graceful face of the attentive old musician, all produce a striking effect. In 1898 Asknazi exhibited: "Boy Preparing His Lesson," "Housewife Grinding Coffee," and "Over the Last Crumbs";

and in 1899, the portraits of the architect A. Hammerschmidt, of Miss P., and of I. Rabbinnovicz, the translator of the Talmud into French.

Asknazi's latest and best work is "Ecclesiastes" or "Kohelet," which was exhibited at the Paris Exposition of 1900. It represents Kohelet ben David, king of Jerusalem, sitting on his throne, lost in the dismal thought, "Vanity of vanities, all is vanity." Kohelet's face expresses complete resignation; he has evidently no solution for the difficult question,

"What profit hath he that worketh in that wherein he laboreth?" Lonely sits the king, long deserted by his children, to whom he had said, "Rejoice, O young man, in thy youth, and let thy heart cheer thee," etc. But two loyal servants from his body-guard and his secretary remain with him, bound to him by genuine affection. They are paying the closest attention to every whisper coming from his mouth. The secretary is writing down on a tablet the utterances of the wise king; and the servants, lying on the floor near the throne and leaning on their elbows, are looking at the king, who relates to them episodes of his life.

Asknazi is considered to be the most devout Jew among the Russo-Jewish painters. While at the Academy of St. Petersburg, he was the only student who was excused by the authorities from working on the Jewish Sabbath and on holidays. Most of his paintings deal with Jewish life and history; and on several occasions the authorities of the academy made him feel their dissatisfaction with his pronounced emphasis of national Judaism.

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II. R.

ASMA: Arab poetess, contemporary with Mohammed; daughter of Marwan; was married to an Arab of the tribe of the Banu Hatmah. After the murder of the Jewish poet Abu 'Afak, who, in spite of his great age, had instigated the members of his tribe against Mohammed, Asma composed some verses condemning the deed. Mohammed despatched 'Umair, the only member of her tribe who had embraced Islam, to punish her; and he assassinated her while asleep, surrounded by her children.

Some Moslem traditionists, in order to excuse the murder, make Asma a Jewess. It is, however, very doubtful that she was one, although Grätz ("Gesch. der Juden," v. 144) accepts this assertion as a fact.

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G.

II. HIR.

ASMAKTA (אסמכתא): A word meaning "support," "reliance" (Ket. 67a); hence it is used to designate a Bible text quoted in support of a rabbinical enactment (Hul. 64b; see Jastrow, "Dict." s.v.).

In civil law Asmakta (surety) is a contract wherein one of the parties promises without consideration to suffer a certain loss, or obligates himself to pay an unconscionable penalty, upon the fulfilment or

non-fulfilment of a certain condition; which promise or obligation is not enforceable at law. "An asmakta does not give title," is the principle adopted for the Halakah (B. B. 168a). The reason is that the one who binds himself is presumed to have done so because he certainly expected that

Legal the condition, upon the happening of
Meaning. which the obligation was to be complete, would not happen; and, from the nature of the obligation, the law presumes that the serious deliberate intention to be bound by it is lacking. An Asmakta may be made a perfectly valid contract if it is made clear that it was intended to be one; and the manner in which this may be done will be set forth hereafter.

Maimonides is of the opinion that every contract in which the condition is expressed by the use of the word "if" (אם), even though reduced to writing and attested, is an Asmakta (Yad ha-Hazakah, Mekirah, xi. 2, 3, 6). The contract takes effect only from the time when the condition is fulfilled; and this shows that the obligation was not assumed with serious intent, but that the promise was given only because the promisor certainly hoped that the contract would be nullified by the non-performance of the condition (Shulhan 'Aruk, Hoshen Mishpat, 207, 2). For instance, if A says to B, "I will give you my house if [אם] on a certain day you accompany me to Jerusalem," or "if you bring me a certain thing," even though B fulfils his condition, the contract is void, because it is an Asmakta (Mekirah, l.c.).

A sells goods to B and receives money on account, and they agree that if B does not complete the purchase, the earnest-money shall be forfeited to A, and that if A does not deliver the goods, he shall pay double the amount of the earnest-money to B. If B is in default, the earnest-money is forfeited to A,

Asmakta because he already has it in his possession;
Not and if A is in default, he must
Binding. return the earnest-money to the purchaser, but need not give him double the amount, because it is an Asmakta (B. M. 48b; Mekirah, xi. 4; Hoshen Mishpat, 207, 11).

According to Rashi the earnest-money gives the buyer the right to claim an equivalent portion of the goods sold (B. M. 48b).

If a debtor has paid a portion of the debt, and he and the creditor deposit the instrument of indebtedness ("shetar") in the hands of a third person with this condition: If the debtor does not pay the balance of the debt within a certain specified time, the creditor shall be entitled to possession of the shetar and to the entire amount of the debt, without allowing any credit to the debtor for the amount already paid on account—in such case, even though the debtor does not pay within the time specified, the creditor is not entitled to possession of the instrument of indebtedness. Nor is the debtor obliged to pay that portion of the debt which he has already paid; because this is an Asmakta, since the debtor is presumed to have consented to the condition only because he was certain that he would be able to pay the money within the time specified (Mish. B. B. x. 5, opinion of R. Judah; Mekirah, xi. 5; Hoshen Mishpat, l.c. 12). The early Talmudists still considered

this a debatable question, but Rab, following the opinion of R. Judah, decided as above (Ned. 27b).

As stated above, Maimonides considers that every condition introduced by the word "if" constitutes the contract an Asmakta; but later authorities distinguish three classes of conditions (Gloss to Shulhan 'Aruk, Hoshen Mishpat, l.c. 13):

(1) If the fulfilment of the condition depends in part, but not entirely, upon him who assumes it, it is an Asmakta; as, for instance, if A agrees to purchase goods for B and binds himself that if he does not buy them he will pay B a certain sum. The fulfilment of this condition not depend-

Three ing entirely upon A, he must be pre-
Conditions sumed to have known that it might be
of In- impossible for him to buy the goods,
validity. because the owner might refuse to sell them to him (B. M. 73b; Tosafot to B. M. 74a, s.v. "Haka," and to 66b, s.v. "Wei"; see also Tos. to Sanh. 24b, s.v. "Kol.")

(2) If the fulfilment of the condition depends entirely upon the person who assumes it, and it is not unconscionable, it is not an Asmakta; as, for instance, if A leases a piece of ground to B, to be farmed on shares so that a definite share of the product shall be turned over to A, and B promises that, if he allows the field to lie fallow, he will pay to A the complete value of his lease, this is no Asmakta; because the working of the field lies entirely in his own power, and he has only bound himself to pay the actual damage to A resulting from the neglect to till the field (Mish. B. M. ix. 3). If, however, he has bound himself to pay a penalty far exceeding the value of the lease, it is inequitable and will not be enforced (Hoshen Mishpat, 328, 2).

(3) If the fulfilment of the condition depends on chance, the contract is no Asmakta; this is the case in games of chance. But the contract is valid only so far as the amount at stake is concerned; any loss exceeding the amount actually staked can not be claimed by the winner (based on Sanh. 24b).

Asmakta may be validated (1) by the use of the form "from now on" ("me'akshaw"); (2) by the use of the form "on condition that"

Asmakta ("al menat"); (3) by actual possession.
Validated. sion; (4) by judicial act; (5) by the disgrace suffered by one if the other refuses to perform the contract; (6) by a vow, etc.

(1) If the words "from now on" (me'akshaw) are used, there is no Asmakta. For instance, if A mortgages his field to B upon condition that if the loan be not repaid within three years, the field shall belong to B "from now on"—i.e., from the date of the mortgage—then if the money is not repaid, the condition is fulfilled, and, as it is retroactive, B is considered the owner of the field, not from the date of the fulfilling of the condition, but from the date of the mortgage (B. M. 65b, 66b; Mekirah, xi. 7; Hoshen Mishpat, 207, 9, 14). If A had not intended to enter upon the contract seriously, he would not have expressed his intention by the use of the retroactive words "from now on."

(2) The form "on condition that" is the legal equivalent of the form "from now on." According to the opinion of Rabbi Solomon ben Adret, the mere use of the form "on condition that" does not

determine the question; and he distinguishes the case in which it is used for the purpose of consummating the contract from the case in which it is for the imposition of a *penalty* for the breach of the contract (Gloss to Hoshen Mishpat, *l.c.*). If A gives his house to B "on condition that" he marry a sister of A, the intention of A is that B shall receive the house only after he has married his sister; and therefore the phrase "on condition that" is equivalent to "from now on," and there is no Asmakta. If A and B are adjoining landowners and A wishes to buy B's land for the purpose of preventing it from falling into the hands of a third person, but B refuses to sell, and, for the purpose of pacifying A, declares that he will not sell his land without first offering it to A, "on condition that" if he breaks this promise he will pay A a certain sum of money, this condition is merely a penalty for breach of promise, and is not like the form "from now on," but is like the form "if," and it is an Asmakta ("Bet Yosef" to Hoshen Mishpat, 207, 14; responsa of Solomon ben Adret, Nos. 917 and 1149).

(3) If the subject of the contract is real estate, and possession of it is taken at the time of the contract, in such case, even if the condition is in the form "if," there is no Asmakta (Mekirah, xi. 3, according to Kosef Mishneh, *ad loc.*).

(4) If the contract is concluded with KINYAN (ceremony of symbolic seizure) in the presence of a tribunal of three judges learned in the law, and the document is deposited in court on condition that it is to be delivered to the debtor in case the creditor is not able, within a certain specified time, to establish his claim, then there is no Asmakta, no matter how the condition is expressed. Unless the creditor is prevented from appearing within the time fixed, by sickness or some other unavoidable occurrence, the debtor is entitled to delivery of the document (Ned. 25; Mekirah, xi. 13, 14; Hoshen Mishpat, *l.c.* 15).

A case is cited in the Talmud in which two parties had a lawsuit, and A moved the court to grant a continuance of thirty days in order to enable him to bring his proofs. The court suspected that the demand for continuance was merely for delay, and granted it only on condition that A should deposit in court all the documentary evidence which he had, with the understanding that if he did not appear within thirty days, the continuance was to be considered null and void. The thirty days passed, and A did not appear. The question arose as to the legality of the condition made by the court, it being argued that this was an Asmakta, inasmuch as the condition was only accepted by A because he certainly hoped to be able to appear in time. The Talmud answers this problem by saying that in this case, inasmuch as the proofs were deposited in court, the non-fulfillment of the condition was tantamount to a relinquishment of the claim, and there was no Asmakta; and it was established as a general proposition of law that if the contract is concluded with Kinyan in the presence of a learned court of three judges, and the creditor is not prevented from fulfilling the condition by an unavoidable occurrence, there is no Asmakta (Ned. 27*a*, *b*).

(5) It is customary to fix certain penalties for breach of contract of marriage. In such cases, even

though the penalty is an exceptionally large one, it is not to be considered an Asmakta; and it may be collected by law as damages for the shame suffered by the innocent party, for which no amount may be considered too high. And furthermore, in this case, as in the case of gambling contracts, the conditions are mutual and reciprocal, and hence there is no Asmakta (Hoshen Mishpat, *l.c.* 16).

(6) A conditional promise strengthened by a vow, an oath, or a hand-clasp is not an Asmakta (*ib.* 19); hence the rule of Asmakta does not apply where objects are conditionally dedicated to religious or charitable uses, these being considered as vows (*ib.* 19, gloss; Shulhan 'Aruk, Yore De'ah, 258, 10).

If a contract is an Asmakta, a notice in the deed that "this shall not be considered an Asmakta" is of no effect (Hoshen Mishpat, *l.c.* 18); the substance of the contract determines its legal character, irrespective of what the parties choose to call it.

BIBLIOGRAPHY: Moses Mendelssohn, *Ritualgesetze der Juden*, iv. 3, § 5; Z. Frankel, *Der Gerichtliche Beweis nach Mosesisch-Talmudischem Rechte*, pp. 376 *et seq.*; M. Bloch, *Der Vertrag nach Mosesisch-Talmudischem Rechte*, pp. 29 *et seq.* J. SR. D. W. A.

ASMODEUS, or **ASHMEDAI** [**ASHMA-DAI**] (*Asmodaios*, אַשְׁמֹדַי): Name of the prince of demons. The meaning of the name and the identity of the two forms here given are still in dispute.

Asmodeus first appears in the Book of Tobit. According to Tobit iii. 8, vi. 14, the evil spirit Asmodeus—"king of the demons," in the

In the Hebrew and Chaldaic versions, is a Book of later addition—fell in love with Sarah, Tobit. the daughter of Raguel, and for that reason prevented her from having a

husband. After killing seven men successively on the nights of their marriage to her, he was rendered harmless when Tobias married her, following the instructions given him by the angel Raphael. Asmodeus "fled into the utmost parts of Egypt and the angel [Raphael] bound him" (*ib.* iii. 8, vi. 14 *et seq.* viii. 2-4).

Akin to this representation in Tobit is the description of Asmodeus in the Testament of

In Solomon, a pseudepigraphic work, the Testament original portions of which date from of Solomon. the first century. Asmodeus answered King Solomon's question concerning his name and functions as follows:

"I am called Asmodeus among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities; and I waste away the beauty of virgins and estrange their hearts. . . . I transport men into fits of madness and desire when they have wives of their own, so that they leave them and go off by night and day to others that belong to other men; with the result that they commit sin and fall into murderous deeds."—Test. of Solomon, transl. in "Jewish Quarterly Review," xi. 20.

Solomon obtained the further information that it was the archangel Raphael who could render Asmodeus innocuous, and that the latter could be put to flight by smoke from a certain fish's gall (compare Tobit viii. 2). The king availed himself of this knowledge, and by means of the smoke from the liver and gall he frustrated the "unbearable malice" of this demon. Asmodeus then was compelled to help in the building of the Temple; and, fettered in chains, he worked clay with his feet, and drew

water. Solomon would not give him his liberty "because that fierce demon Asmodeus knew even the future" (*ib.* p. 21).

Thus, in the Testament of Solomon, Asmodeus is connected on the one hand with the Asmodeus of Tobit, and possesses on the other many points of contact with the Ashmedai of rabbinical literature, especially in his relation to Solomon and the building of the Temple. The Haggadah relates that Solomon, when erecting the Temple, did

Haggadic not know how to get the blocks of
Legend. marble into shape, since, according to the law (Ex. xx. 26), they might not

be worked by an iron tool. The wise men advised him to obtain the "shamir" (שָׁמִיר), a worm whose mere touch could cleave rocks. But to obtain it was no slight task; for not even the demons, who knew so many secrets, knew where the shamir was to be found. They surmised, however, that Ashmedai, king of the demons, was in possession of the secret, and they told Solomon the name of the mountain on which Ashmedai dwelt and described his manner of life. On this mountain there was a well-head from which the arch-demon obtained his drinking-water. He closed it up daily with a large rock, and secured it in other ways before going to heaven, whither he went every day in order to take part in the discussions in the celestial house of study ("Metibta"). Thence he would presently descend again to the earth in order to be present—invisibly—at the debates in the earthly houses of learning. Then, after investigating the fastenings of the well, to ascertain if they had been tampered with, he drank of the water.

Solomon sent his chief man Benaiah ben Jehoiadai to capture Ashmedai. For this purpose he provided him with a chain, a ring on which the Tetragrammaton was engraved, a bundle of wool, and a skin of wine. Benaiah drew off the water from the well through a hole that he bored, and, stopping up the source with the wool, filled the

Benaiah well with wine. When Ashmedai de-
Captures scended from heaven, to his astonish-
Ashmedai. ment he found wine instead of water in the well, although everything seemed untouched. At first he would not drink of it, and cited the Bible verses against wine (Prov. xx. 1, and Hosea iv. 11), in order to inspire himself with moral courage. At length Ashmedai succumbed to his consuming thirst, and drank until his senses were overpowered and he fell into a deep sleep. Benaiah then threw the chain about the demon's neck. Ashmedai on awaking tried to free himself, but Benaiah called to him: "The Name of thy Lord is upon thee."

Though Ashmedai now permitted himself to be led off unresistingly, he acted most peculiarly on the way to Solomon. He brushed against **Ashmedai's** a palm-tree and uprooted it; he
Journey knocked against a house and over-
to Solomon. turned it; and when, at the request of a poor woman, he was turning aside from her hut, he broke a bone, and asked with grim humor: "Is it not written, 'A soft tongue [the woman's entreaty] breaketh the bone'?" (Prov. xxv. 15). A blind man going astray he set in the right

path, and a similar kindness he did for a drunkard. He wept when a wedding company passed them, and laughed at one who asked his shoemaker to make him shoes to last for seven years, and at a magician who was publicly showing his skill. Having finally arrived at the end of the journey, Ashmedai, after several days of waiting, was led before Solomon, who told him that he wanted nothing of him but the shamir. Ashmedai thereupon informed the king where it could be obtained.

Solomon then questioned him about his strange conduct on the journey. Ashmedai answered that he judged persons and things according to their real character and not according to their appearance in the eyes of human beings. He cried when he saw the wedding company, because he knew the bridegroom had not a month to live; and he laughed at him who wanted shoes to last seven years, because the man would not own them for seven days; also at the magician who pretended to disclose secrets, because he did not know that under his very feet lay a buried treasure.

Ashmedai remained with Solomon until the Temple was completed. One day the king told him that he did not understand wherein the greatness of the demons lay, if their king could be kept in bonds by a mortal. Ashmedai replied that if Solomon would remove his chains and lend him the magic ring, he (Ashmedai) would prove his own greatness. Solomon agreed. The demon then stood before him with one wing touching heaven, and the other reaching to the earth. Snatching up Solomon, who had parted with his protecting ring, he flung him four hundred parasangs away from Jerusalem, and then palmed himself off as the king.

After long wanderings Solomon returned to reclaim his throne. At first the people thought him mad; but then the wise men decided it would be well to regard Ashmedai more closely. It appeared on inquiry that not even Benaiah, the first in the service of the king, had ever been admitted to his presence, and that Ashmedai in his marital relations had not observed the Jewish precepts. Moreover, the declaration of the king's women that he always wore slippers, strengthened suspicion; for demons proverbially had cocks' feet. Solomon, provided with another magic ring, at length suddenly appeared before Ashmedai, who thereupon took flight (Git. 68; parallel passages, Midr. Teh. on Ps. lxxviii. 45; Yalk. ii. 182; compare Num. R. xi. 3; Targ. on Eccl. i. 12, and the extract from a manuscript Midrash in "Z. D. M. G." xxi. 220, 221).

Although the number of incidents concerning Ashmedai related by this Haggadah is fairly large, the fact must not be disregarded that

Elements many details grouped about him are
of the of later origin and do not pertain to
Ashmedai- Ashmedai at all. Ashmedai, as the
Solomon false Solomon, is a Babylonian elabo-
Legend. ration of the Palestinian Haggadah concerning Solomon's punishment for

his sins, which punishment consisted in the assumption of the throne by an angel; Solomon meanwhile having to wander about as a beggar (Yer. Sanh. ii. 6; Pesik., ed. Buber, 169*a*; Tan., ed. Buber, iii. 55; Eccl. R. ii. 2; Simon b. Yohai of the middle of the

second century is quoted as the authority). Similarly, Ashmedai's service in the construction of the Temple is probably an echo of the elaborate legend in the Testament of Solomon, according to which the demons were the chief laborers at the building of the Temple. This cycle of legends in the Testament of Solomon is the source also of the myth concerning the wonderful ring whose inscription tames the demons, as well as of the incident that by virtue of the ring the demons were forced to assist in erecting the Temple. (Test. Solomon v.; compare vi.: "Throw this ring at the chest of the demon and say to him: 'In the name of God, King Solomon calls thee hither.'")

Furthermore, it is improbable that the shamir legend was originally an element of the Ashmedai legend. The Testament of Solomon (ix.) narrates how a demon, forced by Solomon to hew stones for the Temple, was afraid of the iron instruments; and, as Conybeare rightly observes ("Jew. Quart. Rev." xi, 18), the fear of iron on the part of evil spirits is a feature common to both old and recent folk-lore. In the Talmud this fear is given a Jewish setting by connecting it with the legal precept against the use of iron tools, and by causing the demons to render the blocks of stone fit for use in the Temple structure without the use of iron.

A comparison of the Ashmedai legend with the Testament of Solomon reveals also that many other points in the representation of demons by the former are general characteristics of demons. Thus Ashmedai's wings correspond to the wings of Orniās in the Testament (xi.). Orniās likewise daily visited heaven; and just as Ashmedai learned the fate of human beings in heaven, so, according to the Testament (xxiii.), did all the demons. Consequently, Orniās could laugh at the king who was on the point of condemning a youth to death who was destined to die at the end of three days (xi.), just as Ashmedai laughed at the man who ordered shoes to last seven years, when he had not seven days to live.

Hence it follows that the passage in the Talmud provides little information concerning the more particular characteristics of Ashmedai. That he overturned a house and uprooted a tree indicates nothing; for with any demon, however insignificant, such things are trifles. Ashmedai is not represented as doing these things from a mere desire to destroy, but apparently through carelessness. The common opinion that in the Talmud, Ashmedai is depicted as particularly lustful and sensual, has no sufficient basis. The Talmud simply states that Ashmedai, while playing the part of Solomon, did not observe the Jewish precepts pertaining to the separation of women (772), and that he attacked Bath-sheba, Solomon's mother. These facts, in reality, were to prove only that Ashmedai was not Solomon.

The question now arises whether Asmodeus and Ashmedai may be considered as closely allied with each other, and identical with the Persian arch-demon, *Ēshma* or *Ēshma-dæva*, as was first suggested by Benfey, and developed by Windischmann and Kohut.

In regard to *Ēshma*, very frequently mentioned in the Zend-Avesta and the Pahlavi texts, Darmesteter says:

"Originally a mere epithet of the storm fiend, *Ēshma* was afterward converted into an abstraction, the demon of rage and anger, and became an expression for all wickedness, a mere name of *Ahriman* ("Introduction to Vendidad," iv, 22). This description of *Ēshma*, as he appears in the Zend-Avesta, tallies with the dominant conception in Pahlavi writings. Thus in Dabistan, I, Dink, xxxvii, 164: 'The impetuous assailant, Wrath (*Ēshma*), when he does not succeed in causing strife among the righteous, flings discord and strife amid the wicked; and when he does not succeed as to the strife even of the wicked, he makes the demons and the fiends fight together.'"

In "Shayast ha-Shayast" (xviii.) *Ēshma* is described, quite unlike *Ahriman*, as the "chief agent of the evil spirit [*Ahriman*] in his machinations against mankind, rushing into his master's presence in hell to complain of the difficulties he encounters."

A consideration of the linguistic arguments does not support the hypothesis of an identification of Ashmedai with *Ēshma-dæva*, as "dai" in Ashmedai hardly corresponds with the Persian "dæva," in view of the Syriac form "dawya" (demon) with the consonant "w"; nor is there any instance of the linking of "Ēshma" and "dæva" in Persian texts. The Asmodeus of the Apocrypha, and *Ēshma*, however, seem to be related. In the Testament of Solomon Asmodeus appears as seducing man to unchaste deeds, murder, and enmity, and thus reveals many points in common with *Ēshma*. The "Bundehish" (xxviii, 15-18) furnishes the most striking resemblance: "There, where-ever *Ēshma* lays a foundation, many creatures perish."

Ashmedai of the Solomonian legend, on the other hand, is not at all a harmful and destructive spirit. Like the devil in medieval Christian folk-lore, he is a "king of demons" (Pes. 116a), degraded and no longer the dreaded arch-fiend, but the object of popular humor and irony. The name "Ashmedai" was probably taken as signifying "the cursed," *שְׁמַדַּי* (compare Nöldeke, in Euting's "Nabataische Inschriften," pp. 31, 32), just as "la'in" (the cursed), is the Arabic name of Satan. Thus the name SHAMDON (שְׁמַדוֹן), is found in Palestinian Midrashim.

It is related of Shamdon that at the planting of the first vine by Noah he helped with the work, but said to Noah: "I want to join you in your labor and share with you; but have heed that you take not of my portion lest I do you harm" (Gen. R. xxxvi, 3); in the legend in Midrash Abkir, and cited in Yalk. i, 61, Satan figures as the chief personality. The second thing told of this Shamdon is that in the Golden Age he had an encounter with a new-born child wherein he was worsted (Lev. R. v, 1, according to the reading of the 'Aruk, s. v. שְׁמַד).

In later sources, Shamdon is held to be the father of Ashmedai, whose mother they say was Naamah, sister of Tubal Cain (Nahmanides on Gen. iv, 22; from this comes the same statement in Bahya b. Asher, Zioni, and Recanati in their commentaries, *ad loc.*). This legend of Ashmedai's birth tallies with the assertion of Asmodeus in the Testament of Solomon: "I was born of angel's seed by a daughter of man" (xxi.).

In the Zohar, Ashmedai is represented as the teacher of Solomon, to

whom he gave a book of magic and medicine (Zohar Lev. pp. 19a, 43a; *ib.* Num. 199b, ed. Wilna). In a more recent Midrash Ashmedai is identified with Shamdon (Midr. Shir ha-Shirim, ed. Grünhut, 29b; a story similar to the one here given of Solomon's ring and the fish is found in "Emek ha-Melek," 14a-15a, and in the Judeo-German "Maasebuch"; the story is reprinted in Jellinek, "B. H." ii. 86). A recent source gives the following legend cited by the Tosafists in Men. 37a from an anonymous Midrash, which has probably been lost:

"Ashmedai brought forth from the earth a two-headed man, who married and produced both normal and two-headed children. When the man died a quarrel arose among the children concerning their inheritance, the two-headed ones demanding a double portion." (This legend is given at length in Jellinek, "B. H." iv. 151, 152.)

Later cabalists held the theory that Ashmedai was king of the demons for only a limited time, and that on his death—demons are mortal (Hag. 16a)—he was succeeded by Bildad, who in turn left his dominion to Hind (see Jos. Sossnitz, "Ha-Maor," p. 84). Benjamin of Tudela (ed. Margolin, 63, 65) mentions a certain local legend about Badbek, whose temple was erected by Ashmedai, on Solomon's bidding, for the king's favorite, the daughter of Pharaoh.

Concerning the many points of resemblance of the Ashmedai-Solomon legend with Persian and classic legends, see SHAMIR, SOLOMON IN LEGEND AND FOLK-LORE, and ASHMA.

BIBLIOGRAPHY: Bonfey, *Monatsschrift*, p. 201; Eisenmenger, *Entdecktes Judentum*, i. 374-390, 823; Gräff, *Jahrbuch der des Heils*, i. 414 *et seq.*; Grünbaum, in *Z. D. M. G.*, xxi. 202-224, 317-321; idem, *Neu. Beiträge zur Semitischen Sprachenkunde*, 1893, pp. 221 *et seq.*; Hamburger, *R. B. T.* ii. 74-76; Halévy, in *Revue Semitique*, viii. 43; D. Josl., *Der Aberglaube und die Stellung des Judentums zu Deutschland*, 1881, p. 85; Alex. Kohut, *Führer die Jüdische Archäologie und Philologie*, pp. 72-80. (Here the identification of Samael with Ashmedai is derived from Elijah Bahur's *Teshuva*, s.v., and is quite erroneous); idem, in Geiger's *Jüd. Zeitsch.* x. 52; idem, in *Arch. Conspicua*, s.v.; Rapoport, *Erech Millin*, pp. 242-250; Stave, *Einfluss des Persismus auf das Judentum*, p. 253; Windischmann, *Zapovedische Studien*, pp. 136-147; Weber, *Jüdische Theologie*, pp. 254, 257; and concerning Ashma, the indexes to volumes vi., xviii., xxiii., xxiv. of *Sacred Books of the East*, containing the Zend-Avesta and the Pahlavi texts.

K.

L. G.

ASMONEAN. See PERIODICALS.

ASNAPPER: A person who transplanted the mixed multitude of tribes from Babylon to Samaria after the fall of the latter city (Ezra iv. 10). It has been conjectured that this word is a misreading for Assurbanipal, though the reference in Ezra iv. 2 is to Esarhaddon. The reading Ashacaphath in I Esdras v. 69 suggests that a 2 ("bet") has fallen out. If this conjecture is correct the word "Assnapper" contains the only reference to the Assyrian king Assurbanipal in the Bible. In the Revised Version the form "Osnapper" is preferred.

J. JR.

J.

—**In Rabbinical Literature:** The Talmud identifies Assnapper with Sennacherib, who is said to have had eight names, like his opponent Hezekiah (Sanh. 94a).

J. SR.

L. G.

ASOLO: Town in the province of Treviso, Italy. A Jewish congregation existed there in the middle of the sixteenth century, perhaps even at the end of the fifteenth. In 1547 there were in Asolo 37 Jews,

who lived in six houses close together in the center of the town. In the house of one Marco Koen a room, furnished with some scrolls of the Law, was devoted to religious meetings. Of the 37 Jews in question, 14 had attained their religious majority (see BAR-MIZWAN); and as there were also several Cohanim (see COHEN), the divine services of this small congregation were as well arranged as they could be. The Asolo Jews possessed a cemetery, of which only two tombstones remain now preserved in the public gallery. There were at least four Jewish pawnbrokers: Anselmo, Marco, Jacob, and Moise.

On Nov. 22, 1547, while Francesco Nani was mayor of Asolo, and Renier of Treviso was governor of the surrounding district, 30 men, armed with cudgels, axes, clubs, and knives, and led by one Antonio Parisotto, attacked the Jews in broad daylight, killed 10 of them, wounded 8 others, and, having taken rich booty, fled in great haste. Five Jewish families were left entirely destitute. Some of the robbers were brought to justice, and were either put to death or exiled. Of the Jews who survived this attack some remained in Asolo, while others emigrated to safer places.

The CANTARINI family, which gave to Italian Judaism many prominent rabbis and physicians, had its origin in Asolo.

BIBLIOGRAPHY: Marco Osimo, *Narrazione della strage compita nel 1547 contro gli Ebrei d'Asolo e Coni Biografici della Famiglia Koen-Cantarini originata da un ucciso Asolano*, Casale-Monferrato, 1875.

D.

F. S.

ASPALATHUS: A word found only in the Apocrypha (Ecclus. [Sirach] xxiv. 15). From the context it appears to be the name of a fragrant wood. It is impossible, however, to identify the plant.

J. JR.

G. B. L.

ASPHAR: A pool in the wilderness of Tekoa, where Jonathan and Simon Maccabeus pitched their tents when they fled before the army of Bacchides (I Macc. ix. 33; compare Josephus, "Ant." xiii. 1, § 2). The identification of the place is uncertain, though the evidence points in favor of associating the pool with the modern Bir-Sellut (Smith, "Historical Geography of Palestine," s.v.; see, however, Buhl, "Geographie des Alten Palästina," p. 158).

J. JR.

G. B. L.

ASRIEL: Eponym of the family of Asrielites, found in the genealogy of Manasseh (Num. xxvi. 31; Joshua, xvii. 2). In I Chron. vii. 14 the A. V. reads "Ashriel."

J. JR.

G. B. L.

ASS.—Biblical Data: The Bible knows both the wild and the domestic Ass. (1) The wild Ass ("pere" or "arod") generally roamed about in herds, and is associated with the wilderness (Job xxiv. 5). The character of the wild Ass gave occasion for applying the term figuratively ("wild ass") to one who in unbridled opposition had his hands ever turned against his fellows (Gen. xvi. 12, R. V.).

(2) The domesticated Ass ("hamor," "aton" [fem.], "ayir" [young Ass]) was put to various uses: (a) for riding (Num. xxii. 21; II Kings iv. 24; Judges x. 4, xii. 14), in which the young Ass and

she-ass were mainly employed; (b) for carrying burdens (Gen. xxii. 3, xlii. 26); and (c) for plowing (Isa. xxx. 24; Deut. xxii. 10), in which the young Ass and



Syrian Ass, Showing Manner of Riding.
(From a photograph by Bonh.)

he-ass were utilized. The Deuteronomic code forbids the harnessing of the Ass with the ox (Deut. xxii. 10); the explanation usually offered being that as their strength and weight are so unequal, the harnessing of the two would entail annoyance and suffering on both. It may be, however, that back of the curious prohibition lies some obsolete superstition, the injunction resting on an omen that was no longer intelligible to the compiler of the code.

J. AR.

G. B. L.

—**In Rabbinical Literature:** "The ox for plowing, the ass for carrying burdens," is the reason given in the Talmud for the creation of these animals ('Ab. Zarah 5b; Tanna debe Eliyahu R. ii.). As regards species, a distinction is drawn between the wild and the domesticated Ass, the former, "arud," being reckoned among the wild beasts of the field (Kil. viii. 6); hence the Biblical precept is applied to it (Kil. i. 6) forbidding it to be crossed with the domestic variety. The most valuable species is declared to be the Libyan, distinguished for its size and strength (Bek. 5b); but which, on account of its fiery character, must be driven with a powerful bit (Shab. 51b). However, Immanuel Löw asserts that this description applies not to the Libyan Ass, but to the Lycaonian variety, which is mentioned in old sources (Mishnah Shab. v. 1), and which, according to the testimony of Greek and Latin writers, was frequently partially tamed for crossing with the mare (Krauss, "Lehnwörter," ii. 3017). The meat of the Ass is said to have the same specific gravity as human flesh ('Ar. 19b); and the blood of a foal is held to be a remedy for jaundice (Shab. 110b). The bite of an Ass was accounted more dangerous than that of a dog, for it might break a bone (Pes. 49b), a case being cited where an Ass completely crushed with its bite the arm of a

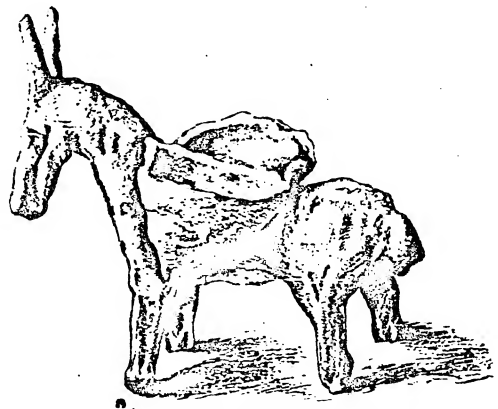
child (B. K. 84a). The Ass is not particular in its food, eating such things as brush and thistles, and when hungry it has been known to eat fish (B. K. 19b); nevertheless, baled provender for a young Ass should be opened out, a labor permissible on the Sabbath (Shab. 155a). The she-ass produces no young before her third year (Bek. 19b). A strap made either from ass-hide or calf-hide was employed in judicial scourgings, a fact which was thus wittily applied by an itinerant preacher in expounding the well-known words of Isaiah (i. 3): "The ass knoweth his master's crib, but Israel doth not know; therefore, let him that doth not know be chastised by the hide of him that doth know" (Mak. 23a).

No other animal is perhaps so frequently mentioned in popular proverbs as the Ass. "Where our

In
Proverbial
Use.

forefathers were angels, we are but men; where they were men, we are only asses" (Shab. 112b and often elsewhere), a saying which shows that even in those days the Ass was considered an example of stupidity (B. B. 74a). Its stupidity and insensibility are expressed in the proverb, "The ass freezes even in July" (Shab. 53a). To be called "an ass" was therefore an insult: "If one hath called thee ass, go and get a halter for thyself" (B. K. 92b). A variation of this is found in the Palestinian saying, "If a man say unto thee, thou hast asses' ears, pay no heed to him; but if two say it to thee, go and get thee a saddle right away" (Gen. R. xlv. 7). Other proverbs are, "The pace of the ass depends upon its barley [its food]" (Shab. 51b); and "Many young asses die and their skins serve as trappings for their mother" (Lev. R. xx. 10; Gen. R. lxvii. 8). Concerning the color of asses, the following is found: "Thou sayest thou hast seen a black ass? Then thou hast seen neither a black one nor a white one, for there are no black asses" ("Alphabet" of Ben Sira, letter 8).

The Ass employed by Abraham when he traveled to the sacrifice of Isaac was declared to be the same animal which later bore Moses' wife and her sons into



Ass with Panniers.

(From a Phœnician terra-cotta in the Metropolitan Museum of Art, New York.)

Egypt (Ex. iv. 20); and it is declared that the same animal is also to serve the Messiah, who is to come "riding upon an ass" (Zech. ix. 9). The mother of this Ass is said to have been the one upon which Balaam

rode, and which was created at the close of the sixth day of Creation at dusk (Pirke R. El. xxxi.). The old sources, as Abot v. 6, speak only of the creation of the "mouth of the ass" (Ginzberg, "Die Hag-gada bei den Kirchenvätern," pp. 49, 50; see BA-LAAM).

When the Ass of Phinehas b. Jair, or, some say, of Hanina b. Dosa, was once stolen, she refused to eat the fodder laid before her because the tithe upon it had not been paid to the priest, whereupon the thieves set her free and she returned to her master (Yer. Dem. i. 21*d*, below; compare also Hul. 7*b*; Ab. R. N. viii. for variations of the legend). The Ass of Rabbi Jose would not enter his stall until a pair of shoes which were lying upon his back, and which did not belong to his master, had been removed (Ta'an. 24*a*).

Ass-drivers were held in small repute; the current opinion being that the majority of them were rascals (Kid. iv. 14, 82*a*; but see Niddah 14*a*). An "ass-driver's question" is equivalent to a "stupid question" (Yer. Sanh. vi. 23*b*).

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L. G.

ASS-WORSHIP: The accusation that Jews worshiped the ass was for four centuries persistently made by certain Greek and Latin writers.

(1) Mnaseas of Patras (second century B.C.) is quoted by Josephus ("Contra Ap." ii. 9) as claiming that the Jews worshiped the head of a golden ass (χρυσὴν . . . τοῦ κάρθου κεφαλὴν). The word κάρθου,

instead of the usual ὄνος, suggested by its similarity to the κάρθουρος (the scur-abs), worshiped in Egypt, betrays the Egyptian standpoint of the author, it being also used to denote the sign upon the tongue of the Egyptian god Apis.

(2) A similar charge is made by Damocritus (Suidas, s. v. Δαμόκριτος), whose period is undetermined, but who certainly preceded Josephus. In his book "About the Jews" Damocritus asserts that the Jews revered the head of a golden ass (χρυσὴν ὄνον κεφαλὴν προσκίνοον), to which every seven years they sacrificed a foreigner, whom they seized for that purpose, and cut his flesh into small pieces. Suidas (s. v. 'Ισίδας καὶ 'Ισίδαιος) places the interval between these ritual-murders at three years instead of seven.

(3) The next writer is Plutarch (46-120), who, in his "Questiones Conviviales," iv. 5, states that the Jews abstained from eating the flesh of the hare because it resembled the ass, which is an animal worshiped by them.

(4) Julius Florus, who lived under Antoninus Pius, speaks of the conquest of Jerusalem by Pompey, and mentions a secret place discovered in the Temple on that occasion, which contained, he says, an ass under a golden vine ("sub aurea vite cillum"). But the word "cillum," the most important word in the passage, is only a guess at a very much disfigured text, which, in its received form, gives no sense at all. This author's testimony, therefore, hardly deserves consideration.

(5) Quite different from these accounts is that in Diodorus, "Eclogæ," § 34, by Posidonius of Apamea

(died about 51 B.C.), that when Antiochus Epiphanes conquered Jerusalem in the year 168 B.C. and entered the Temple, he found in the Holy of Holies the image of a man sitting upon an ass (σάδηνον ἐπ' ὄνον) and holding a book in his hand; the king understood the statue to represent Moses. In addition to the association of this story with an historical personage, Antiochus Epiphanes, and to the mention of a statue, this account is further distinguished by the element that not the head alone but the whole animal is referred to, just as in Plutarch. Apion combined these accounts in stating that the Jews had in their Temple an ass's head set up, which was discovered when Antiochus Epiphanes penetrated into the sacred precincts (Josephus, "Contra Ap." ii. 7; all the passages referred to are given by Th. Reinach, "Fontes Rerum Judaicarum," i., Paris, 1895). Reinach (p. 131) remarks that it is clear from Josephus that Apollonius Molon, too, was acquainted with the calumny.



"The Mocking Crucifix."

(From Garrigou, "Arte Christiana.")

As was the case with many another calumny against the Jews, Christianity, the daughter-religion of Judaism, was likewise charged

Same with Ass-Worship (see Minucius Felix, **Accusation** "Octavius," ix., xxviii.). As Ter-
Against tullian ("Apologia," xvi.) remarks
Early tersely and truthfully, the same accu-
Christians. sation was made against Christians

because theirs was the nearest to the Jewish religion ("ut Judaice religionis propinquos"). Writing against the heathens, Tertullian further says, "Certain people out of your midst have dreamed that an ass's head is our God" (see also "Ad Nationes," i. 11). He quotes Tacitus, who, as is well known, contributed most to spread false reports concerning Judaism. Tacitus' story runs ("Historiae," v. 3) that the Jews suffered from thirst in the wilderness, and that they followed a herd of

wild asses which led them to a spring of water; in recognition of this benefit they made the domestic ass—its nearest congener—the object of their worship. A similar account is found in Plutarch (*l.c.* iv. § 5). These accounts are essentially different from the preceding ones, for they endeavor to supply some cause for such a remarkable form of worship.

Josephus knows nothing of any such alleged reason. He takes ("Contra Ap." ii. 7) the whole story as a stupid calumny, all the more des-

Josephus' Disproof for the Jews. pieable as it seeks to detract from the sanctity of the celebrated Temple. With clever irony he remarks that it ill befits Apion the Egyptian to bring forward such an accusation, for nothing

can be more absurd than the Egyptian animal-worship. The falsity of this shameful charge is established by facts: for Antiochus Epiphanes (Theus), Pompey the Great, Licinius Crassus, and lastly Titus, who all entered the Temple, found nothing there of that kind, but found, instead, the purest forms of divine adoration. Tacitus, as quoted by Tertullian, expressly states that Pompey found no image or idol in the Temple. Although this disproof seems quite sufficient as defense, it gives no clue concerning the origin of such a report. Tertullian indicates that he considers the calumny as simply the offspring of malevolence, for it was in like manner, he relates in his "Apologia," xvi., that a rascal in his town (in "Ad Nationes," i. 14, he is described as a Jew), who had to take care of the wild animals intended for the arena, would carry around an image with the inscription "Onokoites, the God of the Christians." The image had ass's ears, a hoof

Mockery of Christianity. on one foot, and it carried a book and a toga. The meaning of the word "Onokoites" is not clear. But it is very evident that the image must have been intended for the amusement of

the crowds, and that the intended mockery of Christianity must have been understood as referring to one of the best-known dogmas of Christianity. The word *onokoites*, formed after the analogy of *παπακοιτης*—though not strictly according to philological rules—caused Tertullian to observe "risimus et nomen" (the very name of it made us laugh). It probably hints at something like *ex concubitu asini* (*et femina*) procreatus, and is thus a malicious insult upon the Christian God, claimed to be a compound being, both God and man (H. Kellner, "Ausgewählte Schriften des Septimius Tertullianus," i. 62, 1871). This anecdote, however, can not be taken as indicating that the Jews transferred the reproach under which they had suffered from themselves to the Christians; for it is simply the silly wit of a coarse hireling that had deserted the Jewish faith to become champion fighter with wild beasts, as Tertullian himself states.

The Rabbis explain "tartak" (II Kings xvii. 31) as the image of an ass (Winer, "B. R." ii. 605); but Tartak is not described as a god of the Samaritans, and the Samaritans therefore are not accused by the Jews of worshipping the ass, as is wrongly stated by Roesch ("Theol. Studien und Kritiken," 1882, p. 523). That the Christians were accused by the Jews of this cult

is also without foundation, for neither Justin ("Dialogus cum Tryphone," pp. 10, 17, 108, and 117) nor Origenes ("Contra Celsum," vi. 27) mentions anything of the kind.

Real Foundation in a Gnostic Sect. On the other hand, it is quite true that the Christians accused some Gnostic sect of their own of Ass-Worship, and, it appears, with full justification.

The supreme spirit is called Onoel (*ὄνοε*, ass + *ἔλ*, God) by the Gnostics. According to the Gnostic work *Virga Maphae* (Epiphanius, "Heres," xxvi. 12), Zachariah saw in a vision a man in the Temple at Jerusalem who had the form of an ass. Some Gnostics ascribed to the demon Sabaoth an ass' shape, others that of a pig (*ib.* xxvi. 10). Here may also be mentioned that according to a baraita in Yoma 19b, a Sadducean high priest is said to have died in the Temple, and the imprint of a calf's foot to have been found between his shoulders.

Now all these varying accounts are remarkably illustrated by a graffito found in Rome in 1856, representing a man bearing the head of an ass, and nailed to a cross, before whom another man kneels in the attitude of adoration (F. S. Kraus, "Das Spottenzifix," Freiburg, i. Br. 1872).

Origin in the Egyptian Typhon-Worship. Another graffito, found likewise on the Palatine in Rome, depicts the same man, and designates him as "fidelis" (faithful); so that this is not intended for a caricature, as usually claimed, but for an earnestly intended symbol

of faith (Wünsch, "Sethianische Verfluchungstafeln aus Rom," p. 112, Leipzig, 1898). From the circumstance that at the right of the ass's head (see p. 222) there stands a Y, Wünsch deduces that it is a symbol of the Typhon-Seth worship, for on the numerous curse-tablets in Rome the same symbol always stands at the right of the ass's head of Typhon-Seth. It is the religious symbol of the Gnostic sect of the Sethimai (from Seth, son of Adam; but also from Seth, the surname of the Egyptian god Typhon); and they in their turn derived the ass's head—as shown in the above-cited quotation from Epiphanius—from the representation of the "Jewish god Sabaoth." Wünsch is therefore inclined to consider the cult of the ass as having foundation in fact and not merely in calumny.

It is of course quite correct to say that the ass-cult is connected with the Egyptian god Typhon (Ælian, "V. H." x. 28). Plutarch relates ("De Iside et Osiride," ch. xxx.) that in Egypt the ass was considered of "demoniac" nature

Jews Can Not Be Connected with Typhon-Worship. (*δαμονιακόν*, on account of its resemblance to Typhon (compare *ib.* xxxi.; M. Wellmann, "Ägyptisches," in "Hermes," 1896, xxxi. 242). But this would not explain the story of its adoption by Jews. Plutarch brings

the Jews into direct connection with Typhon by making him beget "Hierosolymus" (Jerusalem) and "Judaus," after having fled upon an ass subsequently to the war with Jupiter ("De Iside et Osiride," ch. xxxi.; Reinach, *l.c.* p. 137). Roesch, referring to the Talmudic account, that in the Second Temple the so-called foundation-stone (אבן שתייה) took the place of the Ark of the wilderness, thinks that

this stone is meant by Posidonius and others by their "ass" statue." The upper millstone being also metaphorically called "the ass," the enemies of the Jews took advantage of this circumstance to accuse them of worshipping a veritable ass. He claims also that a four-cornered stone is the determinative for Typhon in the hieroglyphs. But this explanation is too far-fetched to be acceptable; besides, it must not be forgotten that Mnaseas, the oldest authority for the legend, does not call the ass *inos*, but *karthos*. Another suggestion, that of Michaelis, that the enemies of the Jews may have seen a cherub in the Temple with an ass's head, is negatived at once by the fact that the cherubim were certainly never so represented. None of these attempted explanations is based on facts. Nor are Philo's statement (i. 371) that the Jews' golden calf represented Typhon (see Winer, "B. R.," s.v. "Kalb"), and the connection of the ass-cult with that of Seth-Typhon asserted by Movers ("Die Phönizier," i. 297, 365), and by W. Pleyte ("La Religion des Pre-Israélites," Leyden, 1865, p. 143).

For explanation of the supposed Ass-Worship, the Dionysos-cult must be taken into consideration.

Dionysos, or Bacchus, was, under the name of Sabazios, worshiped by the Phrygians; according to some, Dionysos himself was Sabazios, according to others Sabazios was his son. Dionysos was identified with the Semitic divinity Adonis, which easily suggests the name of the God of the Hebrews. It is said that Dionysos encountered Aphrodite and Adonis in Lebanon; he loved their daughter Beroe (Nommus, "Dionysiaca," xlv.). Dionysos is identified with pretty nearly all Oriental deities, as, for example, with Moloch, Baal, Melkart, and Hadad. F. Lenormant says, therefore, in the "Dictionnaire des Antiquités," s.v. "Bacchus": "The disposition was so marked to identify the son of Semele (Bacchus) with the various deities of the Orientals that it was even pushed to the extreme of asserting that the Jews likewise worshiped Dionysos (Plutarch, 'Symposiaca,' iv. 6), an assertion based upon nothing further than the similarity of sound between the name Jehovah, Sabaoth, and that of Sabazios (Valerius Maximus, i. 3, § 2; other passages at Lenormant), likewise upon the existence of the golden vine in the Jerusalem Temple (Josephus, 'Ant.' xv. 11, § 3)." The similarity of the names Sabaoth and Sabazios, and the existence of the golden vine in the Temple, were then sufficient to suggest to the heathens, who knew very little about Jewish worship, that the Jews, like many other nations, cherished some kind of a Dionysos-worship. It is known that the excessive hilarities at the so-called "Feast of the Water-Drawing" at the Festival of Tabernacles gave cause to the accusation that the Jews celebrated Bacchanalia (see Z. Frankel, "Juden und Judenthum nach Römischer Anschauung," in "Monatsschrift," 1860, ix. 125 *et seq.*, and Büchler, in "Rev. Et. Juives," xxxvii. 181). Now, the ass was sacred to Bacchus and an unfailing member of his train; the god is often represented as riding upon one. Note the alleged statue in Jerusalem of Moses riding upon an ass, mentioned above. Silenus, Bacchus' constant companion, also

rides upon an ass. Creuzer ("Symbolik," i. 489) remarks that Silenus *is* the ass. The ass was considered a phallic animal, and when once the Jews were accused of the cult of Dionysos, it was not going very much further to accuse them of sexual excesses, as Tacitus does, holding them capable of every shamefulness. One charge involves the other, and calumniators of the Jews would not be likely to hesitate at an additional falsehood or two.

The fables additionally connected with the ass-cult, such as the fattening of a Greek every seven years for an offering to the ass-god; the attempt of Zabid of Dora to rob the Jews of this god; Tacitus' story of the finding of the water-springs by the wild asses; all of them follow from the idea that the Jews worshiped Dionysos. Everything additional is the offspring simply of the hatred that the world of antiquity bore to the Jews. For this hatred there is no explanation.

[Tacitus' story of the finding of the water-springs rests on a genuine Idumean narrative found in Gen. xxxvi. 24, according to which "Anah (= the ass, son of Zibeon the Horite, found the hot springs (סמ) in the wilderness while feeding the asses of his father." The whole story, accordingly, points to Idumaea, where the first ass cult legend as told by Josephus ("Contra Ap." ii. 19) originated according to Mnaseas. Apollo, the god of the Idumean city of Dora, represented by Zabidus the Idumean, carrying the golden head of an ass at the battle of Dora, is Baal Anah, who probably became afterward the Gnostic god Anael. It was the identification of the Jews with the Hyksos by Manetho that occasioned the Jews to be accused of Ass-Worship—that is, Seth-Typhon worship. See J. G. Müller, "Des Flavius Josephus Schrift Gegen Apion," p. 258; Schürer, and "Gesch." i. 3, iii. 104.—K.]

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S. KR.

ASSABAN (אסבן). **MORDECAI**: Rabbi and author; born at Morocco in 1700 and died at Aleppo about 1769. He was chief rabbi of Leghorn, and emigrated to Jerusalem about 1729, where he dwelt for thirty years. He was the author of a "Widdui" (confession of sins), entitled "Zobeah Todah." Assaban was renowned as a cabalist.

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ASSAULT AND BATTERY: An English law term for injury to the person—a crime recognized from the earliest stages of human law. Disputes about property, about contracts, or about the rights of man in the family or in society, arose later in the course of social evolution; but from the earliest times personal injuries gave rise to disputes which had to be settled by some tribunal or arbiter.

In ancient law, redress for injuries to the body

takes the form of compensation to the person wronged, not of punishment in the name of the state; and this principle is found throughout the Talmudic jurisprudence. Many nations of antiquity and the Germanic tribes as late as the earlier Middle Ages allowed even the guilt of the slayer to be atoned by the payment of "wergild"—that is, man-money—to the heirs of the slain; but here the Mosaic law calls a halt with its stern command, "Ye shall take no ransom for the life of a manslayer" (Num. xxxv. 31, R. V.).

The passages of Scripture from which the law of Assault and Battery is derived are Ex. xxi. 18, 19 and 22-25; Lev. xxiv. 19, 20; Deut. xix. 21 (indirectly), and xxv. 11, 12. According to the literal

The Law of Retaliation. the law of retaliation: eye for eye, tooth for tooth, as the redress for mutilation or, technically speaking, mayhem; bruise for bruise, stripe for

stripe, etc., as the redress for the infliction of pain; and cutting off the offender's hand as the punishment for disgracing another by violent means. It seems that the Sadducees, when in power, conformably to their love for the letter of the law in all matters, followed these passages literally. At least the Megillat Ta'anit (ch. iv.) ascribes this practise to the "Boethus men," with whom the Sadducees are often identified; and the varied efforts of many sages to give good Scriptural grounds for their own theory (B. K. 83*b*) indicate that there were some who dissented from the Pharisaic interpretation. The liability for bodily violence is stated in the Mishnah (B. K. viii. 1) as follows:

He that injures his neighbor is liable to him on five grounds: (1) damage; (2) pain; (3) stoppage of work; (4) cost of cure; and (5) shame.

Five Grounds of Liability. In dealing with this proposition the Gemara (B. K. 83*b et seq.*) first discusses why the literal rule of eye for eye must yield to the more humane law of compensation in money. Referring to the passage in Lev. xxiv. 17 *et seq.*, where the smiting of a man is treated along with the smiting of an animal, it is argued that, as payment is made for the latter, so payment should be made for the former, except in the special case in which the man is killed, inasmuch as the Lawgiver says (Num. xxxv. 31), "Ye shall take no ransom for the life of a manslayer"; which shows that for the murderer there is no ransom or satisfaction, but that there is a ransom for him that takes anything less than life, as, for instance, the principal limbs, which, when removed, never grow again. Again, if a blind man put out the eyes of a man possessing sight, what can be done to the offender in the way of retaliation? Nevertheless the Law says, "Ye shall have one manner of law" (Lev. xxiv. 22); hence redress must be adjudged in money against all alike. Further, stress is laid on the term "tahat" (for, in place of) which is applied to animals, as, "he shall surely pay ox for ox" (Ex. xxi. 36), and again in the phrase "eye for [in place of] eye" (*ib.* 24); still greater stress is laid on the verb "natan" (to give), which is used in Ex. xxi. 22, where nothing but a money reward can be meant, and is again used in the rule in Lev. xxiv. 20, which

literally translated reads, "as he giveth a blemish upon man, so shall it be given upon him." The interpretation of "eye for eye" being thus established to the satisfaction of the rabbis, there is no reason for them to doubt that "bruise for bruise" means money for the pain suffered, and does not mean the infliction of like pain. However, the position is strengthened by the passage in Deut. xxii. 28, 29, where he who forcibly seizes a damsel not betrothed and lies with her, is mulcted in the sum of fifty shekels, because (tahat asher) "he hath humbled her."

The separate elements of liability are:

Damage Proper (NEZER): The Mishnah says the damage is appraised by ascertaining how much the person injured would have been worth as a slave in the market before the infliction of the injury and how much he is worth after it; the difference represents the damage. But if the result

Damage, How Appraised. of the injury has been to render its victim deaf, he is considered worth nothing whatever, and the damage is accordingly equal to the whole of his former value.

Pain, "as when he has singed him with a spit or spike, even on his finger-nail, where no mark is left." Here the question arises, should the judges ask themselves (a) how much money would "such a man"—that is, one as strong or as delicate as the injured man—be willing to take to submit to the pain, or rather (b) how much would he be willing to pay to forego the pain? The former measure, though named in the Mishnah, is in the Gemara deemed inadmissible; for many people would not take all the money in the world and willingly submit to the pain; the latter measure is held to be more reasonable. Where the pain is incident to a mutilation, the judges should say: "Suppose the wounded man to have been sentenced to have his hand cut off, how much would he be willing to pay to have it taken off under the influence of a drug [an anesthetic], rather than have it rudely hacked off; and this amount would serve to represent the damage" (B. K. 85*b*).

Stoppage of Work: The Mishnah allows to the injured man his wages only as a "watcher of cucumbers"—that is, such wages as he can earn in his disabled condition—"because he has already been paid the value of his eye or the value of his hand"; for the action might be brought at once when the injury was done, and the judges would estimate the loss of time beforehand. This estimate should be paid in full, though the injured man should recover sooner than was expected (B. K. 85*b*).

An example is put, where violence may bring about stoppage of work alone, without mutilation or pain or need for cure: it is in the case of unlawful imprisonment (*ib.*).

Cost of Cure: As the Scripture says, he "shall cause him to be thoroughly healed" (Ex. xxi. 19), the inference is that the guilty party shall pay for the services of a physician. He may not offer his own services, no matter what his skill may be; nor can he avoid the outlay of money by finding a physician that will do the healing work free of charge. Should ulcers arise in consequence of a wound, the

cost of healing such ulcers also falls on the assailant; but if ulcers arise from other causes—for instance, because the wounded man disregards the orders of his physician—the cost of healing these is not to be assessed. The wound may disappear and break out again and again: the cost of cure will still rest on the assailant; but if it be once fully healed (literally, "to its full need"), the liability comes to an end (B. K. viii. 1). The occasion for cost of cure may exist without any of the other elements of damage; for instance, where one has forcibly thrown chemicals upon another, giving to his skin the whiteness of leprosy, it is his duty to pay the cost of having the skin restored to a healthy color (B. K. 85b).

Shame or Humiliation: Here it is impossible to lay down hard and fast rules, for as the Mishnah says, "it all depends on who is put to shame and who it is that puts him to shame." But for certain acts of violence that involve very little pain and no permanent disablement, but mainly disgrace, the sages fixed a scale of compensation, namely: for a stroke with the fist, one sela or shekel (nominally 60 cents); for a slap with the open hand, two hundred zuzin (1 zuz = 15 cents); for a back-handed slap,

or for pulling a man's ear or hair, or tearing off his cloak or a woman's headgear, or spitting at a person if the spittle reaches his flesh, four hundred zuzin (\$60 nominal) (B. K. viii. 6). A

kick with the knee costs three selas; with the foot five selas; a stroke with an ass' saddle thirteen (B. K. 27b, Rashi *l.c.*). According to Maimonides (Yad ha-Hazakah, Hovel u-Mazzik, iii. 8-10), each slap, kick, or stroke counts separately. But he also says (following B. K. 36b) that these sums are not meant for the full-weight or Tyrian coins, but for the "country currency," worth only one-eighth of the Tyrian.

These liquidated damages cover only pain and shame; if sickness ensue, stoppage and cure have to be paid for separately.

Although R. Meir's opinion (B. K. 86a), that all Israelites are to be treated as freemen and as free-

Israelites to Be Treated as Freemen and Free-women. women, as "the descendants of Abraham, Isaac, and Jacob," and are therefore entitled to the same compensation for disgrace, has not been accepted generally, yet where the sum has been fixed by the sages, as shown above, no reduction is made on account of the poverty or low degree or even of the lack of self-respect of the party insulted.

There is a sixth element (which arises, however, but rarely); namely, the "price of children" (Ex. xxi. 22): "If men strive together and hurt a woman with child, so that her fruit depart, and yet no mischief follow, . . . he shall pay as the judges determine." Something is to be paid over and above damage, pain, etc., which is hard to determine; for a woman delivered of her child is, generally speaking, not made the worse thereby; though in the special case she may be much debilitated. Her loss of health and strength would fall under the head of damage proper ("nezek").

Another view is, however, expressed in the Mishnah to the effect that the "deme weladot," the price

of the child or children that were destroyed by the miscarriage, should be paid to the husband of the woman by the man causing the damage. The standard authorities are almost silent on the subject (B. K. v. 4; Gemara, 49a).

A human being is always "forewarned"; that is, he is, like a "forewarned ox," liable for full damage, whether awake or asleep, whether willing or unwilling. But if a man in his sleep or unwillingly (as by falling from a roof) hurt another person, he is not liable for the "disgrace" that

Human Beings Are "Forewarned." might result, say, if such person's clothes should be torn from him; and if A hurt B by pure accident—for instance, if he be thrown upon him from a roof by a sudden gust of wind—he

is liable only for damage, but not for pain, healing, or stoppage (B. K. viii. 1; Gemara 86b).

Deaf-mutes, insane persons, and infants are "pegi'atan ra'ah" (bad to meet); he who hurts them is liable for full compensation; but if they commit an assault, they are not liable at all (ib. viii. 4). However, no compensation for shame is made to the insane (ib. 86b). When an injury is done to an infant girl, the compensation for "damage" and loss of time is payable to her father (ib. 87a *et seq.*).

A married woman or a slave is also "bad to meet," as full compensation must be paid for any injury done to either of them. According to the better opinion, the assailant of a slave must pay even for the disgrace put upon him. The compensation for injury to a married woman, for pain and shame, is paid to her; for loss of work and healing, to her husband; for damage proper, according to one opinion, to her, according to another, to her husband. For

Persons "Bad to Meet." an injury to a slave the whole compensation goes to the master. When an injury is done to an infant boy still at the father's board, the compensation should be invested in land, of

which the father will receive the rents and profits till the boy attains full age (thirteen). When a father injures his infant daughter, he pays pain, cure, and shame to her at once, but neither damage nor loss of time. A married woman is excused from payment only because she has no property under her own control; a slave, because he can not own property; hence, when the woman, by the death of her husband or by divorce, comes to her own, or when the slave is manumitted, she or he may be sued for the injury done while under disability (ib. viii. 4).

When a man does an injury to his own wife, he is bound to pay her for her damage, pain, and shame at once, in such a manner as to give her the free disposition of the money. He needs not pay for loss of work; and for her healing he is bound as her husband. The wife, if she injure her husband, is liable for full compensation (Maimonides, "Yad," Hovel u-Mazzik, iv. 16-18). For the manner of its collection see KETUBAH.

A master is not responsible for assaults committed by his bondman or bondwoman, nor for injuries done by them to the property of another. A master injuring a Hebrew servant is liable for all the elements

of damage except that of stoppage of work, that being a loss to him only (B. K. viii. 3).

Self-defense is a full justification for an assault that is not continued after the necessity has ceased.

But if two men strike each other at the same time, each is liable to the other. **Self-Defense a Justification.** and the excess in damages must be paid (Shulhan 'Arukh, Hoshen Mishpat, 421, 13).

Where one enters upon the grounds of another without his permission, the owner of the ground may order him off, and may even remove him by force; but if he strike him or harm him otherwise than in forcing him away, he is liable like any other assailant (B. K. 48a).

Should the injured party die before he recovers judgment for the assault, the right of action is cast upon his heirs; and in like manner if the assailant die before satisfaction is made or before it is adjudged, the action for the wrong done may be brought against the heirs, and it may be satisfied out of the estate descended to such heirs.

To this rule there is one very rare exception; namely, where one puts a disgrace upon a sleeping person (say, by exposing his nakedness), and the sleeper dies without finding it out, the action for the disgrace does not pass to his heirs (B. K. 86b).

The maxim of the common law, that a felony merges the civil remedy, was also known to the Rabbis. When a man strikes his father or mother so as to leave a mark ("habburah"), or when he wounds any one on the Sabbath, he can not be sued for compensation; for he is deserving of death. While it was very unlikely that the offender would be put to death—for long before the days of the Mishnah capital punishment under the Mosaic law had ceased—still this excuse of the lesser offense by the greater was held good. But where the act is punishable by stripes only, such as wounding a person on the Day of Atonement, the civil remedy is available (B. K. viii. 3, 5).

The payments for damage and for pain are in the nature of penalties, and can be adjudged only upon proof by witnesses. But in the absence of witnesses the assailant can, upon his own confession, be ordered to pay for loss of work and cost of cure—which elements are in the nature of a debt—and for the disgrace suffered, on the ground that by his own confession he publishes the humiliation of his victim (Maimonides, "Yad," Hobei u-Mazziq, v. 6, 7).

Only a court of "ordained" judges could try an action for injury to the person, according to the rules laid down above, and give judgment for a definite sum; and as judges could not be lawfully ordained, except in the Holy Land, judgments for damage and pain could not be collected, even in Babylonia (B. K. 84a).

Procedure in Assault Cases. But, as a matter of necessity, a system was worked out which soon spread over all countries in which the Jews enjoyed any sort of autonomy. When

parties complained of injuries, the judges, after hearing their allegations and the testimony of witnesses, indicated the sum that in their opinion the assailant should pay, and, upon his refusal, would threaten

him with excommunication ("midduy"); and this course would generally have the desired effect. But loss of time and cost of cure, being elements sounding in money, and not in the nature of penalties, can only be determined by judges having ordination (Maimonides, "Yad," Sanh. v. 10, 17).

Although the remedy for assaults was altogether pecuniary, yet to strike a fellow Israelite was always deemed a sinful and forbidden action. As the Law strictly forbids the giving to a convicted criminal a single blow beyond the lawful number (Deut. xxv. 3), the sages concluded that a blow given to any one, except by authority of law, was forbidden by Scripture; and they held that, though the assailant had paid all damages, he should ask forgiveness from the injured party, and that it was the duty of the injured, when earnestly entreated, not vindictively to withhold his forgiveness (B. K. viii. 7).

When damages which usually follow a striking arise without actual contact with the body of the injured person—for instance, if one frighten his neighbor, or yell into his ears in such a way as to deafen him or otherwise make him ill—the wrong-doer is "free from human judgment," but liable to the punishment of heaven (B. K. 91a).

The passages in Scripture on which the law of Assault and Battery is grounded speak of a man and his brother, or a man and his neighbor; hence they can not be and were not **These Laws Not for Gentiles.** applied to affairs in which either party was a Gentile. Whatever redress was given in such cases by Jewish courts was only a matter of equity, or, as the Rabbis say, by reference to Prov. iii. 17, "for the sake of the ways of peace."

BIBLIOGRAPHY: Nearly all of the Talmudic law collected in this article is to be found in the eighth chapter of *Baba Kamma*, the Gemara on which runs from p. 83b to 93a. The subject is treated by Maimonides in *Yad ha-Hazakah*, *Hobei u-Mazziq*, in the *Tur*, and in the *Shulhan 'Arukh*, *Hoshen Mishpat*, under the title *Hobei u-Habero*, ch. 420-424. J. SR. L. N. D.

ASSEMBLY, THE GREAT. See SYNOD, THE GREAT.

ASSER, CAREL: Dutch jurist; son of Moses Salomon Asser; born at Amsterdam, Holland, Feb. 15, 1780; died Aug. 3, 1836. He studied law and philology at the Athenaeum at Amsterdam. After obtaining a doctor's degree, July 3, 1799, Asser devoted himself to the practise of law in Amsterdam; he and his friend Jonas Daniel Meyer being the first Jews to become lawyers after the establishment of the Batavian republic.

The defense of a certain Maseel of Dordrecht, accused of blasphemy for having manifested doubts concerning the divinity of Jesus and the Trinity, brilliantly conducted by **Early Success.** Asser and Meyer, drew upon the young men the attention of M. C. F. van Maanen, chief attorney and, later, minister of justice.

In spite of his absorbing professional duties, religious matters did not fail to receive Asser's consideration. When he was only sixteen, he and his father shared in the founding of the Felix Libertate, a society which had for its aim the emancipation of the Dutch Jews; and he was among the signers of a

petition to the States General (March 26, 1796), praying for their emancipation. This step was vigorously opposed by Daniel Cohen d'Azevedo, rabbi of the Portuguese, as well as by Jacob Moses b. Saul Löwenstamm, rabbi of the Ashkenazim, who were afraid that political emancipation would result in the disintegration of Judaism. As a result, the National Assembly passed a law conferring on them citizens' rights. In the struggle that

Active now began between the Orthodox
in Jewish party, led by the rabbis, and the more
Com- progressive generation of the commu-
munity. nity, Asser took a prominent part; and
when the differences led finally to the
formation of a new congregation, Adat Jesurum, he
became a leading member.

In 1807 Asser was one of three delegates sent by the new congregation to the Sanhedrin in Paris. On his return home he was commissioned by Napoleon to write a report of the condition and wishes of the Jews in Amsterdam, having regard to the possibility of the reunion of the two congregations. On the recommendations contained in this report, a central consistory for the Jews in Holland was authorized by royal decree Dec. 17, 1808. In the same year Asser was appointed director of the second division of the Ministry of Public Wor-

In Public ship, and in the following year, after
Office. the abrogation of that office, he became
chief of the bureau in the Board of

Accounts. In 1811 Asser was made justice of the peace in the first district of Amsterdam, and soon became an authority in matters relating to the office. He translated from the French J. J. Barbedette Chermelais' work, "Traité des Attributions des Juges de Paix" (2 vols., 1812), which exerted great influence in Holland.

In the mean time he had become a member of the consistory of Amsterdam; and after Holland had regained her independence (1813), he was appointed a member of the commission to draft regulations for the Jewish community.

For twenty-one years Asser held the post of referendary of the first class in the Department of Justice at The Hague, to which he was appointed in 1815; and for five years before his death he performed the duties of secretary to the Department of Justice. The decoration of the Order of the Netherlands Lion was conferred upon him.

His wife was Rose Levin, sister of the well-known Rahel Varnhagen von Ense. For the latter he wrote "Précis Historique sur l'Etat des Israélites du Royaume des Pays-Bas," 1827, a historical

His review of the condition of the Jews
Works. in Holland, not yet published. Asser
was also the author of the following

works: "Verhandeling over de Verantwoordelijkheid der Ministers, volgens het Nederlandsche Strafrecht," The Hague, 1828, an anonymous treatise on the responsibilities of ministers according to Dutch constitutional law; "Apologie de la Peine de Mort," Brussels, 1828; "Verhandeling over de vraag, of bij het Wetboek van Strafrecht tegen het snoeijen van geldmunten straf is bepaald?" The Hague, 1836, a treatise on the penalty attached to the clipping of coin; and "Vergelijkend overzicht tusschen

het Fransche en Nederlandsche Burgerlijk Wetboek." The last, his largest work, was published after his death by his son Louis Asser and his nephew C. D. Asser.

BIBLIOGRAPHY: *Algemeene Konst en Letterbode*, 1836, Nos. xli., xlii., xliii.; *Scherenbansche Stads en Residentie Almanak*, 1838; Carmoly, in *Revue Orientale*, iii. 413 et seq.; Jost's *Annalen*, 1839; Koenen, *Geschiedenis der Joden in Nederland*, p. 383; Shays and Hoellen, *Geschiedenis der Joden*, iii. 531 et seq., 545; Grätz, *Gesch. der Juden*, xi. 267 et seq.; A. J. van der Aa, *Biographisch Woordenboek der Nederlanden*, pp. 129-130; Winkler Prins, *Gedruccerde Encyclopædie*, 1884, s.v.

S. J. Vr.

ASSER, CAREL: Dutch jurist and scholar; born at The Hague, June 1, 1843; died at Leyden, Dec. 10, 1898. He was a son of Louis Asser, judge of the district court at The Hague, and grandson of Carel Asser, referendary in the Department of Justice at The Hague. He received his education at the gymnasium in his native city, and at the University of Leyden, obtaining a doctor's degree at the age of twenty-three. Appointed judge of the district court of The Hague in 1878, he retained the position until 1892, when he was made professor of civil law at the University of Leyden. The estimation in which he was held by the Dutch government is shown by the fact that he was appointed on a commission to investigate the need for the revision of the national statutes and to prepare a plan for this purpose. Asser married a Christian, but he remained in touch with the Jewish community and continued to display an interest in his coreligionists.

Among Asser's works are: His doctor's dissertation, "De Telegraphie en hare rechtsgevolgen," 1866 (awarded a gold medal by the Gröningen University); "Wetenschap en Wetgeving," 1892; and "Handleiding tot de beoefening van het Nederlandsch Burgerlijk Recht," an unfinished work on civil law. He also contributed to periodicals many technical articles of legal interest. Asser was not only known as a scholar and writer, but also as a musician.

BIBLIOGRAPHY: *Students' Almanak*, Leyden, 1900.

S. J. Vr.

ASSER, MOSES SALOMON: Dutch jurist; born in Amsterdam Aug., 1754; died there Nov. 4, 1826. Although originally intended for trade, he took up the study of commercial law; and so successful was he in his new career, that on becoming procurator in Amsterdam he gained the reputation of being one of the best lawyers in Holland. In 1798 he was appointed member of the legislative commission which met in Amsterdam for the purpose of readjusting the laws of Holland to the new conditions arising from the change of the United Provinces into the Batavian Republic, under the protectorate of France. In 1808, when Napoleon insisted upon the adoption of his code throughout his dependencies, Asser, together with Johannes van der Linden and Arnoldus van Gennep, was commissioned by King Louis Bonaparte to draft a commercial code as a part of the uniform system of laws projected for the kingdom.

Soon after the Restoration Asser took an active part in the commission of 1814; and his work ultimately formed the basis of the commercial code of 1838, the greater part of which is still in force. In

recognition of his services he was decorated by William I. in 1819 with the Order of the Netherlands Lion, being the first Jewish recipient of such a distinction.

Asser was the founder of the Felix Libertate—a society having for its object the emancipation of the Jews—and the author of the memorial addressed to the States General, March 26, 1796, urging the removal of Jewish disabilities. A leader of the opposition which resulted in the splitting up of the Jewish community of Amsterdam, Asser's name was the first mentioned at the election of wardens by the members of the new community, Adat Jesurun. He took an active part in the progressive movement, at the head of which stood his son Carel (see ASSER, CAREL).

BIBLIOGRAPHY: *His Kurses* (in Yiddish), relative to the struggle between the two communities; Roest's *Letterbode*, I, II; Notices from a family chronicle; Winkler Prins, *Geïllustreerde Encyclopedie*, 1884, s.v.

A. S. C.

ASSER, TOBIAS MICHAEL CAREL: Dutch jurist; born at Amsterdam April 28, 1838. His father was Carel Daniel Asser (1813-85). His mother was a sister of Godefroi, Dutch minister of Justice.

Asser studied jurisprudence at the Athenaeum at Amsterdam, and as early as 1857 was awarded the gold medal offered as a prize by the university at Leyden for a competitive thesis on "Over het Staatshoud kundig begrip van Waarde" (On the Economic Conception of Value). In 1860 he received a doctor's degree, after defending his dissertation on "Het Bestur der Buitenlandsch betrek kingen volgens het Nederlandsche Staatsrecht." In the same year the government appointed him a member of the international commission to negotiate concerning the abolition of tolls on the Rhine. He wrote on the subject the following two pamphlets: "Iets over den Ryntol" and "De Kluisters van den Rijn," in "De Gids," 1861.

In May, 1862, he was called to the chair of jurisprudence at the Athenaeum, and delivered an inaugural address on "Handelsrecht en Handelsbedrijf." When the Athenaeum became a university (1876), Asser continued his teaching there; though, in order to retain his practise as attorney

to a number of trade companies, he remained only in the capacity of extraordinary professor of the department of international and commercial law. From 1862 Asser took an active part in conferences on international law, and, together with Rolin Jacquemyns, afterward Belgian minister of the interior, and the English jurist, John Westlake, he founded, in 1869, the "Revue de Droit International," which he edited. In 1875 he became assistant secretary of state, and performed the duties of the office, along with those of his professorship, until

May 5, 1893, when he was appointed member of the Council of State, the highest body in the Dutch administration. The high estimate of Asser's authority in the domain of international law is attested by the fact that he is permanent chairman of the diplomatic congress on international civil law, established chiefly through his

instrumentality. Asser was delegate to the Peace Conference held at The Hague in 1899, in consequence of the appeal made by Czar

Delegate to Peace Conference. Nicholas II., and presided over the second division of the second section. He has been the recipient of the following decorations, viz.: Cross of a

Commander of the Order of the Netherlands Lion; of the Order of Orange-Nassau; and of the Baden Order of the Lion of Zähringen; Order of the Crown of Italy; and the Luxemburg Order of the Oak Crown. He is also officer of the Belgian Order of Leopold, and Knight of the Legion of Honor.

His wife is the daughter of Louis Asser, only son of the elder Carel Asser, and sister of Prof. Carel Asser of Leyden.

Besides the works already mentioned, Asser has written "Législation Uniforme sur la Lettre de Change," 1864; and "Handelsrechtelyke Aanteekeningen," "Remarks on Commercial Law," 1868-69; and has contributed many articles to legal journals. But his two principal works are "Schets van het Internationaal Privaatrecht," 1879; and "Schets van het Nederlandsch Handelsrecht," 1873. The first of these has been translated into nearly every European language, and the last reached its seventh edition in 1897.

BIBLIOGRAPHY: Winkler Prins, *Geïllustreerde Encyclopedie*, 1884.

S.

J. VR.

ASSESSMENT OF TAXES. See FINTA, REVENUE OF.

ASSHUR.—**Biblical Data:** Name of a city once the capital of Assyria. Asshur was apparently the first important town built by the early colonists of the country, who probably came from Babylonia. One of the earliest known rulers of Assyria, Shamshi Adad I. (about 1820 B.C.), erected in the city of Asshur a temple dedicated to Anu and Adad; and Asshur may be regarded as having been, even at that early date, the capital of the newly founded principality of Assyria. About 1300 B.C. the capital was removed by Shalmaneser I. to Calah, and two centuries later the supremacy of Asshur had vanished so completely that the city had to be rebuilt when Tiglath-pileser I. again made it the capital. When the capital was finally removed to Nineveh, the city fell into an honorable decay, revered as the ancient metropolis, and dignified as the site where the national god Asshur had his famous temple E-Kharsag-Kurkurra. The city is now buried beneath a mound known as Kalah Sbergat on the Tigris, which here divides into three arms. The ruins of its ancient temple rise high above the remaining mound, and have been slightly pierced by excavations undertaken especially by Rassam and Ainsworth; but the site has never been systematically explored. See ASSYRIA and the bibliography there given.

J. JR.

R. W. R.

—**In Rabbinical Literature:** Asshur was one of the few pious men of the generation of the Tower of Babel. In order to avoid participation in that sinful project, he left the land of his fathers and settled in the neighborhood of Nineveh, in reward for which action he received the cities mentioned in

Gen. x. 11, 12 (Gen. R. xxxvii. 4). The Targum Yerushalmi on the passage considers the name "Asshur" not as that of a person, but as meaning "Assyria," and takes "Nimrod" to be the subject of the sentence. See Ginzberg, "Die Haggada bei den Kirchenvätern," pp. 88, 89.

J. AB.

L. G.

ASSHURITES.—**Biblical Data:** A nation descended from Abraham and Keturah (Gen. xxv. 3). In prophetic literature the nation is mentioned as being engaged in making benches of ivory for Tyre (Ezek. xxvii. 6). The Asshurites in II Sam. ii. 9 can not refer to the same people as Gen. xxv. 3; or to the Assyrians. Either we have here a text corruption for Geshurites (Ewald, Wellhausen), or the name is to be explained according to Targum Jonathan as the Asherites.

J. AB.

G. B. L.

—**In Rabbinical Literature:** The Palestinian exegetes consider Asshurim, and also Letushim and Lemmuim in the passage Gen. xxv. 3, to be appellatives of the nations recorded as the children of Dedan; and explain Asshurim as "merchants," or more exactly as "those who travel with their wares from place to place" ("ashur" = footstep). Similarly, Letushim are those who sharpen weapons, from "latash," to whet; Lemmuim are the chiefs of peoples ("le'mu" = people), or island-inhabitants (Targumim on the passage Gen. R. lxi. 5). In the Onkelos passage, according to Jerome, *ad loc.*, שטקן (for שטקין) should be read (see Ginzberg, "Haggada bei den Kirchenvätern," p. 117).

J. SR.

L. G.

ASSI (Assa, Issi, Jesa, Josah, Jose, sometimes רבסי, a contraction of Rab or Rabbi Assi): A prenominal of several amora'im, which, with its variants, is a modification or diminutive of "Joseph" (compare Bacher, "Ag. Tan." ii. 371; "Ag. Pal. Amor." ii. 151, 8).

"Assi" is of Babylonian origin, while other forms are Palestinian. Hence in the Babylonian Talmud, except in cases of clerical error, "Assi" is the only form used; whereas in the Palestinian Talmud and Midrashim all forms are used indifferently, two or even more appearing in a single passage (for instance, Yer. Kil. ix. 32b) or in parallel passages (compare Yer. 'Er. vi. 23d; Yer. Shek. ii. 46d, vii. 50c; Yer. Naz. iv. 53b). As to the bearers of the name, most of those having additional patronymics or cognomens are better known by the appellation of Jose. The two that are best known by their simple prenominal, without further designation, are considered here. Great care is requisite in determining the authorship of doctrines and sayings bearing the above name. Both the Assis are halakic authorities, are native Babylonians, and are cited in both Talmudim, and they flourished within about half a century of each other. They can therefore be distinguished only by observing the persons with whom they are associated or who transmit their opinions. Thus, where Assi appears in company with Rab, with Samuel, or with their contemporaries, Assi I. is meant; but where the associates are members of a later generation, it is Assi II. Again, where Ilma I., Judah b. Ezekiel, or their contemporaries or predecessors cite the name, it

is Assi I.; but where their disciples, or their younger contemporaries or successors (particularly in the Palestinian Talmud and Midrashim) report, it is most frequently Assi II. Where, finally, none of these landmarks is present, a positive determination is well-nigh impossible, nor can the presence or absence of the titles Rab and Rabbi, on which (according to Tos. Hul. 19a, s. v. Amar) many rely, be accepted as a clue.

Assi (Assa, Issi) I., Rab: A Babylonian amora of the first generation, third century; contemporary of Rab (Abba Ariha) and his equal in dialectics, though inferior to him in general knowledge of the Halakah (Sanh. 36b). But even

Status. in the latter branch Rab manifested great deference for Assi's opinions, often adopting these in preference to his own (Meg. 5a; Kid. 45b; Sanh. 29c; B. B. 62a). Socially, also, Rab treated Assi as an equal (Shab. 146b). Mar Samuel, also, treated Assi with great respect (B. K. 89a *et seq.*). Rab Assi is better known in the field of the Halakah than in that of the Haggadah, where he is found in association with Kahana and putting questions to Rab (Git. 88a; compare Lam. R. Intro. 33; Yoma 10a).

According to a Talmudic narrative combining fact and fiction, Assi's end was precipitated by grief.

Commissioned by his dying teacher

Death. and friend, Rab, to bring about Shela b. Abuna's retraction of a certain decision on the ritual, Assi visited the latter, when the following conversation took place: Assi: "Retract thy decision because Rab has retracted his opinion on which thy decision was based." Shela: "Had Rab renounced his opinion he would have told me so himself." Assi, misunderstanding the instructions of Rab, thereupon excommunicated his colleague. Shela: "Does the master not fear the fire for abusing a scholar?" (compare Ab. ii. 10.) Assi: "I am a mortar ["Asita," a play on his name] of brass, over which decay has no power." Shela: "And I am an iron pestle that may break the brass mortar." Assi soon after sickened and died; whereupon Shela, to prevent his adversary from carrying evil reports of him to Rab, prepared his own shroud and died also. At the double funeral it was observed that the myrtle branches which lay on the two biers leaped from one to the other, whence it was inferred that the departed spirits had become reconciled (Niddah 36b *et seq.*; the names Isi b. Judah, etc., used in Assi's reply to Shela are a glossator's interpolation borrowed from Pes. 113b). Of Assi's last hours the Midrash relates the following: As Rab Assi was about to depart from this world, his nephew entered the sick-room and found him weeping. Said the nephew: "My master, why weepst thou? Is there any part of the Torah which thou hast not learned or taught? Look at the disciples before thee. Is there any one good deed that thou hast not practised? And does not above all thy noble traits stand the fact that thou hast never acted as judge and hast never permitted thyself to be appointed to public office?" Then answered Rab Assi: "My son, this is just the reason why I am weeping. Perhaps I shall be required to answer for being able to administer justice and not doing so, thus exemplifying in myself what the

Scripture means by saying (Prov. xxix. 4), "The king by judgment establisheth the earth; but the man that holdeth himself aloof ["*terumah*" = separation] overthroweth it" (Tan., Mishpatim, 2). Some writers regard this scene as occurring at the death of Assi II.; but the concluding words of the visitor's address, as well as the dying teacher's reason for his anxiety, are entirely inconsistent with the career of Assi II., whose activity as judge is a prominent feature of his life. (Yer. Shab. i. 3*a*; Yer. Shek. vi. 50*b*; Yer. Suk. i. 52*a*; Yeb. 16*b*; Ned. 21*b*; Yer. Ned. iii. 37*a*; Yer. Git. ix. 50*b*; B. B. 126*a*; Shebu. 26*a*, 41*a*; Hul. 13*a*, 20*a*).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. s.v.; Weiss, *Dor.* iii. 97, *ib.* 151; Halevy, *Dorot ha-Rishonim*, ii. 22*s*.

Assi (Assa, Issi, Jesa, Josah, Jose) II., R.: A Palestinian amora of the third generation, third and fourth centuries; one of the two Palestinian scholars known among their Babylonian contemporaries as "the Palestinian judges" and as "the distinguished priests of Palestine," his companion being R. Ammi (Git. 59*b*; Sanh. 17*b*). Assi was born in Babylonia, where he attended the college of Mar Samuel (Yer. Ter. i. 40*a*; Yer. 'Er. vi. 23*b*), but later emigrated in consequence of domestic trouble. On his arrival in Tiberias, Assi had an adventure with a ruffian, which ended disastrously for the latter. Assi was making his way toward the baths, when he was assaulted by a "scorner." He did not resent the assault, except by remarking, "That man's neck band is too loose," and continued on his way. It so happened that an archon was at that very hour trying a thief, and the scoffer, still laughing at the adventure with Assi, came to witness the trial just when the judge interrogated the culprit as to accomplices. The culprit, seeing the man laughing, thought that it was at his discomfiture, and to avenge himself pointed to the ruffian as his accomplice. The man was apprehended and examined. He confessed to a murder he had committed, and was sentenced to be hanged with the convicted thief. Assi, on returning from the baths, encountered the procession on its way to the execution. His assailant on seeing him exclaimed, "The neck-band which was loose will soon be tightened"; to which Assi replied, "Thy fate has long since been foretold, for the Bible says (Isa. xxviii. 22), 'Be ye not scornors lest your hands be made strong'" (Yer. Ber. ii. 5*e*).

Assi became a disciple of R. Johanan, and so distinguished himself that R. Eleazar called him "the prodigy of the age" ("*mo'et ha-dor*"; Hul. 103*b*), and as such legend pictures him. Concerning the futile longings of many to communicate with the departed spirit of R. Hiya the Great, legend relates that R. Jose fasted eighty days in order that a glimpse of R. Hiya might be granted him. Finally the spirit of the departed appeared; but the sight so affected R. Jose that his hands became palsied and his eyes dim. "Nor must you infer from this," the narrator continues, "that R. Josah was an unimportant individual. Once a weaver came to R.

Legend, Johanan and said, 'In a dream I have seen the skies fall, but one of thy disciples held them up.' When asked whether he knew that disciple, the weaver replied that he would be able to recognize him. R. Johanan

thereupon had all his disciples pass before the weaver, who pointed to R. Josah as the miraculous agent" (Yer. Kil. ix. 32*b*; Erel. R. ix. 10). Another adventure, which, however, bears the impress of fact, is related of him, wherein he was once abducted in a riot and given up as lost, but R. Simon ben Lakish, the former gladiator, rescued him at the risk of his own life (Yer. Ter. viii. 46*b*).

Assi's professional career in Palestine is so closely intertwined with that of R. Ammi that the reader may be referred to the sketch of the latter for information on that subject. R. Assi was very methodical in his lectures, making no digressions to answer questions not germane to the subject under discussion; and whenever such were propounded to him, he put off reply until he reached the subject to which they related (Yer. Shab. xix. 16*d*; Yer. 'Er. vi. 24*a*).

R. Assi is frequently quoted in both Talmudim and in the Midrashim. Profound is his observation:

"At first the evil inclination is like Wisdom of a shuttle-thread (or spider-web), but

Assi; eventually it grows to be like a cart **His Death.** rope, as is said in the Scriptures (Isa.

v. 18), "Wo unto them that draw iniquity with cords of vanity, and sin as if it were with a cart rope" (Suk. 52*a*). An anecdote characteristic of rabbinical sympathy for inferiors and domestics is thus related: The wife of R. Jose had a quarrel with her maid, and her husband declared her in the wrong; whereupon she said to him, "Wherefore didst thou declare me wrong in the presence of my maid?" To which the rabbi replied, "Did not Job (xxxii. 13) say, 'If I did despise the cause of my manservant or of my maidservant, when they contended with me, what then shall I do when God riseth up? And when He visiteth, what shall I answer Him?'" (Gen. R. xlviii. 3). When Assi died, R. Hiya b. Abba, who had been his associate as judge and as teacher, went into mourning as for a relative (Yer. Ber. iii. 6*a*). The day of his death is recorded as coincident with a destructive hurricane (M. K. 26*b*).

The suggestion may here be offered that R. Assi, before his emigration to Palestine, was known as Assi (Issi, Jose) b. Nathan, the one that is met with in an halakic controversy with Ulla b. Ishmael, Ber. 62*a*, propounding a ritual question to Hiya b. Ashi (Shab. 33*a*), and seeking an interpretation of a Baraita from the mouth of Rab Sheshet (Ned. 78*a*; B. B. 121*a*).

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, iv. 300-307, 21 ed.; Frankel, *Mebo*, 104*a* (there some of the references undoubtedly point to Assi I.); Weiss, *Dor.* iii. 97; Bacher, *Ag. Pal. Amor.* ii. 143-153 (there some sayings of Assi I. are attributed to Assi II.); Halevy, *Dorot ha-Rishonim*, ii. 22.

J. SR.

S. M.

ASSIGNMENT: According to common law, "the transferring and setting over to another of some right, title, or interest in things in which a third party, not a party to the assignment, has a concern and interest" (J. Bacon's "Abridgment," p. 329). Strictly speaking, according to Jewish law there can be no Assignment of claims or rights in a thing, but only an Assignment of the thing itself (Shulhan 'Arukh, Hoshen Mishpat, 66, 1). In this respect the early Jewish law and the common law agree, although they differ in their reason for the rule.

The common law assigns as a reason that to allow the granting or Assignment of a "chase in action" (a right to receive, or recover a debt, or money, which can not be enforced without action) to a third person

would be the occasion of multiplying contentions and suits. According to the Jewish law, the relation of debtor and creditor gives the latter rights against the person of the former (*jus in personam*) secured by rights against his property (*jus in rem*). The right of the creditor to seize the person of the debtor can not be assigned; and the debtor is justified in resisting the claim of the creditor's assignee, upon the ground that he, the debtor, was willing to give his creditor certain rights against his person which he would have refused to give to the creditor's assignee (Me'irat 'Enayim to Hoshen Mishpat, l.c. 23).

Originally a "shetar" (an instrument in writing) of indebtedness was not assignable, according to Biblical law, because it is not a thing, but merely evidence of a right (Maimonides, "Yad," Mekilah, vi. 12). With the beginning, however, of commercial life, the strictness of this ancient rule of law had to be modified. Therefore, if the Assignment of the claim was made by the creditor in the presence of the debtor and assented to by him, it was valid (Git. 13b). This rule, however, was felt to be a concession, and could not be used as a basis for the further extension of this principle (Mekilah, vi. 8). If the debt which had thus been assigned in the presence of all three parties interested was secured by a shetar, it was held, even by the later authorities, that, although the Assignment was valid, the assignee could not compel the creditor to deliver the shetar to him (Hoshen Mishpat, l.c. 19); although if the debtor paid the assignee, he (the debtor) could compel the creditor to surrender the shetar (*ib.*).

The shetar of indebtedness can be assigned only by "writing and delivery"; that is to say, it must

Method of Assignment.

be delivered by the creditor to his assignee together with another instrument in writing, setting forth the fact of the Assignment (*ib.* 1; and see the cases mentioned in §§ 2, 3, 4, 5, 13).

This question was debated in the Talmud; and the opinions of the authorities differed to such an extent that the question as to what constituted a valid Assignment was long left in doubt. Rabbi Judah ha-Nasi was of the opinion that the mere delivery constituted a valid Assignment of the shetar (Sanh. 31a); and the amora Amemar was of the same opinion (B. B. 77a). The majority of the sages, however, were of the opinion that a shetar could not be legally assigned without writing (*ib.* 76a), the reason for which is given by Rab Ashi, who called attention to the fact that there was a great difference between the shetar of indebtedness and other things, because a shetar is, after all, only a promise to pay—mere words—and "words can not be acquired by words"; they must be written down (*ib.* 77a). According to Rab Papa, the instrument of Assignment must contain these words, "acquire it [the shetar of indebtedness] and all rights under it" (Kid. 47b).

Maimonides sums up the matter thus: A shetar of indebtedness can not be assigned merely by delivery to the assignee, because the shetar is simply evidence of a debt; it is not the thing itself; and "evidence" can not be lawfully acquired by the process of manual seizure (Mekilah, vi. 10). The mere intention, therefore, to transfer or assign a claim or contract, and the actual delivery of the instrument,

which was the best evidence of the claim or contract, do not suffice to give the assignee title; and the law required a formal Assignment in writing. Thus, early in the Talmudic era are encountered the underlying principles of the law relating to negotiable instruments which occupies so large a part of modern legal systems, and has such an important bearing on modern commercial activity.

In the case of a shetar of pledge, where the debtor has given the creditor possession of a piece of land as a pledge or security for a debt (the creditor to repay himself out of the fruits of the land), and has accompanied the delivery of the land by an instrument setting forth the debt and the

Classification of Assignments. fact that the land is pledged for it, this instrument or shetar may be assigned, signed in the same manner as a simple shetar of indebtedness. This rule, however, was modified by the Geonim to this extent, that if the creditor gives the assignee a written instrument setting forth the Assignment, and also gives him possession of the pledged, or, as we should say in modern legal phraseology, mortgaged land, the Assignment is valid even though he retain possession of the original shetar of pledge (Hoshen Mishpat, l.c. 8).

In the case where movable property is pledged for the debt, the rule is still further modified, so that the debt may be assigned simply by transferring to the assignee possession of the movables pledged; and this constitutes a valid Assignment of the debt, even though the shetar of pledge be not delivered or any instrument in writing given to the assignee (*ib.*).

A woman who owns a shetar and who afterward marries and delivers the shetar to her husband as part of her marriage portion, need not execute an instrument of Assignment to him (*ib.* 12).

Where a shetar of indebtedness is assigned by the creditor on his death-bed, the usual formalities are dispensed with (*ib.* 42). This modification of the rule was made in order that the sick man might not be distressed by doubts as to the legality of the Assignment thus made by him, and that he might be comforted by the assurance that his purpose, although not expressed with the usual legal formalities, would be carried out (B. B. 147b).

A further modification of the rule exists in the case where the creditor, in addition to assigning the shetar of indebtedness, also transfers real estate to his assignee, the transfer of the real estate and the Assignment of the instrument being simultaneous. Rab Huna was of the opinion that the title to the instrument passed to the assignee without a deed of Assignment, provided that the title to the land passed lawfully to him at the same time (B. B. 77a *et seq.*; Mekilah, vi. 14); and although there were some opinions to the contrary among the later authorities, the Shulhan 'Aruk states this rule of Rab Huna to be the law; provided, according to Rabbenu Asher, the assignor uses the words, "acquire this shetar and all rights under it," at the time when he hands it to the assignee, and when, at the same time, the assignee is acquiring possession of the land (Hoshen Mishpat, 66, 10; see Sifte Kohen, *ad loc.* 26).

As stated above, the essential words of Assignment

are "acquire it and all rights under it." The following form: "I, —, sell to you, —, this sheṭar of indebtedness against —, and all rights under it," is suggested in Me'irat 'Enayim to Hoshen Mishpat, *l.c.* 1).

Where the original sheṭar of indebtedness contained the words, "I am indebted to you and to any one producing this," it was equivalent to a modern instrument of indebtedness made payable to bearer, and could be assigned by delivery without writing (gloss on Hoshen Mishpat, *l.c.*).

In case the Assignment is defective—as, for instance, where the instrument is delivered to the assignee without any accompanying

**Defective As-
Assignment.** writing—and the assignee has paid its value to the assignor, he is entitled to have the Assignment set aside, and have his money refunded to him; and

he may retain possession of the sheṭar until the money is refunded. In case the assignor is unable to refund to the assignee, the money is taken from the debtor and paid over to the assignee, even though the latter has not lawfully acquired the instrument (gloss, *ib.*). If the assignor has undertaken to guarantee the payment of the sheṭar in case the assignee is not able to collect it from the debtor, he is bound by his guarantee, even though the Assignment has not been legally perfected (gloss, *ib.*).

If the assignee has lost the deed of Assignment, but still has possession of the original document of indebtedness, he must prove the Assignment:

**Lost Deed of As-
Assignment.** if the debtor claims that he has paid the debt, he may call upon the creditor to take an oath. If the creditor swears that the debt has not been

paid, the debtor is obliged to pay the assignee. If the creditor refuses to take the oath, the debtor is released and the creditor must pay the assignee. If the creditor be dead at the time when the assignee claims payment from the debtor, the heirs take the "oath of heirs" (that their father has not told them that the debt was settled), and the debtor must pay the assignee (Hoshen Mishpat, *l.c.* 11).

In case the assignee claims that the deed of Assignment was lost, but that a valid Assignment had been made to him by the creditor, and the creditor meets this by taking an oath that there was no Assignment, both the debtor and the creditor are released (*ib.*).

If the sheṭar has been properly assigned, the assignor can not raise the claim of "overreaching" (see ACCEPTANCE) on the ground that the price paid for it was inadequate. Some authorities, however, are of the opinion that if the inadequacy of consideration amounts to a sum greater than half the value of the sheṭar, the Assignment may be set aside on that ground (*ib.* 38).

A sheṭar executed in a non-Jewish court of law, but drawn so as to be valid according to Jewish law, may be acquired by writing and delivery in the same manner as a sheṭar executed under rabbinical supervision; and likewise, a deed of Assignment drawn in a non-Jewish court, if it contains language equivalent to that required by the Jewish law, is valid (*ib.* 6).

The privity of contract existing between the orig-

inal debtor and creditor is not transferable, and although the creditor is allowed, under certain regulations, to transfer the right in the claim which he has against the debtor, the original re-

**Release of
Debtor by
Assignor.** lation of debtor and creditor is not entirely dissolved; and according to the opinion of Samuel, the creditor or his heirs may, in spite of the fact that he has sold and assigned his claim, release the original debtor. If he does exercise this right, he is responsible to his assignee not merely for the amount which the assignee paid to him in consideration of the Assignment, but for the entire amount of the debt set forth in the sheṭar which has been assigned (Ket. 85*b et seq.*; Hoshen Mishpat, *l.c.* 23, 32).

Maimonides is of the opinion that this right of the creditor to release the debtor continues, because the right to assign the sheṭar is merely the result of rabbinical legislation, which modified but did not repeal the older Biblical law, according to which a sheṭar is not assignable (Mekirah, vi. 12).

Rabbi Abraham ben David (RABAD II.) is of the opinion that the reason for this right of the creditor to release the debtor consists in the fact that the privity of contract which exists between them is non-assignable. The debtor may say that he contracted the debt only with the creditor, and not with any third person to whom the creditor may choose to assign the claim; and therefore, if the Assignment is made without the consent of the debtor, it has not perfect legal effect. For instance, the assignee can not levy upon the property of the debtor which is no longer in the debtor's possession, but which has been transferred to a third person, whereas the original creditor would have had this right (Rabad on Mekirah, *l.c.*).

Rabbi Jacob Tam assumes the following legal fiction for the purpose of explaining the right of the creditor to release the debtor after he has assigned his claim:

The creditor has a double right against the debtor—a right to seize his person and a right to levy on his property. The right to levy on his property is subsidiary, the property being simply surety for the person; but the right of property is assignable, and the right against the person is not assignable; hence the creditor may release the debtor because he still retains the right to the debtor's person. Since by such release he practically releases the debt, it cuts the ground from under the feet of the assignee, who by the Assignment became owner merely of the subsidiary right against the creditor's property (Asheri to Ket. 85, 86).

According to some later authorities, the creditor can not release the debtor if the creditor is without means and unable to reimburse his assignee; and they hold that the debtor is responsible to the assignee in the first place, because the assignee is the creditor of his creditor. They invoke the rule of Rabbi Nathan: "If A has a claim against B, and B has a claim against C, take the money from C and give it to A" (Ket. 19*a*); but other authorities deny this application of the rule of Rabbi Nathan (Frankel, "Der Gerichtliche Beweis," p. 375).

In order to provide against the danger of a release of the original debtor by the creditor in disregard of

the rights of the assignee, it was ordained that at the time of the Assignment the assignee must ask the debtor to give him a shetar directly

Declaration of No Set-Off. acknowledging him to be the creditor, or to acknowledge him as creditor by the ceremony of KINYAN, or in the presence of two witnesses. This

procedure was equivalent to a declaration on the part of the debtor that he had no set-off to the creditor's claim; and it prevented him from afterward setting up a release of the claim by the creditor, as against the claim of the assignee. No agreement between the creditor and assignee could bind the debtor, unless the latter joined in any one of the methods which are mentioned above (Hoshen Mishpat, *l.c.* 23).

Although the law provides that the creditor must reimburse his assignee in case he has released the debtor, yet, if the debtor refuses to pay the assignee, in reliance on political protection, or on the plea that he is too poor, or on the claim that the shetar is a forgery, the creditor is not obliged to reimburse the assignee, because, even though the creditor had not released the debtor, the assignee would not have been able to collect the claim because of the other defenses set up by the debtor (*ib.* 33).

In the following cases the creditor loses the right to release the debtor:

(1) If the Assignment is made in the presence of the debtor (*ib.* 29).

(2) If the debtor acknowledges the assignee to be his creditor (*ib.* 23).

Loss of Right to Release. (3) If the debtor himself executes a shetar in favor of the assignee (*ib.*, based on Ket. 86*a*).

(4) If the original shetar of indebtedness reads that the debtor is bound to his creditor or his assignee (Rabad to Mekilah, vi. 12, based on Git. 13*b*).

(5) If the creditor is in possession of a pledge which at the time of the Assignment he gives to the assignee (Hoshen Mishpat, *l.c.* 30).

(6) If the creditor is a married woman who has brought the shetar of indebtedness to her husband as a part of her marriage portion (*ib.* 28).

(7) If the creditor is a non-Jew and he assigns the shetar to a Jew. The reason assigned is that, according to the law of the Gentiles, the creditor has no right to release the debtor (*ib.* 25).

(8) If the creditor assigns the shetar on his deathbed, his heir loses the right to release the debtor. The reason given in this case is that the sick man may die in peace, knowing that his will will be carried out (*ib.* 27).

(9) If the assignee assigns the shetar to another, or reassigns it to the assignor, he can not release the original debtor, because the privity of contract existing between the original debtor and creditor does not exist between the original debtor and the creditor's assignee; and therefore, when the latter has assigned the claim to a second assignee, he has no such interest as will enable him to release the debtor (*ib.* 31).

The following is the form commonly used for a deed of Assignment of an instrument of indebtedness ("shetar mekirat shetar hob"):

A memorial of the testimony deposed before us, the witnesses herewith subscribed this _____ day of _____, in the year _____. There appeared before us A, the son of B, and he said unto us, "Be ye witnesses that I have sold unto C, the son of D, this in-

strument of indebtedness against E, the son of F, absolutely and freely; and that henceforth neither I nor my heirs or representatives have any rights in this instrument

Form of Deed of Assignment. of indebtedness against E, the son of F; but that it henceforth belongs absolutely to C, the son of D, and his heirs, together with all rights under it, and that no man shall hinder him therein." And, furthermore, the said A, the son of B, said unto us, the subscribing witnesses, "I bind myself under penalty of the ban of excommunication, and by the oath of the law, as to a completed contract which can not be disturbed or set aside, made publicly, and especially for the benefit of C, the son of D, who buys this instrument of indebtedness, that neither I nor my heirs will give any acquittance or release to the debtor, or his heirs for any portion of the debt, under this instrument of indebtedness; and this shall not be considered an Asmakia or a mere form"; and thereupon we the witnesses took Kinyan of A, the son of B, for all that is above set forth, by the use of a garment by means of which Kinyan may lawfully be taken. And all is established and fixed and determined.

(Signed by two witnesses.)

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J. SR.

D. W. A.

ASSING, DAVID ASSUR (generally known as **David Assing**): German physician and poet; born at Königsberg in 1787; died April 25, 1842. He studied at the universities of Tübingen, Halle, Vienna, and Göttingen. He received his doctorate from the University of Göttingen Aug. 26, 1807 (according to some authorities, from Königsberg University); his thesis being "Materia Alimentaria Lineamenta ad Leges Chemico-Dynamicas Adumbrata" (Foods and Their Relation to Chemico-Dynamical Laws). This was published at Göttingen in 1809. Three years later he went to Hamburg with the intention of settling there as a practising physician; but hardly a year passed before the war occurred for the liberation of Germany from Napoleonic rule, and he entered the army, joining a regiment of cavalry in the capacity of physician. He served first in the Russian, then in the Prussian, army. In 1815 he returned to Hamburg on account of his love for Rosa Maria Varnhagen, the daughter of a physician of that city, and sister of the famous author. He married her the following year. About this time, Assing embraced Christianity and discarded his middle name Assur. He was known as a student of Greek medicine, making a special study of Hippocrates. He also contributed lyric poems to the "Museum Almanach," published by his friends Kerner and Chamisso; to the "Tübinger Morgenblatt"; in "Isidorus Hesperiden." After the death of his wife, June 22, 1840, he published, "Rosa Maria's Poetischer Nachlass," Altona, 1841. The last years of his life were passed in solitude.

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S.

W. S.

ASSING, LUDMILLA: German authoress; born in Hamburg Feb. 22, 1821; died March 25, 1880, in Florence, Italy. She was the daughter of Dr. David Assing and Rosa Maria Assing, sister of Varnhagen von Ense. After the death of her parents she removed to Berlin to reside with her uncle Varnhagen. While in his house she formed the

acquaintance of several noted men and women of that time, among whom were Alexander von Humboldt, Prince Pückler-Muskau, Bettina von Arnim, and many others. In 1861 she took up her residence in Florence, where she passed the rest of her life. She married a lieutenant of the Italian army, Cavaliere Grimelli, from whom she was divorced two years later (1875). Ludmilla founded in Florence a public school, in which instruction in German was compulsory. Toward the close of her life she became afflicted with brain trouble, from which she never recovered, her death occurring in the insane asylum of San Bonifazio, Florence.

As a writer, Ludmilla Assing belonged to the school of Varnhagen. Her literary activity was chiefly directed toward biography. She translated from the Italian Mazzini's works (Hamburg, 1868, 2 vols.), and the works of Piero Cironi. She wrote also in Italian. The posthumous works of her uncle were edited by her, and for this she was sentenced, in 1863, to eight months', and again, in 1864, to two years', imprisonment by the Prussian government for disrespect to the king and queen, because the works of Varnhagen that were published under her direction disclosed some scandals of the court. As she was residing in Florence at that time, the intended punishment did not affect her. She was pardoned, however, in 1866, but she preferred, nevertheless, to remain in Italy. Her biographical works include the lives of: "Gräfin Elise von Ahlefeldt," Berlin, 1857; "Sophie von La Roche, die Freundin Wieland's," Berlin, 1859; "Fürst Hermann Pückler-Muskau," Hamburg, 1868, 2 vols.; "Piero Cironi, ein Beitrag zur Geschichte der Revolution in Italien," Leipzig, 1867; "Biographische Porträts," Leipzig, 1871. She published in Italian: "Vita di Piero Cironi," Prato, 1865; "La Posizione Sociale della Donna," Milan, 1866; "In Memoria di Giovanni Grillenzoni," Genoa, 1868.

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W. S.

ASSIR: 1. A son of Korah, a Levite (Ex. vi, 24, and in the list of I Chron. vi, 7). 2. Son of Ebiasaph and great-grandson of Assir, son of Korah (I Chron. vi, 8, 22). 3. Son of Jeconiah, found in the genealogical lists of the kings of Judah (I Chron. iii, 17). "Assir" is interpreted by the R. V. as "captive"; but the rendering "Jecooniah the captive" is most improbable.

J. JR.

G. B. L.

ASSIZE OF JEWRY: An expression used in the thirteenth century in England for the laws and customs regulating the relations between Jews and Christians in that country, and especially binding upon the decisions of the EXCHEQUER OF THE JEWS. Like most early English law, it was never officially compiled, being derived partly from written and partly from unwritten sources. The former consisted of church ordinances, and of agreements between the king and the Jews, formulated in specific charters. An attempt at reconstructing the Assize of Jewry for the twelfth century will be found in Jacobs,

"Jews of Angevin England," pp. 329-336). The assize for the thirteenth century has not yet been collected.

J.

ASSON, MICHELANGELO: Italian physician and medical author; born at Verona June 21, 1802; died at Venice Dec. 2, 1877. Asson's father dying while his son was still an infant, the family was left in such straitened circumstances that an uncle undertook Asson's education. The latter attended the academy of his native town and the universities of Padua and Pavia, taking a postgraduate course at Milan. After graduating as doctor of medicine in 1825, Asson returned to Verona and practised there as a physician until 1831, when he removed to Venice. There he built up a large practise, becoming one of the leading surgeons of northern Italy. During the cholera epidemic in 1835 he opened an auxiliary hospital at St. Tomà, and was one of the organizers of the municipal hospital there, the chief surgeon of which he became in 1849 in succession to Rinas.

During the rebellion against Austria in 1849 Asson was exceedingly active in medical work, being appointed chief surgeon of the military hospital of Chieri, and doing medical duty at the battle of Novara, and in the war between Italy and Austria, 1859-60. From 1857 he had been professor of anatomy at the Academy of Art, Venice, and in 1863 was appointed professor of surgery in the newly founded medical and surgical school of the municipal hospital in that city. His long and very successful medical career was ended in 1872 by a paralytic stroke, after which he lingered for five years.

Asson was a member of several medical societies, both native and foreign, including those of Genoa, Bologna, Constantinople, and Berlin.

Asson was a prolific medical author, having written about 120 essays and books. He was not, however, very original, and his works, though very interesting—as they give an insight into the medical, especially the anatomical and surgical, knowledge of the Italy of his times—are not of lasting importance. He translated into Italian Bichat's "Anatomie" and contributed articles to Falconetti's "Enciclopedia e Dizionario di Conversazione." Among his many essays and works the following may be mentioned:

(1) "Storia Singulare di un Calcolo Vesicico Uretrale," in "Annales Univ. di Medicine," June, 1827, No. 126; (2) "Considerazioni Teoretico-Pratiche sull' Arteriotomia," Venice, 1831; (3) "Sopra un Caso di Spostamento della Lente Cristallina," in "Antologia Medica," April, 1834, Venice; (4) "Dizionario Enciclopedico delle Scienze Mediche," Venice, 1834; (5) "Intorno alla Prima Invasione del Cholera Morbus in Venezia," a report on the cholera epidemic, jointly with Cortese, Fario, and Pancrazio, in "Ann. Univ. di Medicine," Milan, 1836; (6) "Osservazioni Anatomico-Patologiche e Cliniche Intorno all' Arteriasi Cronica o Arteriolitiasi," in "Memoriale della Medica Contemporanea," Nos. 3-6, Genoa, 1839; (7) "Bibliografia Chirurgica," in "Memoriale della Medica Contemporanea," Genoa, 1841; (8) "Osservazioni sopra un Angina di Petto: Ossificazione dell' Arteria Coronaria sinistra con Alcune Riflessioni Intorno l'Arteriolitiasi ed Altri Casi Practici," in "Giornale

per Servire al Progresso della Patologia e della Terapia," 1842; (9) "Annotazioni Anatomiche, Patologiche e Pratiche Intorno le Chirurgiche Malattie," Venice, 1842-44; (10) "Considerazioni Anatomiche, Fisiologiche, Patologiche e Chirurgiche Intorno la Milza," in "Giornale Veneto di Scienze Mediche," Venice, 1848; (11) "Sulla Frattura del Collo del Femore," *ib.* 1855; (12) "Sull' Ernia dell' Intestino Cieco," *ib.* 1860; "Casi Pratici ed Osservazioni di Clinica Chirurgica," in "Atti del Reale Istituto Veneto," vii., viii., Venice, 1862-65; "Sulla Piemia," in "Giornale Veneto di Scienze Mediche," Venice, 1867-68.

In addition to his medical studies and practise he devoted himself to classic literature, and at times published essays, especially on Horace and Dante.

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s.

F. T. H.

ASSUMPTIO MOSIS. See APOCALYPTIC LITERATURE, § 4.

ASSYRIA: The name "Assyria" is the Greek form of the native "Asshur," the city on the west of the Tigris, near its confluence with the Lower Zab, from which the kingdom, and finally the empire, of Assyria was named. Assyria's relations to the people of Israel are of chief concern in this article; yet a brief statement is necessary regarding its position among the nations of the ancient East, in whose history it is such an important factor.

After the city of Asshur had been founded at an unknown early date, perhaps by colonists from Babylonia, the settlement gradually spread till it extended to the mountains of Kurdistan forming the historical eastern boundary of the kingdom, which stretched along both sides of the Tigris. During the long period when Babylonia controlled the whole of the region from the Persian gulf to the Mediterranean sea, Assyria was its dependent. But about the sixteenth century B.C. it rose into independence as a rival of Babylonia; and thenceforth Syria and Palestine were left free from the aggressions of either power. Thus Egypt was given opportunity to secure a footing in Asia, which she maintained for the greater part of three centuries, though toward the end of the fourteenth century she had to relinquish Syria to the Hittites. At length the dominion of both Egyptians and Hittites in western Asia was ended, partly through invasion from the northern coastlands of the Medi-

Rise of Assyria. terranean; but, on account of mutual hostility, neither Assyria nor Babylonia was in a position to occupy the country. In consequence, the Arameans "from over the river" made a permanent settlement in Syria; and the Hebrews, having escaped from Egypt, reclaimed their old tribal seats in Palestine, and at last became masters of most of the Canaanite territory. After the settlement, Israel was not disturbed by any power greater than the small countries of the neighborhood, whose attacks mark the period of the Judges. Thus arose the possibility of the Hebrew monarchy, as well as of the powerful Aramean kingdom of Damas-

cus. But the subjection of Syria and Palestine to an Eastern power was only a question of time. From about 1100 B.C. Assyria's superiority became evident, and for nearly five centuries Babylonia ceased to be a power in Asia. Assyria, however, was not in a position to subdue Syria completely till the middle of the ninth century; and then the conquest was not permanent. Palestine proper was not invaded till 738 B.C. The history of Assyria may accordingly be treated for the present purpose under the following periods: A. To 1500 B.C., period of quiescence. B. To 745, period of extension. C. To 607, period of supremacy. The first period was of no significance for Israel; the second was of much direct importance; the third was of supreme importance, direct and indirect. This division should be supplemented by one having special regard to the history of Israel, as that history was affected by the policy of Assyria, and dealing only with the latter part of B and with C. These divisions are: (1) Epoch of the Syrian wars; (2) decline and fall of the northern kingdom; (3) vassalage of the kingdom of Judah.

(1) *a.* Ahab, son of Omri, while usually subject to Damascus, gains some relief through an Assyrian invasion under Shalmaneser II. about 854 B.C., which causes a temporary league among the western states, Ahab and Ben-hadad II. of Damascus fighting side by side against the invader.

b. Jehu, the usurper, submits to Assyrian suzerainty about 842, but gains only a brief advantage; for Assyria, which has been pressing Damascus, after 839 retires for a time, and gives Hazael of that kingdom opportunity to ravage most of Palestine. *c.* Joash of Samaria (799) is successful against Damascus because the Assyrians have reappeared. They take Damascus in 797, and receive the homage of Phenicians, Philistines, and northern Israel. *d.* The prostration of Damascus is followed by the quiescence of Assyria for forty years, during which time both Israel and Judah expand under Jeroboam II. and Uzziah.

(2) *a.* Tiglath-pileser III. (Pul) reorganizes the Assyrian empire, and carries out the policy of progressive reduction of western Asia. Subject states are spared complete extinction only on condition of submitting to severe terms of probation to test their fidelity to Assyria's rule. Northern and middle Syria are annexed (743-738 B.C.). Uzziah of Judah, their ally, is humbled; while Menahem of Israel buys off Tiglath-pileser with a heavy price. In 734 Ahaz seeks help from Tiglath-pileser against

Fall of Kingdom of Israel. Samaria and Damascus, and becomes an Assyrian vassal. Galilee is annexed; and some of its people are deported.

Pekah of Samaria is dethroned and slain in 733, and Hosea is made vassal king. Damascus is taken in 732. *b.* Hosea, instigated by Egypt, now under the Ethiopic dynasty, rebels in 724 against Shalmaneser IV. of Assyria. Sargon II., who comes to the throne at the end of 722, takes Samaria and departs 27,290 of the people to Mesopotamia and Media.

(3) *a.* Sargon II. (722-705 B.C.) consolidates the Assyrian power. In 711, when Ashdod revolts (Isa. xx.), Judah is threatened for intriguing with Egypt

and the Philistines. *b.* The policy of Hezekiah (719-690) is to treat with Egypt and assist in a general combination against Assyria after the accession of Sennacherib (705-681). In 701 Sennacherib invades Palestine, devastates Judah, and deports many people, but is diverted from the siege of Jerusalem by a plague in his army, so that he leaves

Vassalage of Judah. Palestine and does not return. *c.* Esarhaddon, the best of the Assyrian kings (681-668), conquers Egypt. It rebels and is reconquered by Assurbanipal

(668-626), but regains its freedom about 645. Judah and the West generally remain quiescent. In 650 a great revolt against Assyria rages from Elam to the Mediterranean, in which Manasseh of Judah joins (according to II Chron. xxxiii. 10-13), and is made captive for a time. *d.* Assyria declines rapidly. Cimmerians and Scythians invade the empire. The Medians, assisted by the Chaldeans, finally

Destruction of Assyria. destroy Nineveh and divide the empire between them. Before the catastrophe, Pharaoh Necho II. of Egypt invades Syria. Josiah of Judah (639-608), who proceeds against him, is slain at Megiddo.

The official and to some extent the popular religion of Judah was greatly affected by Assyrian influence, especially under Ahaz and Manasseh.

Assyria occupies a prominent place both in the historical and in the prophetic literature of the Old Testament. The narrators were well informed as to the Assyrian events to which they refer; and are most discerning and explicit in regard to occasions

Assyria and the O. T. Literature. on which the religion of Israel was influenced by Assyria, as in the innovations introduced by Ahaz and Manasseh (II Kings xvi. 18; xxiii. 11, 12), or when a great deliverance was wrought, as under Hezekiah (II Kings xviii.

xix.), or when Israel's independence or actual existence was imperiled (II Kings xv. 29, xvii.). Since the historians wrote under the influence of the view of Hebrew history taken by the Prophets, Assyria is regarded by them from the prophetic point of view. But the Hebrew narrative is usually so objective that any higher purpose involved in the part played by the Assyrians is not specially indicated, except in the general statement with regard to the guilt of Samaria (II Kings xvii. 7 *et seq.*).

The Prophets, on the other hand, are international, or rather world-wide, seers, and connect all events as they occur with the controlling divine purpose. In

Assyria and the Prophets. their theory of affairs, while Israel as the chosen people was always the special object of the Lord's care and interest, the other nations are not beyond His regard; and their political and military movements which concern the weal of Israel are made to subserve His purpose and the establishment of His kingdom. This general conception explains the watchfulness with which the Prophets viewed the gradual advance of the Assyrian empire to the secure possession of Syria and Palestine. Indeed, it may be said that in a certain sense the Assyrian policy occasioned Hebrew written prophecy.

Amos, the first of the literary prophets who proclaimed the active sovereignty of the Lord over the

nations of the earth (Amos ix. 7), based his warnings to his people on the ground that God was to raise up against them a nation that would carry them captive beyond Damascus and lay waste their whole country (v. 27. vi. 14); indicating that the Assyrians were to take the place in the discipline of Israel formerly held by the Arameans of Damascus, and to undo them in the work of punishment. This attitude toward Israel with its threat of a national catastrophe was consistently maintained by succeeding prophets until the end of the Assyrian empire.

As political complications increased, the Prophets were led to play not merely a theoretical but a practical part. In their capacity as political mentors they rebuked their people for intriguing with Assyria (Hosea v. 13, viii. 9), and foretold the

Amos, Hosea, and Micah. consequence (viii. 10; ix. 3, 17; x. 5 *et seq.*). They thus assumed a twofold attitude toward the great Assyrian problem. On the one hand, it was necessary to warn their people against entanglement

with Assyria, because (1) it would only result more surely in their absorption by the stronger power, and (2) it would bring Israel under religious as well as political subjection to the suzerain power. On the other hand, it was equally necessary to point out the inevitable loss of home and country at the hands of the Assyrian invaders. When the prophetic lessons had been thrown away upon northern Israel, and Samaria had become an Assyrian province, the admonition was impressed more strongly than ever upon the kingdom of Judah (Micah i.; Isa. xxviii.). When, under Tiglath-pileser I., Sargon, and Sennacherib, Judah, after the first false step of Ahaz (II Kings xvi. 7), became bound hand and foot to Assyria, and her end seemed near, it was the task of Isaiah to show how these antithetic points of view were reconciled in the great doctrine of God's justice supreme over all. That is to say, divine justice was bringing Israel under the Assyrian rod, and would

finally call the oppressor himself to account when his allotted work should be done (Isa. x. 5 *et seq.*).

Isaiah and Nahum. The scourging of Judah and Jerusalem by Sennacherib, and the retreat of his plague-stricken army (II Kings xviii., xix.), were partial demonstration of the truth of the prophetic word, which was fully vindicated at last by the destruction of Nineveh and the fall of Assyria (Nahum). See the articles ASSYRIOLOGY AND THE OLD TESTAMENT; ARCHEOLOGY. BIBLICAL.

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second series, edited by A. H. Sayce, 6 vols., London, 1888-92; Schrader, K. B., Berlin, 1889-1900, 3. JII.

J. F. McC.

ASSYRIOLOGY AND THE OLD TESTAMENT: The science of Assyriology (the interpretation of the cuneiform inscriptions), which has originated and developed with such marked rapidity within the past fifty years, stands in intimate relations with the Old Testament. The history, philology, and archeology of Assyria are valuable aids to the student of the ancient Hebrews. The most salient allusions in Assyriology to events and customs mentioned in the Old Testament may most conveniently be divided into the following periods: viz., the antediluvian, the patriarchal, the Egyptian, the early regal, the last century of Assyria, and the new Babylonian.

The Antediluvian Period: The Genesis records of the antediluvian period are paralleled by a number of traditions and customs found in the cuneiform records of Mesopotamia. These are: (1) Thoroughly Semitic traditions of the creation of the world and of life; (2) traces of the observance of a seventh day, not unlike the Hebrew Sabbath; (3) references to a sacred garden; (4) possible similarities between the cherubic guardians of Eden and the colossi of Babylonia; and (5) remarkable resemblances between Genesis and the Babylonian traditions of the Deluge.

The Patriarchal Period: The remarkable list of nations enumerated in Gen. x. is helpfully elucidated by the ethnological revelations of the cuneiform records. Ur of the Chaldees has been definitely located at the modern mound Mugheir, on the right bank of the Euphrates, about one hundred and fifty miles above the Persian gulf, though in ancient times it is supposed to have been a seaport city. The patron deity of Ur, as of Haran, to which Abram migrated, was the moon-god Sin. Abram's journey to the West-land was made along one of the regular caravan routes of that day. The fourteenth chapter of Genesis has also received interesting confirmation of its historical basis in the facts: (1) That such raids as are there mentioned were made many centuries before Abram's day, and (2) that names discovered on the monuments, if not identical with those of this chapter, contain some of their elements.

The Egyptian Period: The discovery at Tell el-Amarna in 1887 of more than three hundred cuneiform documents—correspondence between the kings of Asia and Egypt—belonging to the fifteenth century B.C. has disclosed some startling facts. It is learned from these that the civilization of Babylonia had swept westward as far as Egypt, and had so impressed itself upon its western subjects that its language was adopted as the medium of diplomacy. These letters also reveal with considerable detail the political and social conditions and relations in western Asia in this hitherto obscure period. A glimpse is obtained of the peoples who were settled in Canaan, and who constituted the background of the earliest settlements of Israel in this land. Joshua's conquests were made in the face of strong cities and great fortifications.

The Early Regal Period: Though the early influence of Babylonia-Assyria is evident in the life and customs of the Hebrews in Canaan in the time of

David and Solomon, its first direct and potent bearing is seen in the treaty made by Ahab with Ben-hadad (I Kings xx. 26-34). This was a wise stroke of statesmanship on the part of Ahab, in that it put the Syrian army in the foreground to withstand the invasion of the oncoming hosts of Shalmaneser II. of Assyria. Damascus and the Syrian army now became Ahab's advance guard. The full import of this mysterious league is seen within a few years at the battle between Shalmaneser II. and the combined allies of the West. At the famous battle of Karkar (854 B.C.) Shalmaneser II. had to face among other forces "1,200 chariots, 1,200 horsemen, 20,000 men of Ben-hadad of Damascus, . . . 2,000 chariots, 10,000 men of Ahab of Israel." The Old Testament does not mention this battle, nor is any intimation given of its disastrous results. This same Assyrian king,

in his records of a campaign twelve years later (842 B.C.), says: "At that time I received the tribute of the Syrians, the Sidonians, and of Jehu, the son of Omri." According to this statement, the kingdom of Israel was probably still paying the tribute originally levied on the defeated Ahab. "Jehu, the son of Omri," was doubtless used in the sense of "successor" on the throne of Israel.

Within a few years Shalmaneser II. turned his attention to other quarters; and the new king of Damascus, Hazael, entered upon ambitious designs in the West. It was not until 797 B.C. that another Assyrian king, Adad-nirari III., grandson of Shalmaneser II., set out on a western campaign. He conquered Damascus, and brought to his feet Samaria, Edom, and Philistia, and made them tributary provinces of Assyria. The power of Syria was so broken by this campaign that she never recovered her former strength, nor thereafter proved so formidable an enemy of Israel. Assyria's political power gradually receded toward the Tigris; and the two kingdoms of Israel and Judah were left free to expand until they reached the limits of the Solomonian kingdom.

The Last Century of Assyria: After forty years of comparative peace and prosperity (783-743), the two kingdoms heard a rumor of the approach of Assyrian hosts. Tiglath-pileser III. (Pul) crossed the Euphrates; and he recounts "nineteen districts of the city of Hamath, together with the towns in their circuit, situated on the sea of the setting sun [the Mediterranean], which in their faithlessness had joined faith with Azariah, I restored to the territory of the land of Asshur." In another fragment it is stated that this was "Azariah the Judean." In his list of kings paying tribute are found Hiram of Tyre, Rezon of Damascus, and Menahem of Samaria (II Kings xv. 19). In one of these campaigns, at the end of a two years' siege, Damascus fell (732 B.C.), and Samaria likewise experienced the vengeance of the Assyrian king. One of the king's records says: "Pekah, their king, they overthrew; Hoshea, I appointed over them" (compare II Kings xv. 30). In a list of petty tributary kings of the east coast of the Mediterranean sea, Tiglath-pileser mentions Ahaz of Judah. In all, this monarch of Assyria mentions in his fragmentary annals three kings of Israel and two kings of Judah.

The next definite statement relating to the Old Testament is found in the records of Sargon II. In the first year of his reign (722 B.C.) he **Records of Sargon II.** says: "The city Samaria I besieged, 27,290 of its inhabitants I carried away captive; fifty chariots in it I took for myself; but the remainder [of the people] I allowed to retain their possessions." The depopulated territory was repopulated, according to his own records as well as those of the Old Testament (II Kings xvii.), by the importation of peoples from several foreign countries. This combination of strange races formed the basis of the later Samaritans. This Sargon II., mentioned but once in the Old Testament (Isa. xx, 1), was a shrewd and powerful monarch. He carried out a successful campaign against Ashdod of Philistia, as one of the chief cities involved in a wide-spread coalition to throw off the yoke of Assyria (compare Isa. xxxix.). The foe was completely routed; and Sargon proceeded to Babylon and completed his victory.

Upon the death of Sargon II. (705 B.C.), his son Sennacherib ascended the throne. His first movement affecting Palestine occurred in 701 B.C.; and he gives an admirable record of the whole campaign. He pressed forward from Nineveh to the Mediterranean sea, and thence down the coast-line to Philistia, where he encountered determined resistance. He overran the land of Judah, captured forty-six of its strong fortresses, and carried off 200,150 captives. Hezekiah, king of Judah, was shut up in Jerusalem, Lachish and Libnah were taken after siege, and the Egyptian ally of Judah appeared on the scene. Sennacherib met, and claims to have defeated, their great army, but apparently took no advantage of his victory. Strangely enough, Sennacherib's next statement is to the effect that Hezekiah sent tribute, etc., after him to Nineveh. No mention is made of any disaster or of his return. It is interesting in this connection to note that, although Sennacherib reigned twenty years after this (to 681), he records no further movements toward the west. In a Babylonian chronicle it is recorded that "Sennacherib, king of Assyria, was murdered by his own son in an insurrection" (compare Isa. xxxvii. 38). As a result of this uprising, Esarhaddon seized and held the throne, and ruled from 681 to 668 B.C.

In a list of twenty-two vassal kings on the Mediterranean coast, Esarhaddon mentions Manasseh of Judah. His son and successor, Assurbanipal (668-626 B.C.), likewise mentions the same king in his list of vassals. In 647 a general revolt against the king of Nineveh probably included Manasseh, who was carried to Babylon (II Chron. xxxiii. 11-13). Upon his submission he, like Necho of Egypt, was restored to his throne. This closes the contact between Assyria and Judah, and leaves upon the known documents of Assyria the names of ten kings of Israel and Judah.

The New Babylonian Period: The great founder of the new Babylonian empire was Nebuchadnezzar. The inscriptions amply confirm the Old Testament pictures of his greatness and devotion to the gods of his land. He was a shrewd general, a wise administrator, and a world-wide con-

queror and ruler. Babylon was his throne, and the civilized world his realm. The captive Jews were his subjects, and served as his menials and vassals. The close of his forty-three years' reign was followed by a period of anarchy, until Nabonidus (555-538 B.C.), the last king of the declining Babylonian monarchy, secured the throne.

The rise of Cyrus in the East presented a new problem. Tribes, peoples, and kingdoms fell before him until he reached the walls of Babylon. Its population, weary of neglect during the reign of Nabonidus as well as of his faithlessness to the great gods of the city, threw wide open the city gates to welcome the advent of so benevolent and liberal a ruler. Cyrus paid his devotions to the gods of the land, and implored them to aid and promote his plans. Cyrus' decree, authorizing the Jews to return to Jerusalem, was in full accordance with the general policy inaugurated throughout his realm—a policy designed in every way to conciliate his subjects.

Other Points of Contact: In addition to this vast mass of historical data illustrative of the Old Testament, there is found much valuable material. The archeological facts of the Old Testament are invested with a new interest; the geography of those old lands is now a new theme; the chronology of Israel's history, always difficult, has lost some of its uncertainties; and the ethnography of the early settlements has already become a fascinating study. The linguistic and exegetical value of the cuneiform documents is far beyond the most sanguine expectations of scholars. Altogether the science of Assyriology has opened up to the student of the Old Testament a new world which he must explore before he can appreciate many of its most interesting parts.

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J. JR.

I. M. P.

ASTARTE WORSHIP AMONG THE HEBREWS: Astarte is the Phœnician name of the

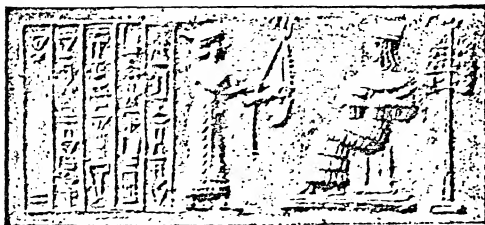


Astarte as a sphinx.

(From *Prise d'Avennes*, "Histoire de l'Art Egyptien.")

primitive Semitic mother-goddess, out of which the most important of the Semitic deities were developed. She was known in Arabia as "Athtar," and in

Babylonia as "Ishtar." Her name appears in the Old Testament (I Kings xi. 5; II Kings xxiii. 13) as "Ashtoreth," a distortion of "Ashtart," made after



Astarte as the Goddess of Love.
(From Ball, "Light from the East.")

the analogy of "Bosheth" (compare Jastrow, in "Jour. Bibl. Lit." xiii. 28, note). Solomon is said to have built a high place to her near Jerusalem, which was removed during Josiah's reform (I Kings xi. 5, 33; II Kings xxiii. 12). Astarte is called in these passages "the abomination of the Zidonians," because, as the inscriptions of Tabnith and Eshmunazer show, she was the chief divinity of that city (see Hoffmann, "Phönizische Inschriften," 57, and "C. I. S." No.

3). In Phœnician countries she was the female counterpart of BAAL, and was no doubt worshiped with him by those Hebrews who at times became his devotees. This is proved by the fact that Baalim and Ashtarothe are used several times (Judges x. 6; I Sam. vii. 4, xii. 10) like the Assyrian "ilani u ishtarati" for "gods and goddesses."

Astarte, wherever worshiped, was a goddess of fertility and sexual love. A trace of this among the Hebrews appears in Deut. vii. 13, xxxviii. 4, 18, where the lambs are called the "ashtarot" of the flock. It is usually assumed that Astarte Worship was always a foreign cult among the Hebrews; but analogy with the development of other Semitic deities, like the Phœnician Baal, would lead to the supposition that Astarte Worship before the days of the Prophets may have somewhat prejudiced that of YHWH.



Astarte with Dove.
(From a Phœnician terra-cotta in the Musée du Louvre, Paris.)

The problem is a difficult one, the references to the cult in the Old Testament being so few and so vague. The reaction against Baal and Astarte, inaugurated

by the Prophets, had a profound effect upon the moral life of Israel (see "Jour. Bibl. Lit." x. 72-91; Budde, "Religion of Israel," ch. ii.-v.). Jeremiah (vii. 18; xiv. 17, 18) and Ezekiel (viii. 14) attest various forms of this worship in their time, which may refer to a direct importation from Babylonia. The sacrificial use of swine's blood (Isa. lxxv. 4, lxxvi. 3) may be a reference to a form of the cult similar to that known in Cyprus, where swine were sacred to Astarte ("Jour. Bibl. Lit." x. 74, and "Hebraica," x. 45, 47).

BIBLIOGRAPHY: E. Meyer, *Astarte*, in Roscher, *Lexikon der Griechischen und Römischen Mythologie*; Barton, in *Hebraica*, ix. 133-165, x. 1-74; idem, *Semitic Origins*, ch. vii.; W. Robertson Smith, *Religion of the Semites*, Index. See also ASHTORETH.

J. JR.

G. A. B.

ASTI: Town in the province of Alessandria, Italy, on the left bank of the Tanaro; population 32,000. Although now of no great importance, in the Middle Ages Asti was a center of commerce and the capital of one of the most powerful republics of northern Italy. Owing to the relative freedom that prevailed in Asti, the major part of the French Jews expelled in 1322 by Charles IV. (compare Isidore Löb, in "Grätz-Jubelschrift," pp. 39 *et seq.*) took refuge there, and adopted the French ritual called (from the initials of Asti, Fassano, and Monclavo, where it is employed) "Rite Afm," which has been retained to the present day. The eighteenth of Iyyar is especially celebrated in Asti, on which day hymns composed by Joseph Conzio are recited. A special Seder for Passover evening service for Asti was written by Elia Levi.

Asti was the birthplace of many Jewish scholars, among whom were: Isaac Santon d'Hugeli (1576), Judah b. Jacob Poggetto (sixteenth century), Elifjah b. David Finzi (1643), Joseph b. R. Geheresia Conzio and Joab b. Isaac Gallico (seventeenth century), David Mordecai Terracina (nineteenth century).

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G.

I. BR.

ASTRAKHAN: Capital of the government of the same name in Russia, situated on the left bank of the Volga, about sixty miles from the Caspian sea. It is generally supposed to have been built near the site of ATIL (or Itil), the ancient capital of the CHAZARS.

The only fact known concerning the Jews of Astrakhan, from the destruction of the kingdom of the Chazars by Prince Svyatoslav of Russia (969) to 1804, is that Jewish merchants carried on a considerable trade there.

In 1804 Emperor Alexander I. by the "Regulations" of Dec. 9, permitted Jewish agriculturists, artisans, etc., to settle in the province of Astrakhan; but the law was repealed under Nicholas I. in 1825.

In 1883, probably as a result of the MAY LAWS, the authorities of Astrakhan issued an order henceforth limiting to three days the sojourn in the city of all Jewish merchants not of the first gild. The Christian merchants applied to the governor, urging him, in the interests of the commerce of Astrakhan, to repeal the order. They showed that the sales of fish to Jews amounted to more than five million rubles a year; that the Russian importers numbered

not more than 5 per cent; that the Jews bought large quantities of special kosher fish called "Jewish fish," which could not be sold to any one else; and that without the Jews the business of Astrakhan would be ruined. The governor extended the time limit for the Jewish merchants to a month, but many of them had already left the city. The price of fish fell 50 per cent, and many of the Astrakhan fish merchants were ruined ("Ha-Zefirah," 1883, No. 23).

In the city of Astrakhan the births among Jews were 49 males and 62 females in 1897; deaths, 28 males, 13 females; the excess of births over deaths being 70, while that in the general population was but 6 per cent. The general death-rate was 45 per thousand, while that of the Jews was but 27 per thousand. The marriages among Jews numbered 13.

In 1899 the Jewish population of Astrakhan was 1,555 in a total population of 117,772. The Jewish population in the whole government, including the city, was 1,667. In addition, there were 15 Karaites in the city, and 10 in the government ("Pamyatnaya Knizhka Astrakhanskoi Gubernii," 1900).

There are two synagogues: one for the Ashkenazim, the other for the Sephardim. The rabbi of both synagogues is Boris Moisejevich Schucher.

PHOTOGRAPHY: *Pamyatnaya Knizhka Astrakhanskoi Gubernii*, 1899, 1900.

H. R.

ASTROLOGY.—Biblical. See **ASTRONOMY**, **PHILOSOPHY**.

In the Apocrypha and in the Talmud: **חֲזֵקֵי שָׁמַיִם** (Isa. xlvii. 13), which the Greek translation renders "astrologers," nor **נִרְיָן** (Dan. ii. 27) *et seq.*, the technical designation for the Chaldean

casters of horoscopes, nor **חֲזֵקֵי מַלְאָכָה** (Dan. iii. 27), explained "astrologers" (Cant. R. to vii. 9), is found in ancient Jewish traditions. Even the Hebrew

חֲזֵקֵי שָׁמַיִם, "star-gazer" (Isa. xlvii. 13), occurs only in the commentaries on the Talmud. The customary names are **אַסְטְרוֹלוֹגוֹס** ("astrologer") in Palestinian and **כַּלְדָּאִי** ("Chaldeans") in Babylonian sources—expressions originating in the Greco-Roman world, where *Xaldæi* and "Chaldei" are found as early as the beginning of the common era, exclusively applied to astrologers. Whether any etymological relation exists between **אַסְטְרוֹלוֹגוֹס** and the appellation **אַסְטְרוֹנוֹמִי**, or **אַסְטְרוֹנוֹ**, a word used in connection with the Egyptian rulers (**אַסְטְרוֹנוֹ פַּרְעֹה**, Sotah 12*b*), and identical in meaning, can not be definitely ascertained. The art itself goes by the name of **אַסְטְרוֹלוֹגְיָה** (Astrologia).

These foreign terms suffice to show that the "Chaldean science" was not introduced into Judea directly,

but through the medium of syncretic Hellenism, wherein, in the course of centuries, it met with an ever-widening acceptance. The Sibylline Books praise the Jewish nation because it "does not meditate on the prophecies of the fortune-tellers, magicians, and conjurers, nor practise Astrology, nor seek the oracles of the Chaldeans in the stars" (iii. 227); and Josephus censures the people for ignoring the visible signs and indications foreshadowing the destruction of the Temple ("B. J." vi. 5, § 3). There

were actually no Jewish astrologers either in the Holy Land or in Babylonia; and the art, together with those who practised it, was condemned, although its reality was as little questioned then as it was by the rest of the world up to the seventeenth century. It was indeed considered of celestial origin, and as having been revealed to mankind by the rebellious angels. Barakel (Rakiel; Greek text) taught star-gazing; Kokabel (the Star of God), Astrology; Shelakeel, the science of the clouds; Arkiel (the Earth of God), the signs of the earth; Samsiel (the Sun of God), the signs of the sun; and Scuriel, Sahriel (the Moon of God), the signs of the moon (Enoch viii. 3).

The admiration for Astrology was due not so much to its importance for reckoning times and seasons—although as such held in high esteem—as to its supposed power of forecasting the future. Enoch ordained the jubilees, year-weeks ("Jahrwochen"), months, Sabbaths (weeks), and days, and "all that was, that is, and that will be he saw as in a vision, even the destiny of the children of man from generation to generation to the Judgment Day: everything he foresaw and apprehended, inscribing his testimony upon the earth for the benefit of mankind and all their posterity" (Jubilees iv. 19). According to the same book (viii. 19), such prediction is inscribed upon the rocks. The same view, with a Jewish monotheistic coloring, is expressed in the rabbinical legend, according to which God showed to Adam all the future generations, including their scribes, scholars, and leaders ('Ab. Zarah 5*a*). Abraham, the Chaldean, bore upon his breast a large astrological tablet on which the fate of every man might be read; for which reason—according to the haggadist—all the kings of the East and of the West congregated every morning before his door in order to seek advice. It is to this tablet that the words (Gen. xxiv. 1), "the Lord had blessed Abraham in all things," are said to allude (Tosef., Kid. v. 17; B. B. 16*b*). Abraham himself saw in it that he would have no second son, but God said unto him, "Away with your astrology; for Israel there is no planet!" (Shab. 156*a*). Elsewhere it is declared that Abraham was not an astrologer at all, but a prophet, inasmuch as only those beneath the stars could be subject to their influence; but that Abraham was above them (Gen. R. xlv. 12). It is also stated that Joab refused to join the conspiracy of Absalom, because he had seen David's favorable nativity (Sanh. 49*a* and elsewhere).

Like the Assyrio-Babylonian monarchs, who received from their astrologers a monthly forecast of coming events (Isa. xlvii. 13 and cuneiform inscriptions; *e.g.*, Rawlinson, "Cuneiform Inscriptions of Western Asia," iii. 51), the Roman emperors believed in the all-powerful influence of the stars upon the destinies of man and nature. Tiberius was a master in the art of casting a horoscope, and regulated all his actions in accordance with his astrological deductions (Josephus, "Ant." xviii. 6, § 9). The Roman empire boasted a complete system of Chaldeo-Greek literature, which was zealously cultivated by the members of the

Astrology. form inscriptions; *e.g.*, Rawlinson, "Cuneiform Inscriptions of Western Asia," iii. 51), the Roman emperors believed in the all-powerful influence of the stars upon the destinies of man and nature. Tiberius was a master in the art of casting a horoscope, and regulated all his actions in accordance with his astrological deductions (Josephus, "Ant." xviii. 6, § 9). The Roman empire boasted a complete system of Chaldeo-Greek literature, which was zealously cultivated by the members of the

astrological schools; all public and private life being under the influence of these pseudo-prophets, who received substantial rewards in gold.

These conditions are reflected in the parables of the Talmud, which vividly illuminate the astrological belief from every point of view. Jethro advises Moses (Mek., Yitro, 'Amalek, 2) to select the men whom he wishes to cooperate with him by means of the mirror into which the kings are accustomed to gaze.

"A king who had no son said to his attendants, 'Buy pen and ink for my son'; and the people took the king to be a great astrologer; for how could he have ordered pen and ink for his son, had he not beheld beforehand that he was to have one? The same applies to God, who foresaw that He would, at some future time, give Israel the Torah" (Gen. R. i. 4).

"The question is asked, 'Why did God proclaim His law amid fire and darkness (Deut. v. 20), and not by the light of day'? And the answer is given in the form of a parable: 'A king, who was a great astrologer, gave his son in marriage, and hung black curtains before the bridal chamber, saying, 'I know that my son will not abide by his nuptial promises longer than forty days; let not the people, in days to come, say that an astrologer such as I did not know what was to happen to his son.' The astrologer is God, his son is Israel; and the bride is the Torah, by which Israel abode no longer than forty days from the revelation to the making of the golden calf" (Pirke R. El. xli.).

"A ruler sentenced a man to death by fire; but when he perceived by means of astrology that the condemned would beget a daughter destined to become the king's wife, he said, 'This man must be saved for his daughter's sake.' Thus did God save Abraham from the fiery furnace, because of Jacob" (Lev. R. xxxvi. 4).

"A man to whom a son was born was met by an astrologer who, on seeing the child, declared that he was destined to become a bandit-chief (*ἀρχαλστής*) and must be put out in the desert. The father of the child refused until the astrologer's father told him to do just as his son had ordered. The father of the astrologer is God; the astrologer is Sarah; the child is Ishmael; and the father of the child is Abraham" (Deut. R. iv. 5, referring to Gen. xxi. 10-12).

When Pharaoh made Joseph vice-regent, his astrologers asked, "Would you elevate this slave, purchased for twenty pieces of silver, to

Court Astrologers. be ruler over us?" and Pharaoh answered, "I see the colors of rulership in him" (Sotah 36^b). Here, as elsewhere, colors play an important part in Astrology.

In reference to a request of King Solomon for laborers on the Temple, Pharaoh directed his astrologers to select workmen who were to die within the year, and send them to the Jewish monarch, who, however, seeing the ruse through the medium of the Holy Spirit, sent them back again clad in shrouds (Pesik. iv. 34^a).

Mesha, king of Moab, asked his astrologers, "Why am I unable to vanquish the Jews?" and they answered, "Because of the merit of Abraham, who was ready to sacrifice his own son"; whereupon the king did likewise (*ib.* ii. 13^a).

When a pagan wanted to buy a slave, he first consulted an astrologer. It was through this art that the wife of Potiphar learned that she was to have a son by Joseph; and it was for this reason that she regarded him with favor. It was an error, however; for the prognostication referred to her daughter, who subsequently became Joseph's wife (Gen. R. lxxxv. 2, lxxxvii. 4).

Pharaoh's astrologers perceived that the mother of the future redeemer of Israel was with child, and that this redeemer was destined to suffer punish-

ment through water. Not knowing whether the redeemer was to be an Israelite or an Egyptian, and being desirous to prevent the redemption of Israel, Pharaoh ordered that all children born henceforth should be drowned; but when the Egyptians remonstrated against this edict, he restricted it to Israelitish infants. But the astrologers erred in their deductions; for the reference was to the waters of Meribah (Num. xx. 13), and not to the Nile (Ex. R. i. 18; Sanh. 101^b; compare also Ber. 4^a).

The conviction that the astrologers could control the planets prevailed everywhere among the nations of antiquity. Thus Haman regulated the time for the extinction of the Jews by means of astrological calculations (Pirke R. El. i.). A barber, who was also an astrologer, perceived that the Jews would shed his blood; consequently he murdered 80 or, according to some, 300 of those who visited him professionally. But he erred; for the reference was to the blood which he was to lose at circumcision on his conversion to Judaism (Yer. 'Ab. Zarah ii. 41^a).

The astrologers were wont to sit at the entrance to the harbors and predict how every parcel of merchandise would be disposed of (Erel.

Special Features. R. i. 14; Midr. Panim Aherim to Esth. iii. 7, ed. Buber, p. 46). They could

determine by lot under what planet and in what month and on what day a people was to be attacked (Sanh. 95^a). On one occasion they prophesied to a non-Hebrew that his fortune would fall into the hand of a pious Jewish Sabbath observer. The fortune was thereupon invested in a diamond and worn by the possessor; but it fell into the water and was later found by a Jew in the stomach of a fish that he had bought for the Sabbath meal (Shab. 119^a). An astrologer predicted of a new-born male infant that he was destined to become a thief; for which reason the mother always kept the head of the child covered in order that "the fear of the heaven be upon him," and admonished him constantly to pray for divine grace. In spite of all, the covering fell from his head upon one occasion, after he had grown to manhood and had attained to the dignity of a teacher of the Law, and he fulfilled the sinister prediction by plucking and devouring the fruit of a tree which did not belong to him (Shab. 156^b). Another teacher of the Law declined the proffered position of head of the school because a Chaldean had predicted that he should occupy the chair for only two years; and this proved true, when he finally accepted the position twenty-two years later (Ber. 64^a). Two students of the Talmud went out to fell timber, and an astrologer declared that they would never return; but they were saved because of a benevolent action which they performed (Yer. Shab. vi. 8^d). An astrologer became a proselyte and consequently abandoned his art; but he relied on God, and in a critical moment he was saved (*ib.*).

To resist the influence of the "Wisdom of the Orient" was not an easy task. Nevertheless there was but one teacher of the Talmud, Samuel of Babylonia and the Talmud, Samuel of Babylonia (about 250), who became an adept in Astrology, and even he, quoting the words (Deut. xxx. 12), "It [the Law] is not in the heavens," says, "Torah can not go together with

the art that studies the heavens" (Deut. R. viii. 6). A similar remark is made by the Babylonian Jose of Huzal: "We are not permitted to appeal to the Chaldeans, for it is written (Deut. xviii. 13), 'Thou shalt be perfect with the Lord thy God'" (Pes. 113^b). In accordance with Jer. x. 2 is another declaration by R. Johanan, the Palestinian amora, to the effect that "there are no planets for Israel, but only for the nations which recognize the validity of astrology." This opinion is shared by Rab (Abba Arika, Shab. 156^a). These utterances, however, do not go undisputed; and it may be added that, more particularly during the fourth century, the belief in the influence of the constellations at conception and birth was general (35). Every person had a particular star as a guardian spirit, with which his fate was closely interwoven. The stars of the proselytes were already witnesses of the revelation on Sinai (Shab. 146^a). Animals have no stars, and are therefore more liable to injury (Shab. 55^b). On the other hand, every blade of grass has its own particular star which bids it grow (Gen. R. x. 6). Causeless fear in man is a sign that his star sees danger (Meg. 3^a). The first day of illness is concealed from mankind in order that the influence of one's star may not be weakened; and the setting of one's star betokens that one's death is near (Ber. 55^b). Raba (lived 350) says, "Duration of life, progeny, and subsistence are dependent upon the constellations" (M. K. 28^a). God tells Elazar ben Pedai, an indigent teacher of the Talmud, that He would have to overturn the world, were He to release him from poverty, he having been born in an unlucky hour (Ta'an. 25^a).

The most popular form of astrological superstition—and one which still survives among uncultured people—is the selection of propitious

Selection of Days. According to it, certain periods, years, months, days, and hours are regarded as lucky or unlucky. Akiba

contends against the superstition that the year before the jubilee is exceptionally blessed. The belief is also condemned that no business should be begun on the new moon, on Friday, or on Sabbath evening (Sifre, Deut. 171; Sifra, Kedoshim, vi.; Sanh. 65^a). Despite these authoritative doctrines, however, an announcement is found to the effect that it is dangerous to drink water on Wednesday and Friday evenings (Pes. 112^a). Samuel, teacher of the Law, physician, and astrologer, taught that it was dangerous to bleed a patient on Monday, Tuesday, or Thursday, because on the last-mentioned day Mars reigns at the even-numbered hours of the day, when demons have their play. It was considered equally dangerous to undergo this operation on a Wednesday falling on the fourth, the fourteenth, or the twenty-fourth of the month, or on a Wednesday occurring within less than four days of the new moon. The new moon was likewise regarded as an unfavorable season for bleeding, as were also the third of the month and the day preceding a festival (Shab. 129^b).

In consequence of religious anti-Biblical influences, some of these pagan views gradually acquired a Hebrew tinge. Of two horoscopes which have been preserved, however, only the earlier bears a Jewish stamp. On Joshua b. Levi's "tablets" (third century) it is stated that men born on Sunday will be distin-

guished, on Monday wrathful, on Tuesday wealthy and sensual, on Wednesday intelligent and enlightened, on Thursday benevolent, and

Two Horoscopes. on Friday pious; while those born on Saturday are destined to die on that day. Only four of these predic-

tions are based upon the days of Creation; from which it would appear that the conclusions here are not those of Joshua b. Levi, but originated rather with Amoraim, who add other remarks. Rabbi Hamina said to his pupils: "Go to the son of Levi, and tell him that the fate of a person is not decided by the constellations of the day, but by those of the hour"—in other words, it is not the birthday, but the natal hour, that decides. Those born while the sun rules in the heavens have a brilliant career before them, and they will eat and drink of their own substance; but their secrets will be divulged, and they will never prosper by theft. Those born under the dominion of Venus are destined to wealth and sensual enjoyment, because fire is suspended on this star; while birth under the planet Mercury foretokens intelligence and enlightenment, Mercury being the scribe of the sun. The hapless born under the reign of the moon, however, will suffer much sorrow; they will build and demolish, demolish and build, and they will eat and drink not of their own substance; but their secrets will be safe, and should they steal, they will escape detection. The plans of those born under the reign of Saturn will be destroyed; while the righteous or the charitable ("zaddikin") are born under the reign of Jupiter ("Zedek"), and the shedder of blood under Mars; but this prognosticon, says Ashi, may also refer to surgeons and butchers (Shab. 156^a).

When the vernal equinox occurs during the hour of Jupiter, the power of the fruit-trees is broken; and when the winter solstice falls within this hour, the seeds of the field dry up. In this case, however, it is necessary also that the new moon should appear during the moon or Jupiter hour (Er. 56^a). An eclipse of the sun is an evil omen for the nations, while an eclipse of the moon is a particular fatality for Israel, Jewish reckoning of time being based upon the phases of this planet (Mek., Bo, i.; Suk. 29^a; G. Brecher, "Das Transcendentale, Magie und Magische Heilarten im Talmud," p. 157, Vienna, 1850).

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J. SR.

L. B.

—**In Medieval Times:** Astrology, called "hokmat ha-nissayon" (wisdom of prognostication), in distinction from "hokmat ha-hizzayon" (wisdom of star-seeing, or astronomy), was practised by Jews throughout the Middle Ages, both as a professional art and as a science. Coming from the East, they were looked upon as heirs and successors of the Chaldeans, and, probably for this reason, were regarded by the Occidental world as skilful masters of the art of Astrology; their supposed power over destiny filling the multitudes with awe and fear (Bédarride, "Les Juifs en France," pp. 49, 454, note 21; Basnage, "Histoire des Juifs," iv. 1212; P. Cassel, "Juden," in Ersch and Gruber's "Encyc.")

150; "Hebr. Uebers." pp. 600 *et seq.*: Rosin, in "Monatsschrift," 1898, p. 250). He often refers to Astrology in his Bible commentaries. To him heaven with its constellations is "the book of life," in which man's destiny is written, and against which there is recourse to God as "the Almighty," who overrules all these influences (commentary to Ps. lxxix, 29; Gen. xvii, 9; Ex. vi, 3, xxxiii, 21; Rosin, *l.c.* p. 251; Zunz, "G. S." iii, 93). Abraham ben David of Posquières, in his critical notes to Maimonides' "Yad," Teshubah, v. 5, also asserts the influence of the stars upon destiny, while contending that by faith in God man may overcome this influence. Judah ha-Levi ("Cuzari," iv, 9), Abraham ibn Daud ("Emunah Ramah," p. 86; see Kaufmann, "Geschichte der Attributenlehre in der Jüdischen Religionsphilosophie des Mittelalters," p. 247), and Albo ("Ikkarim,"

iv. 4) could not free themselves altogether from the belief in the "decrees of the stars"; nor could Nahmanides (commentary to Gen. i. 16; Lev. xxiii. 24, and elsewhere), Isaac Arama ("Akedat Yitzhak," xxxiv., Introduction to Ex.), Solomon b. Adret (Responsa, No. 652), and others. Astrology was made the basis of Mes-

The Basis of Messianic Calculations. The basis of Messianic calculations in almost every century (see Ibn Ezra to Dan. xi. 29; Abravanel, "Mashmua' Yeshu'ah"; Azariah dei Rossi, "Meor Enayim," ch. xliii.; Zunz, *Le. Steinschneider, "Jüdische Literatur,"* in Ersch and Gruber's "Encyclopædia," p. 441, notes 80, 81).

Maimonides was the only authority that opposed Astrology energetically. He found it forbidden by the law in the verse, "Ye shall not observe times" ("lo tetenu'u") Lev. xix. 26, in accordance with R. Akiba, *Sanh. 68b* ("Yad," "Akkum," xi. 8), and declared it, Talmudic utterances notwithstanding, to be bordering on idolatry, "a disease, not a science, a tree under the shadow of which all sorts of superstitions thrive, and which must be uprooted in order to give way to the tree of knowledge and the tree of life" ("Letter to the Men of Marseilles"; Steinschneider, "Cat. Bodl." col. 1903; *idem*, "Hebr. Uebers." p. 931). However, the belief

was too deeply rooted to be abandoned by the great majority of thinkers (see Löw, in "Ben Chananiah," 1863, pp. 439-434). As the last important prominent adherent of Astrology may be mentioned David Gans, the astronomer and historian, and friend of Tycho de Brahe, the contemporary of Wallenstein, whose historical work, "Zemah David" (see introduction to vol. ii.), lays great stress upon the influence of the constellations upon history.

Modern science has abolished Astrology. Only the formula of congratulations, "Mazzal tob" (Good luck), is a survival of the old belief, as is the rejection of certain days in the week or the month for weddings or new ventures (see Shulhan 'Aruk, Yoreh De'ah, 179, 2).

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K.

ASTRONOMY.—Biblical Data: Biblical Astronomy, in the broad sense, includes the views taken in the books of the Bible of the position of the earth in the universe, the designation of the stars, planets, fixed stars, and the views held regarding them. The material for the subject, except so far as the earth is concerned, is very meager, dependence for the most part having to be placed on ambiguous references chiefly in the poetical sections. In the present article the stars, planets, and fixed stars in general are dealt with. (For the earth, sun, and moon, see COSMOGONY, SEX, MOON.) The sky, the abode of the stars, is described as a "rakia'" (רָקִיעַ, a plate); that is, a rigid, broad, solid plate possessing a certain

thickness. According to Gen. i. 6, this rakia' was set in the midst of the waters, and it divided the waters above from those beneath. God "made" it of matter already existing at the time of Creation; that is, He did not "create" it at that time. The rakia' representing the sky in Ezek. i. 22 resembled ice; therefore it is quite possible that the author of Genesis, like Ezekiel, regarded the sky as being composed of solidified water or ice. Such a sky, being transparent, would permit the stars, which are located above its vault, to be seen through it.

The heavenly bodies, according to Gen. i. 16, were also made (not created) from existing material, after light had come into existence. They

The Four Elements. The four elements were certainly made of the material of light, just as the vault of the sky in Genesis was made out of water-material, and the human soul from air (Gen. ii. 7), and all things living upon earth from earth (Gen. i. 24). All these were made of the four elements, light (or fire), water, air, and earth; only those creatures which subsist in air and water—that is, in other elements than those of which they are composed—were created; while man, the image of God, although living on earth and being of the earth, was "created and made" (Gen. i. 26, 27; but see ii. 7).

The stars were supposed to be living creatures. If the difficult passage (Judges v. 20) may be regarded as other than a poetical figure, the stars "walk on the way"; they "come out" in the morning, and "go in" at night. By a miracle, sun and moon are made to stand suddenly still (Josh. x. 12).

Stars the Hosts of Heaven. They fight from their courses like warriors on the march (Judges *ib.*); the poet perhaps thinks of falling stars. In later times the stars are spoken of as "the hosts of heaven."

This conception is accurately paralleled among the Assyrians, kinsmen of the Hebrews, who likewise conceive of the stars as soldiers serving the god of heaven, Anu, and probably also the somewhat similar god Nimb, whose abode was the planet Saturn. Eabani (?) is compared in the Gilgamesh epic (tab. i. col. 5, 28, 40; see Schrader, "K. B." vi. i. 130 *et seq.*) with an army of Anu and falling stars or (tab. i. cols. 11, 33, 35; see *ib.* p. 120) with the army of Anu and Nimb. The stars stand in God's presence, to the right and the left of His throne (I. K. xxii. 19; II Chron. xviii. 18); they serve Him (Neh. ix. 6; Ps. ciii. 21), and praise Him (Ps. ciii. 21), exlviii. 2). Like the kings of earth, they may be consigned by God's judgment to the nether world (Isa. xxiv. 21 *et seq.*); and God will in future execute judgment among them as among the nations of earth (Isa. xxxiv. 4 *et seq.*). Reverence is offered to them as living creatures, even in later times (Jer. viii. 2), and quite naturally upon the housetops (Jer. xix. 13, xxxii. 29; Zeph. i. 5), in the same manner as the Assyrians worshiped the sun (Gilgamesh epic, iii. 2, 7 (15); Schrader, "K. B." vi. i. 146).

At the head of this starry host stands a "captain of the army" (יְרֵךְ הַצֶּבֶא, Josh. v. 14; Dan. viii. 11); according to the passage in Daniel, he was the star highest in altitude as well. By this designation probably Saturn was intended, the farthest removed from earth and therefore the highest in the heavens,

and which is held by the Assyrians to be the "bell-wether" of the flock. This starry army belongs to Ynwn; hence the frequent expression

"Captain of Army." "Ynwn of hosts" or "God of hosts" (הַצֶּבָאוֹת אֱלֹהֵי יְהוָה) indicates that He is the actual leader of the

heavenly array. According to a later view, however (Zech. iv. 2, 10), the seven planets are evidently termed the "seven eyes of God" (Smend, "Alttestamentliche Religionsgesch." p. 313, note), just as the planet Saturn was the eye of Anu, lord of heaven among the Babylonians. It would appear, therefore, that they were no longer considered independent beings, and of course the other stars likewise. This passage has probably no reference whatever to the seven-armed candlestick of the Temple; and it has no connection with what the Hebrews may or may not have conceived concerning the planets.

As regards the individual stars, current opinion holds to-day that four to six, perhaps seven, are named in the Old Testament. Such are: "Kesil" (כְּסִיל, Isa. xiii. 10; Amos v. 8; Job ix. 9; xxxviii. 31), understood generally to be Orion; "Kinah" (כִּינָה, Amos l.c.; Job l.c.), identical with Sirius or the Pleiades; "Ash" or "Ayish" (עֵשׂ, Job ix. 9; xxxviii. 32), possibly the Great Bear, possibly the Hyades or Pleiades; "Mazzarot" (מַזְזָרוֹת, Job xxxviii. 32), either the Pleiades or Hyades, or possibly the Northern and Southern Crown. Another is mentioned, "Hadre Teman" (חֲדָרֵי תֵמָן, Job ix. 9) but it is doubtful whether or not a constellation

Individual

Stars.

Hoffmann, in "Zeitschr. Alttestamentliche Wissenschaft," ii. 107, who holds that Kesil is Orion; Kinah, Sirius; Ayish, the Hyades; Mazzarot, the Pleiades; and that חֲדָרֵי תֵמָן is to be amended to read חֲדָרֵי תַמְנִין ("chambers of the Twins," Gemini).

According to this view, all the fixed stars and constellations mentioned in the Old Testament would lie in one region of the stellar hemisphere; and according to Stern (Geiger's "Jüd. Zeit." iii. 258), these, and these only, are mentioned because they serve to indicate the seasons of the calendar. These identifications, however, admit of no positive proof; for a disconnected tradition can hardly be considered a demonstration. The only case in which anything approaching proof can be adduced is that of Ash or Ayish by means of the Talmudic word יוֹתָא, "yuta" (mentioned with this star and perhaps etymologically related to it)—in Syriac, עֻתָּא; in Arabic, عَيْت ("rain")—which would agree with the idea of the constellation of the Hyades, the "rain-stars." It should then be punctuated to read "ayush" (Hoffmann).

"Mazzarot," in Job xxxviii. 32, may perhaps, by comparison with Job xxxvii. 9, where "mezarim" (מְזָרִים) is paralleled by "heder" (חֲדָר, "chamber"), be explained as identical with "Hadre Teman" (chambers of the south) (Job ix. 9) or etymologically referred to the Assyrian "massartu" (Babylonian "maz-zartu"), a place where something is watched. But it is just as likely to be, as tradition already has it, a variation of "mazzalot" (מַזְלוֹת, II Kings xxiii. 5)—a word also of uncertain meaning, varying in its explanations do between "planets," "constellations

of the zodiac," and "stations of the moon." If the word were indisputably of Assyro-Babylonian origin and related to "manzaltu" or "mazaltu," either of the two latter significations would probably be the correct one, seeing that "manzaltu" means "stand" or "station," is also applied to stars, and, like its synonym, "mazaznu," denotes probably some one or other of the zodiacal constellations.

"Kesil," remarkably enough, is found in the plural in Isa. xiii. 10, where "the stars of heaven and its [or their] kesilim" are spoken of. This is commonly translated "their Orions," and is explained as meaning "their larger constellations"; but the plural of such a proper name is very hard to understand. One would hardly speak of "the Siruses" or "the Greater Bears" of the heavens. It is probably to be understood as a generic term, not a proper name at all, and to be translated "stars" instead of "Orions." A corollary herefrom would be that "Ayish" and "Kinah" would then also be generic names and not proper ones, a supposition which their exclusive occurrence in the singular would not disprove (compare the generic singulars in Isa. xxx. 6). And when God, in Job xxxviii. 31 *et seq.*, is said to bind Kinah, open Kesil, and lead Ayish, these proper names may well in reality mean nothing more than planets, meteors, or comets, and thus the word "Kesil" (fool) be not inappropriate name for the vagrant comet, the roving planet, or the headlong meteor. It is true, however, that difficulties would arise when considering the "children of Ayish" and various other points in connection with these names; and altogether this remarkable plural of Kesil in Isaiah, with its usual translation, must remain a bone of contention.

That "nahash bariah" (נָחָשׁ בָּרִיחַ, "flying serpent," Isa. xxvii. 1 and Job xxvi. 13, denotes a constellation, as has been claimed, rests upon no evidence.

Of planets, as far as ascertainable with any degree of certainty, only two are mentioned in the Old Testament: Saturn, called by his Assyrian name "Kévan" (כִּיָּן) in Amos v. 26; and "Meleket ha-Shamayim" (מַלְכַּת הַשָּׁמַיִם), "the queen of heaven," Jer. vii. 18, xlii. 17, 25, etc. That the latter means Venus is shown by the cakes which are said to have been baked for her. Among the Assyro-Babylonians the cake-offerings were called "the bread of Ishtar" (Venus).

It is usually claimed that by the word "Helel" (הִלֵּל), "son of the morning," in Isa. xiv. 12, the morning star, or, more correctly, one of the two morning stars, is meant; and the analogy with הִלֵּל ("to glitter") seems to favor the view. Closely considered, however, there is little foundation for the supposition, since Isaiah gives no intimation whatever that Helel is a star (Gunkel, "Schöpfung und Chaos," pp. 132 *et seq.*).

The supposition that "Gad" (גַּד) in Isa. lxi. 11 means "Jupiter," the god of Fortune, and that "Meni" (מְנִי), in the same verse, means "Venus" (if these readings be correct), rests upon mere hypothesis.

If it were not that the late-Hebrew name "Zedek" (צֶדֶק = "justice") for "Jupiter" betrays, not an Assyro-Babylonian origin, but rather a late Jewish one—for among the Assyro-Babylonians Saturn is the star of justice—it might be accepted as an early

Jewish name for that planet; but to endeavor to connect this with the Old Testament proper names "Melchizedek" and "Adonizedek" is, to say the least, hazardous.

The Old Testament contains no more than the preceding concerning Hebrew Astronomy. Of Hebrew astrology before the Babylonian exile, it contains not a word; for the passage Isa. xlvii. 13, wherein astrologers are evidently meant by "the astrologers, the star gazers, the monthly prognosticators," is regarded by most scholars as post-exilic. This may perhaps indicate that the ancient Hebrews possessed no astrology; at all events, what is known of the astrology of the later Hebrews shows Assyro-Babylonian influence, as is illustrated by the fact that Mercury, for instance, is called "the star," just as the Assyro-Babylonians designate him simply as "the planet."

BIBLIOGRAPHY: Gunkel's recent Commentary on Gen. (No. 1000 Series) may be consulted for incidental references to Biblical Astronomy; for the Babylonian views, see Jensen, *Kosmologie der Babylonier*, Strassburg, 1890, *passim*; Jastrow, *Religion of Babylon and Assyria*, xx.-xxii.; Eppingstrassmaier, *Astronomisches aus Babylon*, Freiburg, 1899.

J. JR.

P. J.

In the Talmud: The study of the universe as a whole was, like all other sciences in olden times, held in closest connection with religion, and was cultivated in the interest of the latter. The star-world was to the heathen an object of worship, but not to the Jews, whether national or Hellenized. With this reverence there was connected a superstition: that the stars determined the destiny of man.

The computation of time also depends upon a knowledge of the heavenly bodies; and this again was closely connected with religion. It is obvious, therefore, that the Astronomy of the Talmudists could not be an independent science any more than that of the Babylonians, the Egyptians, the Greeks, or of all other nations of antiquity or of the medieval ages: it was a department of knowledge belonging to theology. Only those data which are purely astronomical are dealt with here; for the rest see **ASTROLOGY**, **CALENDAR**, and **IDLATRY**. Nor can those cosmological speculations which were prevalent among all nations of antiquity be discussed in this article.

The facts handed down form, however, only a fraction of the astronomical knowledge of the Talmudists; for in their academies they touched upon scientific problems only so far as they related to religious questions, and exercised great reserve regarding their stellar investigations, so as not to betray the secrets of the festival calendar, an important privilege of the house of the Palestinian patriarch and of his tribunal. For these two reasons the following account will naturally give only an inadequate idea of the knowledge of Astronomy among the Jews during the first centuries of the common era. Furthermore, these fragments do not emanate from one homogeneous system, as they are the accumulations of at least four centuries, and are traceable to various authors, Palestinian and Babylonian, among whom some were inclined to mysticism.

The high value of astronomical knowledge is

already demonstrated by the astronomical section of the Book of Enoch (about 72-80), as well as by such sayings as those of Eleazar (Hama about 100), a

profound mathematician, who could "count the drops in the ocean" (Hor. a Religious Study. 19a), and who declared that "ability to compute the solstice and the calendar is the 'dessert' [auxiliaries] of wisdom" (Ab. iii. 18). Among the sciences that

Johanan ben Zakkai mastered was a knowledge of the solstices and the calendar; *i. e.*, the ability to compute the courses of the sun and the moon (Suk. 28a). Later writers declare that "to him who can compute the course of the sun and the revolution of the planets and neglects to do so, may be applied the words of the prophet (Isa. v. 12), 'They regard not the work of the Lord, neither consider the operation of his hands.' To pay attention to the course of the sun and to the revolution of the planets is a religious injunction; for such is the import of the words (Deut. iv. 6), 'This is your wisdom and your understanding in the sight of the nations'" (Shab. 75a).

Despite the general importance and religious significance attached to Astronomy in the Holy Land, no scientific discoveries were made there. Astronomical observatories and instruments are nowhere mentioned, unless among the latter are included a chart illustrating the various phases of the moon (R. H. ii. 8), and a sort of telescope for the calculation of air-line distances ("mezofot," Yer. 'Er. v. 22d; "shefoferet," Bab. 'Er. 43a). The starry heavens of Palestine interested the Jews, indeed, as creations

of God, as means to determine the holidays; but for a better knowledge of them the Jews were undoubtedly indebted to the Babylonians and their Hellenic pupils, as evidenced by the foreign term "gematria," used to designate the computation of the calendar.

Possibly this word represents a transposition of *γῆμνασία* = "arithmetical, mathematics" (Sachs, "Beiträge," ii. 74)—"a sister science of astronomy from the earliest times, but destined as the mathematical element to obtain adequate importance only in later periods" (Pauly-Wissowa, "Realencyklopädie der Classischen Alterthumswissenschaft," 1831, ii.). Most of the observations of a scientific nature were transmitted by Samuel (259), who attended the schools of the Babylonians, and who claimed to possess as exact a knowledge of the heavenly regions as of the streets of his own city Nehardea. Certain rules must nevertheless have existed; for the patriarch Rabbah Gamaliel (about 100), who applied the above-mentioned lunar tablets and telescope, relied for authority upon such as had been transmitted by his paternal ancestors (Yer. R. H. ii. 58b; Bab. R. H. 25a).

As in the Bible, so also in the Talmud, heaven and earth designate the two borders of the universe. The former is a hollow sphere covering the earth. It consists, according to one authority, of a strong and firm plate two or three fingers in thickness, always lustrous and never tarnishing. Another tannaitic authority estimates the diameter of this plate as one-sixth of the sun's diurnal journey; while

another, a Babylonian, estimates it at 1,000 parangs. According to others, the diameter of the firmament is equal to the distance covered in 50 or 500 years; and this is true also of the earth and the large sea ("Tehom") upon which it rests (Yer. Ber. i. 2c; Targ. Yer. Gen. i. 6). The distance of the firmament from the earth is a journey of 500 years—a distance equivalent to the diameter of the firmament, through which the sun must saw its way in order to become visible (Yer. Ber. i. 2c, bot.; Pes. 94a). The firmament, according to some, consists

of fire and water, and, according to others, of water only; while the stars

Conceptions of Heaven and Earth. East and west are at least as far removed from each other as is the firmament from the earth (Tamid, 32a).

Heaven and earth "kiss each other" at the horizon; and between the water above and that below there are but two or three fingerbreadths (Gen. R. ii. 4; Toset., Hag. ii. 5). The earth rests upon water and is encompassed by it. According to other conceptions the earth is supported by one, seven, or twelve pillars. These rest upon water, the water upon mountains, the mountains upon the wind, and the wind upon the storm (Hag. 12b; Yer. Hag. ii. 77a). The nations of antiquity generally believed that the earth was a disk floating on water. There is also mentioned the terrestrial globe, "kaddur," though it may also be translated as "disk." When Alexander the Great attempted to ascend to heaven he rose even higher and higher, until the earth appeared as a globe and the sea as a tray (Yer. 'Ab. Zarah iii. 42c, bot.). The earth is divided into three parts, viz., habitable land, desert, and sea.

It was assumed that our present earth was preceded by many others which were not good in the eyes of the Creator, who traverses in all 18,000 worlds, and for this reason is frequently styled "Lord of the Worlds" (Gen. R. iii. 7, ix. 2; Midr. Teh. xxxiv.). The ocean also is mentioned in the Talmud, and the whole world is said to drink of its waters (Ta'an. 99a). According to mystic speculation there are seven heavens, the first of which is called "velum" (curtain); the second, "firmament," etc. (Hag. 12b). Whether these worlds are similar to ours is not stated. The correct impression concerning the infinitude of the starry host is expressed in the following sentence of R. Simeon b. Lakish (about 250): "There are twelve mazalot [signs of the zodiac], each having thirty armies; each army, thirty camps [מַחֲנֵה = *castra*]; each camp, thirty legions [compare Matt. xxvi. 53]; each legion, thirty cohorts; each cohort, thirty corps [compare Krauss, "Lehnwörter," s. v. *דרגות*]; and each corps has 365,000 myriads of stars entrusted to it" (Ber. 32b).

The Talmud subscribes, as do all astronomers before the time of Copernicus, to the geocentric world-conception, according to which the stars move about the earth. The conceptions of this motion were various. Aristotle believes that the stars have no motion of their own, being firmly attached to circles of rotation; and he further ascribes to every circle containing a star a sphere of motion whose center is the earth (Pauly-Wissowa, "Realencyklopädie der Classischen Alterthumswissenschaft," 1841, ii.).

Perhaps the wonderful Baraita Pesahim 94b gives expression to this idea in the following: "The

Motions of the Heavenly Bodies.

learned of Israel say, 'The sphere stands firm, and the planets revolve'; the learned of the nations say, 'The sphere moves, and the planets stand firm.' The learned of Israel say, 'The sun moves by day beneath the firmament, and by night above the firmament'; the learned of the nations say, 'The sun moves by day beneath the firmament, and by night beneath the earth.' The patriarch Judah I. (about 200) believed that in the first instance the Jewish, and in the second the non-Jewish, conception was correct. The sun travels in four directions. During Nisan, Iyyar, and Siwan (spring) it travels in the south, in order to melt the snow; during Tammuz, Ab, and Elul (summer), directly above the earth, in order to ripen the fruit; during Tishri, Heshwan, and Kislew, above the sea, in order to absorb the waters; and in Tebet, Shebat, and Adar, over the desert, in order that the grain may not dry up and wither (ib.).

The sun has 365 windows through which it emerges; 182 in the east, 182 in the west, and 1 in the middle, the place of its first entrance. The course described by it in a year is traversed by the moon in 30 days. The solar year is longer by 11 days than the lunar year (Yer. R. II. ii. 58a). The sun completes its course in 12 months; Jupiter, in 12 years; Saturn, in 30 years; Venus and Mars, in 480 years (Gen. R. x. 4); however, an objection is raised here (in a gloss) against the last-mentioned number. King Antoninus asked the patriarch why the sun rises in the east and sets in the west. At the time of the Deluge it traveled in the opposite direction (Sanh. 91b, 108b). Every 28 years it returns to its original point of departure, and on Tuesday evening of the spring solstice it is in opposition with Saturn, although Plato maintained that the sun and planets never return to the place whence they started. This is the cycle of 28 years (Ber. 59b); the moon-cycle of 19 years may have been meant in the Targ. Yer. Gen. i. 14.

The four solstices (the Tekufot of Nisan, Tammuz, Tishri, and Tebet) are often mentioned as determining the seasons of the year; and there are occasional references to the rising-place of the sun ('Er. 56a). Sometimes six seasons of the year are mentioned (Gen. R. xxxiv. 11), and reference is often made to

the receptacle of the sun (*εὐρύχωρον*), by means of which the heat of the orb is mitigated (Gen. R. vi. 6, and elsewhere). The revolutions of the moon were undoubtedly known; for "Israel computes by the moon, the other nations by the sun" (Suk. 29a, and elsewhere). God expressly prohibits the revealing of the secrets of chronology (Ket. 112a). Samuel sent to R. Johanan a list of the leap-years for sixty years, which the latter did not regard as exhibiting any remarkable mathematical skill (Hul. 95b). "The moon begins to shine on the 1st of the month; its light increases until the 15th, when the disk [דִּקְקוּם (*diskos*)] is full; from the 15th to the 30th it wanes; and on the 30th it is invisible" (Ex. R. xv. 26).

From the names of the seven planets were derived the names of the days of the week; and each day

was consecrated to the particular planet that ruled during the early hours of the morning. The Talmudists were familiar with the planets

Seven Planets. and their characteristics (see *Astronomy*); but only the week-days were counted, while the Sabbath had a name of its own. The names of the seven planets are: (1) "Shabbetai," Saturn; (2) "Zedek," Jupiter; (3) "Maudin," Mars; (4) "Hammah," the sun; (5) "Kokab" or "Nogah," "Kokab-Nogah," Venus; (6) "Kokab," Mercury; (7) "Lebanah," the moon. According to the first letter of each of their names, they are called "SheZam HeN KaL" (Shab. 129b, 156a; Pesik. R. xx.; Pirke R. El. vi.). The worship of Venus is mentioned (Pesik. R. xxxi., ed. Friedmann, p. 133c), and warning is given not to confuse it with the dawn (אֵילָנָה דְּשֶׁשֶׁתָּא; Yer. Ber. i. 2c).

The twelve constellations of the zodiac are: Aries ("Tahb"), Taurus ("Shor"), Gemini ("Teomin"), Cancer ("Sarton"), Leo ("Ari"), Virgo ("Betulah"), Libra ("Mozmayim"), Scorpio ("Akrah"), Sagittarius, Archer ("Kasshat"), Capricornus ("Gedi"), Aquarius ("Deli"), and Pisces ("Dagin"). According to the first letter of each, they are collectively called "SheZam HeN KaL" ("Ma'AKS," "GeDaD" Pesik. R. l.c., and Pirke R. El. l.c.; Rashi on B. M. 106b, and elsewhere). The first three

The Zodiac. are in the east, the second three in the south, the third three in the west, and the last three in the north; and all are attendant on the sun. According to one conception, Aries, Leo, and Sagittarius face northward; Taurus, Virgo, and Capricornus westward; Gemini, Libra, and Aquarius southward; and Cancer, Scorpio, and Pisces eastward (Yalk., Ex. 418; Kings 185). According to the Talmaitic view, Taurus ("Eglah") is in the north and the Scorpion in the south (Er. 56a; Pes. 91a). [Some read "Agalah" (Wagon = Charles's Wain; see Tos. to Pes. l.c.)] Each constellation rules for one month; viz., Aries in Nisan (March), Taurus in Iyyar (April), etc. (Pesik. R. xxvii., ed. Friedmann, p. 133b; Pesik. R. K. xiii. 116a). That the zodiacal circles were generally known is evident from the frequency of their interpretation in sermons and from their liturgical application in post-Talmudic times. An allusion to Aquarius is found also in a Babylonian incantation (Git. 69a).

The Milky Way is called "Fire-Stream," a name borrowed from Daniel vii. 10 ("Nehar di-nur"), where it may possibly have had the same signification. The statement is also made that the sting of Scorpio may be seen lying in the Milky Way

Other Stars and Comets. (Hag. 13b; Ex. R. xv. 6, כָּכָב אֵשׁ; Ber. 58b). Samuel said: "We have it as a tradition that no comet ever passed across the face of Orion ["Kesil"]; for if this should happen the earth would be destroyed." When his hearers objected to this statement, saying, "Yet we see that this occurs," Samuel replied: "It only appears so; for the comet passes either above or below the star. Possibly also its radiance passes, but not its body." Again, Samuel says: "But for the warmth of Orion, the earth could not exist, because of the frigidity of Scorpio; furthermore, Orion lies near Taurus, with which the warm season begins (Yer. Ber. ix. 13c; Bah. Ber. 58b). The comet,

because of its tail, is called "kokba de-shabbit" (rod-star). Joshua b. Hananiah, the famous teacher of the Law (about 100), declared that a star appears once every seventy years and leads mariners astray; hence they should at such time lay in a larger store of provisions (Hor. 10a). Rapoport endeavors to prove that the path of Halley's comet had been computed by a wise rabbi (Epistle to Shonimski in "Toledot ha-Shamayim," Warsaw, 1838). Samuel said: "I know all the paths of heaven, but nothing of the nature of the comet."

The following Biblical names of constellations are mentioned and explained: כִּיטָה = כִּיטָה, Pleiades [a cluster of] about a hundred stars, and for the much-disputed עֵקֶב, its equally obscure Aramaic equivalent עֵקֶב (MS. M. אֵקֶב), Syriac עֵקֶב, is given (Ber. 58b). The following two sagas also have reference to natural phenomena. When R. Jacob died, stars were seen by day; when R. Hyya died, stones of fire fell from heaven (M. K. 25b). The latter may possibly be a reference to meteors.

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J. SR.

L. B.

In Post-Talmudic Times: With the revival of Greek science which took place in Islam, Jews were intimately connected, and the "Almagest" is said to have been translated by Sahal ibn Tabari as early as 800, while one of the earliest independent students of Astronomy among the Arabs was Mashallah (754-873?). Jews seem to have been particularly concerned with the formation of astronomical tables of practical utility to astronomers. Sind ben Ali (about 830) was one of the principal contributors to the tables drawn up under the patronage of the Sultan Maimun. No less than twelve Jews were concerned in the Toledo tables, drawn up about 1080 under the influence of Ahmad ibn Zaid, and the celebrated "Alfonsine Tables" were executed under the superintendence of Isaac ibn Sid, while Jews were equally concerned in the less-known tables of Pedro IV.

Isaac Alhadib compiled astronomical tables from those of Al-Rakkam, Al-Battam, and Ibn al-Kammad. Joseph ibn Wakkar (1357) drew up tables of the period 720 (Heg.); while Mordecai Comtino and Mattathia Delacut commented upon the Persian and Paris tables respectively; the latter were commented upon also by Farissol Botarel. Abraham ibn Ezra translated Al-Mattani's Canons of the Khwarezmī Tables, and in his introduction tells a remarkable story of a Jew in India who helped Jacob ben Tarik to translate the Indian astronomical tables according to the Indian cycle of 432,000 years. Other tables were compiled by Jacob ben Makir, Emanuel ben Jacob, Jacob ben David ben Yom-Tob Poel (1361), Solomon ben Elijah (from the Persian tables), and Abraham Zacuto of Salamanca (about 1515).

The earliest treat of Astronomy in Hebrew on a systematic plan was ABRAHAM BAR HYYA, who wrote at Marseilles, about 1134. Discussions on astronomical points, especially with regard to the spheres, and disputed points in calculating the calendar occur frequently in the works of Judah ha-Levi, Abraham ibn Ezra, and Maimonides, while a new system of Astronomy is contained in the "Wars

of the Lord" ("Milkamot Adonai") of Levi ben Gerson.

Jews were especially helpful in the progress of the science by their work as translators; Moses ibn Tibbon translated from the Arabic Jabir ben Aflah's acute criticisms of the Ptolemaic system, an anticipation of Copernicus, and thus brought them to the notice of Maimonides. Ibn al-Haitham's Arabic compendium of Astronomy was a particular favorite of Jewish astronomers; besides being translated into Spanish by Den Abraham Faquin, it was turned into Hebrew by Jacob ben Makir and Solomon ibn Pater Cohen and into Latin by Abraham de Balmes. Other translations from the Arabic were by Jacob Anatoli, Moses Galeno, and Kalonymus ben Kalonymus, who thus were the means of bringing the Greco-Arabic astronomer to the notice of western Europe. Jacob Anatoli, for example, translated into Hebrew both the "Almagest" and Averroes' compendium of it, and this Hebrew version was itself translated into Latin by J. Christmann. Other translators from the Hebrew into Latin were Abraham de Balmes and Kalonymus ben David of Naples, while David Kalonymus ben Jacob, Ephraim Mizrahi, and Solomon Abigdor translated from the Latin into Hebrew. The well-known family of translators, the Ibn Tibbons, may be especially mentioned. In practical Astronomy Jewish work was even more effective. Jacob ben Makir (who is known also as Prophiat Tibbon) appears to have been professor of Astronomy at Montpellier, about 1300, and to have invented a quadrant to serve as a substitute for the astrolabe. Levi ben Gerson was also the inventor of an astronomical instrument, and is often quoted with respect under the name of Leon de Baifolais. Bonet de Lattes also invented an astronomical ring. Abraham Zacuto ben Samuel was professor of Astronomy at Salamanca, and afterward astronomer-royal to Emanuel of Portugal, who had previously been advised by a Jewish astronomer, Rabbi Joseph Vecinho, a pupil of Abraham Zacuto, as to the project put before him by Columbus, who, in carrying it out, made use of Zacuto's "Almanac" and "Tables."

With the Renaissance, Jewish work in Astronomy lost in importance, as Europe could revert to the Greek astronomers without it. The chief name connected with the revival of astronomical studies on the Baltic is that of David Gans of Prague (d. 1613), who corresponded with Kepler, Tycho Brahe, and Regiomontanus; he was acquainted with the Copernican system, but preferred that of Ptolemy, while as late as 1714 David Nieto of London still stood out against the Copernican system. Altogether, in reviewing Jewish Astronomy in the Middle Ages, one can not claim that Jews themselves made many contributions to the science; but by making the Greco-Arabic Astronomy accessible to Europe, they aided in keeping the interest in the subject alive, and prepared the way for the revival of the science in the sixteenth century. On the practical side of the science, their chief contributions were of more value; almost all the tables used by astronomers and navigators were their work, while they introduced several improvements in astronomical instruments. See also CALENDAR.

The modern epoch of the science begins with a

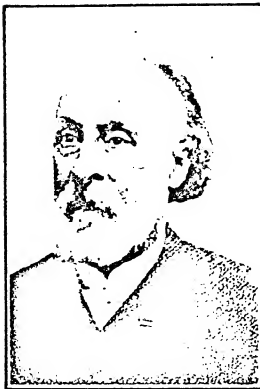
great Jewish name, that of Sir William HERSCHEL (1738-1822), whose Jewish origin is acknowledged by his biographer. His systematic survey of the heavens, continued and completed by his son John, his catalogues of nebulae and clusters, and his discovery of the planet Uranus, may be classed among the greatest exploits in the history of Astronomy. He also started the investigation into the constitution of the universe, determined the path of the sun toward the constellation Vega, and in innumerable ways started this science along the lines on which it developed up to the time of the discovery of spectrum analysis. He was assisted throughout his work by his sister Caroline Herschel (1750-1848). Since his time no very great Jewish name has been connected with the development of astronomical science, but no less than fourteen of the asteroids were located by H. Goldschmidt (1802-66)—at a time when the discovery of an asteroid was by no means so easy a task or so frequent an occurrence as it is nowadays—and W. Beer (1797-1850), the brother of Meyerbeer, was the first to draw an accurate map of the moon. Of contemporaries, the most distinguished is Moritz Loewy (b. 1833), director of the Paris Observatory, and the inventor of the coude or elbow telescope, by which the stars may be observed without bending the neck back and without leaving the comfortable observatory.

The following list of Jewish astronomers of the Middle Ages, with the approximate periods of their activity, arranged in alphabetical order of first names, some of whom are mentioned elsewhere in this work, may be of service in drawing attention to the minor details:

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|---|---|
| Abraham de Balmes. | Isaac ibn Sid (1232). |
| Abraham ibn Ezra (1088-1168). | Israel Lyons (died 1775). |
| Abraham bar Hiyya (1130). | Israel Samson (died 1772). |
| Abraham of Toledo (1278). | Jacob Anatoli (1232). |
| Abraham Zacuto ben Samuel (16th cent.). | Jacob Carli (Jacob al-Consoro ben Abi Abraham Isaac, 1576). |
| Andruzagar ben Zadi Farugh. | Jacob ben David ben Yom-Tob Poel (1361). |
| Augustinus Ricinus (1521). | Jacob ben Elia. |
| Baruch Sklow (circa 1777). | Jacob ben Judah Kabrut (1382). |
| Baruch ben Solomon ben Joab (1457). | Jacob ben Makir, Prophiat Tibbon (1280-1303). |
| Bianchino (15th cent.). | Jacob ben Samson (1123-42). |
| Bonet de Lattes (1506). | Jacob ben Tarik (9th cent.?). |
| Caleb Afendopolo (15th cent.). | Jeremiah Cohen of Palermo (1486). |
| David Gans (died 1613). | Joseph ben Eleazar (14th cent.). |
| David Kalonymus ben Jacob (1464). | Joseph ben Isaac ben Moses ibn Wakkar (about 1357). |
| David ibn Nahmias. | Joseph ben Israeli ben Isaac (died 1331). |
| David Nieto (died 1728). | Joseph ibn Nahmias (1300-30). |
| Dayan Hassan (972). | Joseph Parsi. |
| Elia Misrahi (died 1526). | Joseph Taytzak (about 1520). |
| Emmanuel ben Jacob (1346-45). | Judah Farissol (1499). |
| Ephraim Mizrahi. | Judah ha-Levi (1140). |
| Farissol Moses Botarel (1465). | Judah ben Israeli (1330). |
| Hananuel ben Hushiel (died 1020?). | Judah ben Moses Cohen (1256). |
| Hayyim Lisker (1612-36). | Judah ben Rakkhal (before 1130). |
| Hayyim Vital Calabrese (died 1620). | Judah ben Samuel Shalom (15th cent.). |
| Isaac ben Aaron (1368). | Judah ben Solomon Cohen (1247). |
| Isaac Abu al-Khalr ben Samuel (1340). | Judah ibn Verga (1457). |
| Isaac Abulla ben Baruch (1035-94). | Kalonymus ben David of Naples (1528). |
| Isaac ibn Alhadib (1370). | Kalonymus ben Kalonymus (1304-23). |
| Isaac Israeli ben Joseph (1310-30). | |
| Isaac ben Meir Spira. | |
| Isaac ben Moses Ephodians. | |
| Prophiat Duran (1382-1403). | |

authorized by a special decree of the emperor to accept the office though remaining a French citizen. While holding this position, he took part in the synod of Leipsic (June 29—July 4, 1869).

During the Franco-Prussian war (1870-71), Astruc distinguished himself both as a French patriot and as a Jewish minister.



Elie-Aristide Astruc.

He was a member of the comité du pain, whose chairman, the Comte de Mérode, leader of the Belgian Catholic party, cared for the wounded. In his capacity of secretary to the "Belgian committee for the liberation of the territory (Alsace and Lorraine)," Astruc revisited Metz after an absence of twenty years.

In 1879 Astruc resigned the chief rabbinate of Belgium to return to his native

country. Before his departure the King of the Belgians created him a knight of the Order of Leopold. After officiating as chief rabbi of Bayonne from 1887 to 1891, he retired to private life.

Astruc is a successful writer. The first of his works was a French metrical translation of the principal liturgical poems of the Sephardic ritual, entitled "Olelot Eliahu" (Elihu's Gleanings), published in 1865. In 1869 he published "Histoire Abrégée des Juifs et de Leurs Croyances," a small book which caused a sensation at the time, on account of the author's boldness. As Astruc said, he wished "to separate the kernel from its shell"; that is, to disengage the great ideas of Judaism from venerable but partially legendary traditions. A second edition of the work was issued in 1880.

In the pulpit Astruc displayed the same independent yet moderate views, and always boldly proclaimed his moral convictions and his attachment to the Jewish faith. His more important sermons were collected and published under the title "Entretiens sur le Judaïsme," 1879. In 1884 he wrote "Origines et Causes Historiques de l'Anti-Sémitisme," which was translated into German and Hungarian. He contributed to various reviews—among others, the "Revue de Belgique," "Revue de Pédagogie," and the "Nouvelle Revue"—a number of articles in which he endeavored to impress non-Jews with correct views of the history and doctrines of Israel; also essays on the political societies of Belgium, on Pope Leo XIII., etc.

s.

J. W.

ASTRUC DÈS GABBAL, or ABBA MARI BEN ABRAHAM: Provençal scholar; lived at Béziers toward the end of the thirteenth century and the beginning of the fourteenth. Nothing is known of his life and his scientific activity. His name was transmitted by his relative, or perhaps by his grandson, Abraham Bedersi, who in an elegy composed on

the occasion of the death of Don Bonafos Roguet bewails also Astruc d'ès Gabbai, who died several years before.

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G.

I. Br.

ASTRUC, JEAN: Physician and founder of modern Pentateuch criticism; born at Saive, France, March 19, 1684; died in Paris May 5, 1766. His father was a Huguenot, but became a Catholic. He studied medicine and became professor of anatomy in Toulouse, in Montpellier, and finally in Paris. Astruc owes his prominent place in Biblical literature to his work entitled "Conjectures sur les Mémoires Originaux dont Il Paroît que Moïse s'est Servi pour Composer le Livre de la Genèse," published anonymously at Brussels in 1753, which furnished the starting-point for the modern criticism of the Pentateuch.

Long before Astruc, certain Jewish scholars—among them Ibn Ezra and Baruch Spinoza—not being satisfied with the summary reply of the rabbinical commentators, "The Torah does not arrange its facts chronologically" (אין מוקדם ומאוחר בתורה). Yer. Soḥ. viii. 22d), had dealt more or less critically with the anachronisms and chronological incongruities of the Pentateuch. Astruc's immediate predecessors were Le Clerc (Clericus), Richard Simon, Fleury, and François; but none of these went beyond the generalization that the Pentateuch was composed of different documents. Astruc was the first to offer an explanation of the character and mutual relations of these documents.

Struck by the fact that in some portions of Genesis the divine name "Elohim" (Engl. version, "God") was used, and in others the divine name "YHWH" (Engl. version, "the Lord"), he advanced the hypothesis that there had originally existed a number of isolated documents, the materials of which Moses separated and then rearranged, and into which confusion was subsequently introduced by copyists. Thus (from the method of Moses and the work of the copyists) he accounted for the two lines of narrative (Elohistic and Jahvist) and for the repetitions and anachronisms. Astruc assumed two principal documents: the Elohim narrative, A; the YHWH story, B, and some ten fragmentary ones. On



Jean Astruc.

(After a drawing by Vigée in "Biographie Universelle.")

the basis of this conjecture he rearranged (in two columns, A and B) Genesis and the first two chapters of Exodus. To the Elohim narrative he assigned Gen. i.-ii. 3; v.; vi. 9-22; vii. 6-10, 19, 22, 24; viii. 1-19; ix. 1-10, 12, 16; 17, 28, 29; xi. 10-26;

Astruc is, moreover, a litterateur of no mean reputation. Besides his early venture as editor of the "Quart d'Heure," he has written: "L'Histoire Finière de Faubert"; "Les Onze Lamentations d'Eliacin"; "Le Récit Douloureux"; "Les Quatorze Stations du Salon de 1859," a collection of art criticisms published in one volume, with a preface by George Sand. He has also contributed, as an art critic, to "Le Pays," "L'Etendard," "L'Echo des Beaux-Arts," "Le Peuple Souverain," etc. He is the author of several novels, short stories, and plays, among which may be mentioned: "Bug

Mug," a short story which appeared in the pages of the "Opinion Nationale"; "Sœur Marie Jésus," a novel published in the "Revue Germanique"; and "L'Arme de Femme," a comedy published in the "Revue Internationale." In 1863, in collaboration with the great writers of the day, Astruc founded "Le Salon," a journal devoted exclusively to art, and which appeared daily during the annual exposition. It lasted only for a short time. In 1870 he founded in Madrid another art journal, "L'Espagne Nouvelle," and wrote several sketches for different contemporary reviews, descriptive of his sojourn in Spain. Astruc was the author of a novel entitled "Romancero de l'Ecurial," which he wrote in Spanish, and which was published in Paris by Charpentier in 1884, followed by its sequel, "Le Généralité." He is also the author of a volume of Spanish poems, "Les Alhambra."

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A. S. C.

ASUFOT: "Collection"; that is, the name of a medieval compilation of laws, customs, habits, and practices of a religious character, similar to other medieval compendiums of a legal character. It is preserved in a unique manuscript (No. 115) in the Montefiore College Library, Ramsgate, England. The author, who lived at the beginning of the fourteenth century, collected from numerous authors, of whom he mentions a large number, a rich store of information from halakic decisions, special "minhagin," and popular customs; and the collection throws light upon the ordinary life of the Jews in the Rhine country during the twelfth and thirteenth centuries. The manuscript is almost throughout endowed with vowel-signs. It is probably the only non-liturgical and non-Biblical text that has these signs.

The author had at his disposal very rich literary resources, and displays more interest in every branch of religious life than the majority of similar compilers. He has a peculiar gift for

Character. noting down local customs and even superstitions, a feature that greatly enhances the value of the book. Another important characteristic is the accuracy with which he indicates the sources of his information. Many fragments of literature and many a name have been preserved by these quotations.

From a philological point of view the book possesses considerable interest, from the fact that numerous German glosses are found in the text that explain difficult or obscure terms, and some that show, incidentally, the intimate knowledge of German possessed by the Jews of that time.

The contents are, in brief, as follows: the laws relating to the ritual slaughtering of animals; laws concerning the observance of Passover, with a description of the ritual of the Seder;

Contents. laws relating to the New-Year, the fast-days, and to all the feasts, including the semi-festivals; laws concerning the observance of the Sabbath; laws about proselytes; a string of medical prescriptions and charms; mourning and burial customs; marriage ceremonies and laws, in-

cluding directions for the ceremony under the canopy; laws and formulas of divorce; mezuza; a condensed form of the prayer-book; formulas and types of numerous commercial and religious contracts, and of various forms of excommunication as well as of repentance, followed by short chapters recapitulating and supplementing the subjects already treated.

The vocalization of the manuscript is also important, showing, as it does, that the pronunciation of the Jews of that period was much akin to the so-called Sephardic pronunciation.

BIBLIOGRAPHY: A full description of the work, as well as bibliographical references to the writers that have had access to it and made use of it, together with a series of abstracts of the more important passages, such as the Seder ritual, the short prayer-book, superstitions, customs, etc., is given by M. Gaster in *Report of the Jewish Montefiore College for the Year 1892-93*, London, 1893, pp. 51-74.

L. G.

M. GA.

ASUSA, ASUTA (אסוטה = "health!"): A sentiment expressed toward one who is sneezing. In Tosef., Shab. vii. (viii.) 5 it is declared to be a forbidden heathen (Amorite) practice to wish one health ("marpe"), whereas R. Eliezer b. Zadok, of the first century, says: "It is forbidden only in the school-house, as causing a disturbance during study"; to which is added: "Those of the house of Rabban Gamaliel would not say 'marpe.'" In Ber. 53a the reading is: "Those of the house of Rabban Gamaliel avoided saying 'marpe' in the schoolhouse." Maimonides (Talmud Torah iv. 9) follows the Talmud, prohibiting the saying of "re-fuah" (healing) only during study. So also Shulhan 'Aruk, Yoreh De'ah, 246, 17; but the later annotators are inclined to permit it during study. In Yer. Ber. v. 10d, R. Mana teaches that while eating one should not say ים, explained by Frankel, Levy, Kohut, and Krauss as יאסוג ("healing") or as ים ("may He heal!"). 'Aruk reads ים, interpreted by Frankel and Kohut as יצו ("may he live"); both readings explained by Jastrow as abbreviations either of ים סעד ("the Lord my help") or of יררי לטובה ("my sneezing be for good!"), as there is the danger of choking. In Pirke R. El. lii. and Yelamdenu to Toledot, quoted in 'Aruk, s. v. עטס (compare Yalk., Gen. 77), the story is told that until Jacob's time man, at the close of his life, sneezed and instantly died; but Jacob prayed to God to grant him time to prepare for his death by making his will. This, to the surprise of all, was granted to him; and so it was told Joseph, "Behold thy father is sick" (Gen. xlviii. 1). Henceforth it became the rule that illness should precede death. For this reason when one sneezes he should wish himself "hayyim" (for life!) or "hayyim tobim" (for a happy life!); so that the sign of death was transformed into a sign of life, according to Job xli. 10 [A. V. 18].

The wish "Asuta" is often given in the vernacular, "Your health!" or "God bless thee!" "God help thee!" To children, people would say, "Good and old and fair until your hundredth year!" The one who sneezes usually cites from Gen. xlix. 18, "For thy salvation I wait, O Lord!" and in response to the wishes offered by his neighbor, he would say in Hebrew, "Be thou blessed" ("baruk tiheyeh"; see Solomon Luria, "Yam shel Shelomoh"; B. K. viii. 64; "Magen Abraham Orah Hayyim," 230, note 6). The custom of uttering some prayer or wish at

sneezing was universal among ancient and is also observed among modern nations: it originated in the belief that it was the work of the spirits, good or evil (see section on "Sneezing" in Tylor, "Primitive Culture," i. 97-102).

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J. SR.

K.

ASVERUS. See SEVERUS.

ASYLUM.—**Biblical Data** (אָסיל, "invulnerable"): A place of refuge for slaves, debtors, political offenders, and criminals; a sacred spot, a sanctuary, altar, or grave, protected by the presence of a deity or other supernatural being, and sharing his inviolability. In many cases there was attached to the sacred place a larger or smaller area within which it was forbidden to shed the blood of man or beast or to cut down trees or plants (so in the harem or sacred enclosure of Mecca), and where the fugitive might dwell in comfort. The custom was one of the earliest developed in society; it is found among very low tribes (Australian and others), among some of whom the guilt or innocence of a fugitive was determined by a tribunal. It is

Origin and Character. probable that this character of refuge belonged originally to all sacred places, the degree of security being in proportion to the sanctity of the spot, the shrines of the more powerful deities naturally having greater potency. Into such a system, abuses, of course, crept: some shrines were nurseries of criminals; and it often became necessary to limit the number of asylums. In Athens only certain sanctuaries were recognized by law as refuges (for example, the temple of Theseus for slaves); in the time of Tiberius the congregations of desperadoes in shrines had become so dangerous that the right of Asylum was limited to a few cities (in the year 22). The sanctuary did not always protect a refugee: if the law were not explicit, or if the man were already condemned or believed to be guilty or dangerous, he was sometimes taken from the sacred spot, or even put to death there; such cases were, however, exceptional.

In Israel the custom of Asylum probably existed from the earliest times, but there is no record of it before the days of Solomon. Possibly an allusion

Early Hebrew Custom.

to it is involved in the story of Cain (Gen. iv.): Cain, as murderer, would in any case be exposed to the attack of the avenger of blood, but his situation is made harder by the fact that he is banished from the land and the worship of YHWH, and therefore can not take refuge in a sanctuary. Absalom, after the murder of Amnon, fled the country (II Sam. xiii. 37), and took refuge with his mother's father. The first distinct notice of the right of Asylum is contained in the narrative of the attempts to place Adonijah on the throne (I Kings i. ii.): Adonijah flees to the altar and refuses to come forth till he has Solomon's word that his life

shall be spared; Joab, on the other hand, refusing to leave the altar, is slain, by special command of Solomon, on the sacred spot. There was thus at this time a recognized right of Asylum for offenders (in this case political offenders), which, however, was not absolute. The right was denied Joab, probably, not because he had murdered Abner and Amasa (I Kings ii. 29-34), but because he was a dangerous conspirator, and Solomon had absolute authority over the royal shrine of Jerusalem. Doubtless every sanctuary in the land was an Asylum (Ex. xxi. 14, at Reform. compared with Ex. xx. 24), and this state of things continued down to (and probably after) the reform of Josiah, when the attempt was made to abolish all sanctuaries except the Temple of Jerusalem. The plan was not carried out at that time; the provincial shrines continued to exist (Jer. ii. 28; vii. 9, 18; xi. 13; Ezek. vi. 3, 4), and later all reforms were interrupted by the capture of Jerusalem and the consequent confusion that reigned throughout the land. It may thus be assumed that down to the time of the Babylonian Exile all Levitical settlements had the privilege of Asylum for certain offenders, such as homicides and political disturbers, but whether it was also extended to slaves and debtors is not clear. The area of protection probably included all the land attached to the sanctuary.

Josiah's Attempts at Reform. The right of Asylum was defined gradually by custom and law. In Solomon's time, as just noted, a distinction, based on regard for the safety of the throne, was made between refugees. As the legal organization of society was more and more worked out, the just distinction between the innocent and the guilty came to be recognized. This distinction is made definitely in the earliest law-book (Ex. xxi. 13, 14, eighth century): He who slays unintentionally is to be protected from the avenger of blood by the sanctuary, but the wilful slayer is to be taken from the altar and put to death (that is, delivered over to the avenger of blood). Further details are not given—nothing is said of a tribunal to try the case, or of the duration of the fugitive's stay in the sanctuary; these points were, however, probably settled by the existing custom. The first modification of the old usage is made in the Book of Deuteronomy (xix. 1-7, 11-13). As the rural shrines were abolished by the law of that book, it became necessary to make other provisions for the innocent homicide that lived too far from Jerusalem to find shelter there; and accordingly three cities were appointed (their names are not given in the text) to which such a person might flee and within their boundaries be safe. In any one of these a homicide might take refuge and remain secure till his case was decided. The decision was made by the elders of the refugee's city: in general, it may be supposed, by the legal authorities [elders] of the place where the homicide was committed. If he proved to be innocent, he was, of course, under the protection of the authorities of the city of refuge; but it is not said whether or when he was allowed to go home. If he was found guilty, the elders of his own city sent and fetched him, and he was put

to death by the avenger of blood. The three cities referred to in Deut. xix. were, no doubt, on the west of the Jordan. The measure was preliminary or tentative, and the trans-Jordanic region, at that time—toward the end of the seventh century—loosely connected with the west (which was really the seat of the nation), was either not thought of, or was left for future legislation. At a later time, probably during or after the Exile, the sense of the ecclesiastical unity of the land grew stronger, and it was thought proper to set apart three cities on the east of the Jordan; or it may be that this step was merely the natural completion of the first measure. The first intimation of this extension of the law is found in Deut. xix. 8-10, which, as it stands, is an interpolation of the legal statement, and is manifestly an interpolation by a scribe who wished to bring the Deuteronomic law up to the later usage. In this paragraph it is merely said that three additional cities are to be appointed, but their names are not given; we find them, however, in Deut. iv. 41-43, which, likewise, is an exilic or post-exilic editorial addition to the text, intended, perhaps, as the historical sequel to xix. 8-10. The regulation is stated more fully in Josh. xx. (post-exilic): The fugitive, standing at the entrance of the city-gate, is to lay his case before the elders, who then protect him till he can be tried before the congregation. If he is adjudged innocent by the congregation, he is at liberty, on the death of the high priest of the time, to go to his own house, and can not then be called to account by the avenger of blood. Presumably, if he is adjudged guilty, he is handed over to the avenger. It is expressly stated, in accordance with the humane spirit of the period, that this law is to apply to the resident alien as well as to the native inhabitant. The two new points in the regulation of Joshua (the congregation as tribunal, and the death of the high priest as ushering in the period of liberty for innocent homicides) belong to the post-exilic ecclesiastical organization of the Jewish community. Substantially the same form of the law is given in Num. xxxv. 11-32, where also the fact is emphasized that, up to the death of the high priest, within whose reign the offense was committed, the fugitive is safe only within the borders of the city of refuge. It thus appears that the movement of legislation was in the direction of exact justice; the object was to take the decision respecting homicide out of the hands of the angry avenger—whose function was doubtless necessary in a certain stage of society—and assign it to an impartial tribunal. The important specifications in the latest form of the law are: The abolition of the right of Asylum in sanctuaries, and the appointment of cities, in which presumably an innocent fugitive might have a house and live comfortably with his family; the determination of the tribunal that was to try the case; and the fixing a day when the man might go freely and without fear to his own home. The six cities of refuge named are Kedesh in Naphtali, Shechem in Ephraim, Hebron in Judah, and, on the east of the river, Bezer in Reuben, Ramoth in Gad, and Golan in Manasseh. The first three were old sacred places, and so, probably, were the second three. In the texts referred to there is no mention

of a right of sanctuary for fugitive debtors and slaves; the reference in Deut. xxiii. 16 [15] is to foreign fugitives, and these are protected by residence anywhere in the land.

As to how far this post-exilic law was actually in force there is no definite information. Under the rule of the Persians, the Greeks, and the Hasmoneans,

the Judean state never had control of the whole of the old territory. If the statement may be trusted (I Macc. x.

43; Josephus, "Ant." xiii. 2, § 3) that the Seleucid Demetrius I. (about 152 B.C.) offered to make the Jerusalem Temple an Asylum, the natural inference will be that it was not then so regarded; the offer seems, however, not to have been accepted. The custom of Asylum doubtless continued, though the function of the avenger of blood ceased; the six cities may have retained their legal privilege, and possibly the right of Asylum was extended to the other Levitical cities. Under the Greek and Roman rule a number of cities in Syria enjoyed this privilege (lists are given in Barth, "De Græcorum Asylis").

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J. JR.

T.

—In Rabbinical Literature: The Biblical ordinances on Asylum are formulated and developed into a complete system in the tannaite tradition. As in many other instances of the Halakah, the law on Asylum is in its main features merely theoretic; at the same time the tannaite sources often hand down actual facts, as, for example, the regulation of the right of Asylum in the period between 100 B.C. and 30 C.E., especially that which is mentioned by Eliezer ben Jacob (Tosef., Mak. iii. [ii.] 5; Mak. 10a *et seq.*). Eliezer was a tanna who, shortly after the destruction of the Temple in 70, set himself the task of studying and arranging the laws and customs that had lost their force with the fall of the Jewish state.

Although nothing else is known about Jewish Asylum in Palestine (Josephus, "Ant." xiii. 2, § 3, does not mean Asylum in the Jewish sense, and furthermore the passage is of doubtful historic value in view of I Macc. x. 31 *et seq.*), the authority of Eliezer is sufficient to prove its existence in Palestine at the beginning of the common era, especially since the validity of his statements is proved by the account of actual conditions in the cities of refuge handed down by tannaim of Akila's school (Mak. ii. 6). Jewish tradition fixes upon the year 30 as the time when the Jewish courts were deprived of their power to inflict capital punishment (Sanh. 41a). From the remark found in a Baraita (Sotah, 48b), that after the destruction of the first Temple the Levitical cities ceased to exist, it does not follow that the cities of refuge, which formed part of them, also passed away; the remark simply means that there were no longer any Levitical cities laid out in the manner prescribed in Num. xxxv. 2-5 (compare also Sifre, Num. 161, where it is expressly stated

that the cities of refuge are not dependent on the existence of the Temple.

Changed political conditions, it is true, occasioned a modification also in the location of the cities of refuge. The country east of the Jordan was in later times no longer looked upon as Israelite territory; nor could Shechem (Sebaste), the seat of the Samaritans, or the Idumean Hebron—which even after its capture by Judas Maccabeus was not really a Jewish city—be considered a city of refuge.

It was therefore resolved, and perhaps also partly carried out, that not only the six cities of refuge named in the Bible could be regarded as asylums,

but also all the forty-eight Levitical cities enumerated in I Chron. vi. 39-66 (A. V. 54-81). The difference between the six cities expressly mentioned in the Bible and these forty-eight cities lay in the fact that the Levitical cities could be used as asylums only with the consent of the inhabitants (לרעת, Mak. 10a is to be explained this way, not as Rashi has it; compare Jastrow, "Dictionary," s.v., where several examples are given of this meaning of the word לרעת, while the cities of refuge always afforded protection. Nor did these six cities of refuge always need to remain the same as designated in the Biblical law; others might be substituted, provided the number were kept up, and their situation conformed to the Biblical law with regard to distances and geographical relations (Tosef., Mak. iii. [ii.] 4). For instance, the distance between the southern boundary of Palestine and its nearest city of refuge was exactly the same as that between the northern boundary and the city of refuge nearest to it, and the same distance was maintained between every northern and southern city of refuge and those lying between, so that they were evenly distributed over the country and easily reached. It is even asserted (Tosef., Mak. iii. [ii.] 2; Sifre, Deut. 18b) that the cities of refuge on the east of the Jordan and those on the west were parallel to each other—an assertion that does not exactly conform to the facts.

Corresponding to the care for the proper location of these cities were the other ordinances referring to them. The roads leading to them were marked by sign-posts at the crossroads, with the inscription "Miklat" (Refuge); the roads were very broad—32 ells, twice the regulation width—smooth and level, in order that the fugitive might not be hindered in any way (Sifre l.c.; Tosef. l.c. 5; Mak. 10b; B. B. 100b). The cities chosen must be neither too small nor too large; in the former case a scarcity of food might arise, and the refugee might consequently be forced to leave his Asylum and imperil himself; in the latter case the crowds of strangers would make it easy for the avenger of blood to enter undetected. There were other measures of precaution in favor of the refugee. Dealing in weapons or implements of the chase was forbidden in the cities of refuge. Furthermore they had to be situated in a populous district, so that a violent attack by the avenger of blood might be repelled, if necessary (Sifre, Num. 159; Tosef., Mak. l.c. 8; Mak. 10a).

Besides the six cities of refuge mentioned in the Bible and the forty-eight Levitical cities, the rabbinic law, basing upon Ex. xxi. 14, also recognized

the altar as an Asylum, although only for the officiating priest who had accidentally committed manslaughter; but compare Yer. Mak. ii. 31d, where R. Johanan denies that the altar can afford protection. The priest could not remain at the altar, however, but had to be taken to a city of refuge (Mak. 12a). The altar—according to the Talmud only the one at Jerusalem—afforded in a way more protection than the cities of refuge; since a political refugee became inviolable as soon as he had touched the altar (Maimonides, "Yad," Rozeah, v. 14, probably after an old source, based on I Kings ii. 28, that, however, is not found in extant literature).

The rabbinical law concerning Asylum devotes much space to an exact determination of the cases in which the Asylum shall offer protection to the manslayer, and of those in which he must flee to and remain in it. Deliberate murder is of course excluded; that crime can be atoned

Unpremeditated Homicide, Accident. The following three grades are distinguished in unpremeditated homicide: (1) grave carelessness; (2) contributory negligence; and (3) complete innocence. Only in the second case is exile to the cities of refuge prescribed. Complete innocence—that is, a mere accident or an extraordinary occurrence that could not be foreseen—needs no atonement; but grave carelessness is not sufficiently punished by such exile. The Talmud gives many examples illustrating these grades of homicide, among them the following:

"Any one who neglects the necessary precautions in a courtyard or a shop, so that a person entitled to admittance there is killed, can not atone by going to the city of refuge [*i.e.*, banishment is not sufficient] (B. K. 32b); but if he who was killed was a trespasser and had no right in such a court or shop, the owner goes free, as he can not be held responsible for accidents on his private property when he did not anticipate the possible presence of strangers" (Mak. ii. 2, 80).

Next to the cases of innocence that do not require atonement are those where death has been occasioned in the course of professional or other duties. A teacher punishing his pupil, a father compelling the obedience of his son in learning a trade or in attending to the study of the Law, a servant of the Law scourging an offender according to the instructions he has received (Deut. xxv. 2 *et seq.*), are not banished to the city of refuge in case the person disciplined should die under their hands; for they were but fulfilling a duty incumbent upon them (Mak. ii. 2, 8a *et seq.*). Only in such cases as those mentioned in Deut. xix. 4 *et seq.*, where one negligently commits homicide during an act that is permissible but not commanded by law, does an atonement become necessary.

Although many of the rabbinical ordinances regarding the asylums are directed chiefly to securing protection for the refugee, the Asylum is, nevertheless, according to the rabbinical law, not a place of protection, but one of expiation. If the homicide die after receiving his sentence, but before reaching the city of refuge, his body must be taken there. If he die before the high priest he must also be buried there until after the high priest's death. Asylum ("galut" = exile) and death of the high priest have together the atoning power ("kapparah") which

is to relieve the homicide's conscience (Mak. 11b; compare Tosafot, s.v. **יָדוּעַ**). Therefore the banishment to the Asylum must not be interrupted: the condemned man may not

Asylum leave the Asylum under any circumstances, not even should the interests of the state demand it (Mak. 11b). The consciousness of having taken a human life must never leave the homicide. When, therefore, the inhabitants of a city of refuge wish to honor such a man, he must declare to them that he is a homicide and unworthy such honor; but should they still persist, he may accept it (Mak. ii. 8; on the confession of crime as part of the atonement, compare **CONFES-SION**). Even the death of the high priest does not entirely wipe out the homicide's guilt; for a man condemned to Asylum may never fill an office, since he has been the cause of an accident (*i.e.*: compare the opinion of R. Judah b. Ilai, which Maimonides, *Hilkot Rozeah*, vii. 14, thinks the correct one).

The Rabbis so strongly emphasized the guilt of a man who became a homicide against his will, not only because they held that a man is responsible even for his involuntary actions (compare **SIN**), but also in accordance with the following theories as expressed by Philo:

"God, the all-merciful and gracious, neither delivers a wholly innocent man up to death nor will He suffer a man who committed a deed entirely against his will to go into exile. The ordinance of Ex. xxi. 13 must be interpreted as follows: When a murderer has escaped from human justice, God assumes the office of judge, and brings it about that the murderer is killed inadvertently by some one else. God chooses as His executioner a man who has also sinned in some way and is in need of atonement. This homicide is therefore exiled to a city of refuge, where he must remain until the death of the high priest, an expiation of some sins that he must have committed, because an entirely innocent man is never chosen as the instrument of another man's death" ("De Specialibus Legibus," § 20; ed. Mangey, ii. 319; compare "De Profugis," § 13; ed. Mangey, i. 555 *et seq.*).

The Biblical Asylum law is explained in almost the same words as these of Philo in Mekilta (Mishpatim iv.) and the Talmud (Mak. 10b).

The Talmudic sources agree also with Philo in explaining why the death of the high priest releases the exiled homicide. Philo says that, since the high priest was immaculate and sinless, it

is fitting that he should abhor (*i.e.*, those who had even involuntarily killed a man, since they themselves were not entirely

Death of the High Priest. sinless ("De Specialibus Legibus," xxiii., xxiv., ed. Mangey, ii. 322). Rabbi gives the following explanation: "The murderer pollutes the land, and drives away the **SHEKINAH**; but the high priest brings it about that the Shekinah dwells in Israel. It is therefore not fitting that he who pollutes the land should appear before him who brings the Shekinah among the people" (Sifre, Num. 160). This explanation, however, does not tally with that given by the Halakah, that even the death of a dispensed high priest releases the exile (Mak. ii. 6); and the phrase, frequently recurring in the Talmud, "the death of the high priest atones" (Mak. 11b), really shows that, according to the opinion current among the Rabbis, the chief factor was the death with its atoning power.

This is easily explainable from the point of view

of rabbinical theology, since in general the death of the pious acted as an atonement for Israel (Yer. Yoma i. 38b; M. K. 28a; and the many parallel passages in Babyl. Tan. iii. 66, notes 140-142), and the death of the high priest all the more possesses power of atonement (approximately so, Ibn Ezra on Num. xxxv. 25). Maimonides' explanation (Moreh iii. 40), that the death of the high priest was an event that moved the entire people so much that no thoughts of vengeance could arise in the avenger of blood, conforms as little to the spirit of the early rabbis as to that of the Bible.

The tradition found in the Mishnah may be mentioned; namely, that the mother of the high priest supplied food and clothing to homicides, in order that they might not wish for the death of her son (Mak. ii. 6). The Talmud thinks (Mak. 11a) that such wishes might have been efficacious against the high priests, because they had omitted to implore God's mercy for their contemporaries, that no such hapless events might occur. Compare **AVENGER OF BLOOD**.

BIBLIOGRAPHY: The Mishnah, *Tosefta* and both *Talmudim* of the treatise *Makhot* ii.; Maimonides, *Yad, Rozeah*, v.-viii.; Baeck, in *Monatsschrift*, xviii. 307-312, 565-572; M. Bloch, *Das Mosaisch-Talmudische Polizeirecht*, p. 17, Budapest, 1879; Fassel, *Das Mosaisch-Rabbinische Strafrecht*, pp. 29-31, Grosse-Kanisza, 1879; Ohlenburg, *Die Biblischen Asyle im Talmudischen Gerichte*, Munich, 1895; Ritter, *Philo und die Halacha*, 1879, pp. 29-32; Sackschütz, *Das Mosaische Recht*, ii. 535; Salvador, *Histoire des Institutions de Moïse*, p. 13.

J. LR.

L. G.

ASYLUM CHARITABLE INSTITUTIONS.

See **CHARITY**.

ATAD: A place on the eastern side of the Jordan where Jacob's funeral cortège stopped and mourned for him (Gen. i. 10, 11). Tradition (Gen. *ib.*) assigns to this circumstance the change in the name of the place to **Abel Mizraim**, "mourning of Egypt," though in reality the element "Abel" signifies "meadow."

J. JR.

G. B. L.

ATAKI: Town in the province of Bessarabia, Russia, on the right bank of the Dniester, opposite Mohilev. Of the 1,000 families composing its population, 832 are Jews, that have a synagogue and three prayer-houses. Formerly Ataki was a flourishing town; but the opening of the Novoseltz railroad in 1893 destroyed all its business, while the population was increased by the expulsion of Jews from surrounding villages and their settlement in Ataki. Those who had the means emigrated to the United States of America. During the famine of 1900 the Jewish Relief Committee of St. Petersburg gave assistance to 109 families of Ataki; but a far greater number remained destitute. See **BESSARABIA**.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, ii., St. Petersburg, 1893; *Voskhod*, 1900, No. 27.

H. R.

ATARAH.—**Biblical Data:** A wife of Jerahmeel and the mother of Onam (I Chron. ii. 26). If Jerahmeel, as seems probable, is the name of a clan, the expression "wife" might point to an alliance (or in the case of "wives" alliances) with other clans.

J. JR.

G. B. L.

—**In Rabbinical Literature:** Atarah was a Canaanite woman of rank, whom Jerahmeel married in order "to be crowned" through her; that is to say, to be raised to nobility (עֲטָרָה, "crown," "decoration"). But she brought evil upon him, and was therefore called "the mother of Onam"; that is, "the mother of mourning" (אֹנָם = אֲנָם, "mourner"). On account of this irregular marriage, a portion of the tribe of Judah did not recognize the children of Jerahmeel as of pure descent (Yer. Sanh. ii. 20b; Ruth R. end).

J. SR.

L. G.

ATARGATIS: A Syrian divinity referred to in the Apocrypha. A temple of Atargatis existed in Carnion or Carnaim (I Macc. v. 24; II Macc. xii. 26), on the east side of the Jordan. Just what goddess is meant by the name has not as yet been definitely ascertained. The first element of the name is evidently the Aramean equivalent of Astarte; the second element may be the name of another goddess, Athor or Athah, who has been found in Phœnician inscriptions. The chief temple of Atargatis in Palestine was the one in Ascalon. At Carnaim she had another, and it was in that sanctuary that Judah Maccabeus, without regard for the sanctity of the place, slew the inhabitants that had fled there for refuge. The temple with all its objects used in the cult was burned by him.

BIBLIOGRAPHY: Bähgen, *Beiträge zur Semitischen Religionsgeschichte*, pp. 68 et seq., 26 et seq.; Bandissin, *Atargatis*, in Herzog-Haft, *Real-Encyclopädie für Protestantische Theologie*; Robertson Smith, *Religion of the Semites*, 2d ed., pp. 172-173.

J. JR.

G. B. L.

ATAROTH: District in Palestine, east of the Jordan. This place is mentioned along with Dibon and Jazer as a very fertile tract of land and good for raising cattle. Reuben and Gad both asked for the land. Gad received it (Num. xxxii. 3) and built a city there (*ib.* 34).

J. JR.

G. B. L.

ATAROTH: The name of several towns in Palestine: 1. A city on the eastern side of the Dead Sea in the land taken from Moab and given to Gad (Num. xxxii. 3). From Num. xxxii. 34 it appears that the city was rebuilt by the Gadites; a fact which the MOABITE STONE (line 10) confirms. It has been identified with the modern Attarus (Buhl, "Geographie," p. 267).

2. A town on the border line between Ephraim and Benjamin (Josh. xvi. 2), though Buhl (*ib.* 172) disputes the site.

3. **Ataroth Addar:** A border town of Ephraim (Josh. xvi. 5, xviii. 13), perhaps the same as Ataroth. 2.

4. **Ataroth beth Joab:** Mentioned in the list of the descendants of Caleb (I Chron. ii. 54).

5. **Ataroth Shophan:** A city in the domain of the Gadites (Num. xxxii. 35).

J. JR.

G. B. L.

ATBASH. See GEMATRIA.

ATEL (Idl, Itil, Etel): The capital of the Chazars in the tenth century; situated about eight English miles from Astrakhan. Together with the city of Balanjara, which was equally renowned in ancient times, it is now buried under the highest of

the numerous mounds covering the right bank of the Volga, called also Atel (אַתֵּל, "Sefer ha-Ḳabbalah," in "Med. Jew. Chron." i. 78, 190).

According to the Arabic writers, Ibn Fuḍlan, Ibn Haukal, Ibn Khaldun, Mas'udi, and others, Atel was situated about sixty miles from the mouth of the Volga. The western part of the city was surrounded by a wall with four gates, one of which led to the river, and the others to the steppes. Here lived the ḥakam of the Chazars, whose palace was the only building of brick in the city. The rest of the inhabitants dwelt in huts, or in tents of felt. Mas'udi, however, states that the palace of the ḥakams was situated not in the western part of the city, but on an island, and the city consisted of three parts. The eastern part, called Khazaram, was inhabited by merchants of various nationalities.

Atel had a large population of Mohammedans, Christians, Jews, etc. The Turkish and Chazar languages predominated. Some of the inhabitants were called "blacks," and the others "whites," according to their complexions. The ḥakam and his staff were Jews. His suite, numbering fully 4,000 persons, was composed of representatives of different races. In 969 the Russians destroyed the city.

BIBLIOGRAPHY: D. I. Chvolson, in *Zhurnal Ministerstva Narodnogo Prosvyeshcheniya*, 1868, xli.; *Vostoč.*, 1866, No. 1, 1867, No. 2; *Astrakhanski Spravochny Listok*, 1869, Nos. 24, 27, 32, 131, 133; *Astrakhanskaya Gubernskaya Vvedeniye*, 1884, No. 80; *Regesty i Nadpisi*, etc., Nos. 145, 150, 151, 153, 155, St. Petersburg, 1890; *Entzikhlopedicheski Slovar*, ii., St. Petersburg, 1893; Cassel, *Magyarische Alterthümer*, p. 311.

G.

H. R.

ATER: 1. A family that returned with Zerubbabel (Ezra ii. 16; Neh. vii. 21), the head of which signed the covenant with Nehemiah (Neh. x. 18). In I Esd. v. 15, Ater is called **Aterezias**.

2. Doorkeepers of the Temple, who returned with Zerubbabel (Ezra ii. 42; Neh. vii. 45); called "sons of Jatal" in I Esd. v. 28.

J. JR.

G. B. L.

ATHACH: A town in Judah, to the inhabitants of which David sent a part of the spoil taken from the Amalekites (I Sam. xxx. 30). It has not been definitely identified. Several scholars consider Athach (עֶתֶר) the same as ETHER (עֶתֶר; Josh. xv. 42); but if it be Ether, it is quite impossible to decide which reading is correct. The manuscripts of the Greek versions to the passages in question furnish additional variants.

BIBLIOGRAPHY: Wellhausen, *Text der Bücher Samuels*; Budde, *Josua und Richter*; Driver, *Notes on the Books of Samuel*.

J. JR.

G. B. L.

ATHALIAH: Daughter of Ahab (II Kings viii. 26) and, presumably, of Jezebel; also called the daughter of Omri (II Chron. xxii. 2). The political alliance of Jehoshaphat, fourth king of Judah, with Ahab, king of Israel (I Kings xxii. 2-4; II Chron. xx. 35), resulted in a domestic alliance also between his son Jehoram and Ahab's daughter Athaliah (II Kings viii. 18-27; II Chron. xxi. 6). The death of Ahaziah, the only surviving son of Jehoram and Athaliah (II Chron. xxi. 16, 17), at the hand of Jehu (II Kings ix. 27; II Chron. xxii. 9), opened the way for the queen-mother to assert herself. She immediately slew "all" of royal blood

(II Kings xi. 1; II Chron. xxii. 10), and made herself queen of Judah. Her influence, since her marriage with Jehoram, had fostered Baal-worship in Judah, and temporarily thrust into the background the worship of YHWH (II Chron. xxiv. 7). Her six years (842-836 B.C.) of rule doubtless led to a vigorous cultivation of the Baal cult. But in her seventh year the stalwart high priest Jehoiada brought from his hiding-place a young claimant to the throne, Joash, son of Ahaziah (see JOASH). Athaliah, being apprised of the great and enthusiastic coronation assembly at the Temple, rushed into the edifice, apparently unattended by her guard. As soon as she saw the newly crowned king, she rent her clothes in despair, and cried defiantly, "Treason! Treason!" Jehoiada ordered that she be taken forth through the ranks, and he also pronounced a death-sentence upon any who should espouse her cause. "So they made way for her, and she went to the entry of the horse-gate by the king's house; and they slew her there" (II Kings xi. 4-20; II Chron. xxiii. 1-15).

A. J. R.

I. M. P.

ATHANASIUS: Bishop of Alexandria; born in 293, probably in Alexandria; died there May 2, 373. Athanasius was the greatest combatant of the Old Church. No less than twenty out of the forty-seven years of his official life (he was made bishop in 326) were passed in exile, owing to the activity of enemies—personal, religious, and political—he had made. With the extremes of courage and of obstinacy, he united a certain pliability of character, which naturally made him one of the foremost leaders in the religious contests of his time.

His writings resembled his life; for the greater part of his literary productions have the polemic character strongly marked. His very first works, an "Address Against Heathens" and

A Writer of an "Address on the Incarnation of the Polemics. Logos," are devoted to an attack upon heathenism and a refutation of Juda-

ism. From the outbreak of the Arian disputes—to the campaign against which and all kindred heresies Athanasius devoted his life—he concentrated his literary activity upon one field, that of the defense of orthodoxy, thus earning for himself the title of "the Father of Orthodoxy." Of his work of this nature may be mentioned his "Defense Against the Arians," his "Pastoral Letter," and "Four Speeches Against the Arians." Of his other writings, his so-called "Exegetical Essays on the Psalter," in explanation of the Psalms; "A Letter to Marcellinus," and "Arguments and Explanations of the Psalms" are worthy of mention.

Athanasius' historical importance is neither as an author nor as a theologian; his works were for the most part born of passing circumstances and filled no literary want; and his dogmatics can not be considered original, as they are almost identical with those of Alexander, his predecessor in the bishopric of Alexandria. It was Athanasius nevertheless who actually enabled Nicene Christianity to triumph over Arianism and kindred heresies, and who for more than a thousand years shaped the course of the Christian Church so absolutely that he rightly deserves the titles of "the Great" and "the Father

of Orthodoxy," bestowed upon him by grateful Catholicism.

Athanasius, as the chief representative of Nicene Christianity, removed from Christology every trace of Judaism and gave to it a Hellenic cast; so that, curiously enough, at the very time

Attitude toward its earthly dominion to Christianity.

Judaism. Hellenism was asserting itself spiritually. The Christology, which began

with John's doctrine of the Logos and reached logical completion in the Nicene confession, and was opposed to the *Monarchian Sabellian* idea of the person of Jesus which attained fulness in the doctrines of Arius, reflects fundamentally the identical opposition between the strictly Jewish conception of the Messiah as a human, moral ideal, and the Hellenic, according to which Jesus is a metaphysical religious principle. In illustration of Athanasius' position, the following sentences placed by him at the head of his polemic against the Arians may serve: "He, whom we acknowledge, is an actual and genuine and real Son of the Father, whose Being belongs to him likewise. He is neither creature, nor made, but the product of the Essence of the Father; wherefore is he truly God, because of similar being with the true God?" ("Oraciones Contra Arianos," i. 9). Jesus is for Athanasius not only the true and real Son of God, but he is also of similar essence (*homoiosios*) and of like eternity, but in such fashion as to permit of a duality of the divine personages. This, of course, is contradictory not only to the ruling idea of strict monotheism among the Jews, but also to the teachings of the Old Testament; and the Arians therefore rightly asked (*ib.* iii. 7) how Athanasius could harmonize his doctrine with such words of Scripture as "The Lord our God is one Lord" (Deut. vi. 4); "See now that I, even I, am he, and there is no god with me" (Deut. xxxii. 39), and similar passages.

A lack of all critical sense marked both Athanasius and Arius, and prevented them from realizing that their mutually contradictory conceptions of the person of Jesus lay in the divergent presentation of the same by the Jewish synoptic gospels contrasted with that of the Greek writer of the fourth Gospel and of the Epistle to the Hebrews. Athanasius did not perceive how far removed he really stood from the Old Testament conception of God. In his controversy with Arius he had no scruple in making the fullest use of the Old Testament. The following are illustrations of his explanations and applications of such passages. Proof of the eternity and infinity of the Logos is found by him in Isa. xl. 28, "the everlasting God," and in Jer. ii. 13, "they have forsaken me, the fountain of living waters" (*ib.* i. 19). The immutability of the Logos he finds expressed in Deut. xxxii. 39, "See now that I, even I, am he," and in Mal. iii. 6, "I am the Lord, I change not." In such fashion, by simply applying to the Logos-Christus all Bible passages relating to God, it was not a very difficult task for him to found his whole system of dogmatics upon the Old Testament—at least to his own satisfaction. The unity of revelation in both Testaments is an essential principle with

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Athanasius; and he therefore stigmatizes their separation as "Manichean" and "Jewish" (*ib.* iv, 23).

This peculiar method of Old Testament exposition, which was the customary one in the Christian Church even before Athanasius, was also employed by him in replying to Jewish attacks upon Christianity by means of Old Testament teachings. In a polemic against the Jews upon the incarnation of the Logos ("De Incarnatione Dei Verbi"), he endeavors to reply to the arguments of the Jews against the Incarnation, as being something unworthy of the God-Logos, and particularly against the Crucifixion (ch. xxxiii.), by observing that nothing is easier than to confute the Jews: "Out of their own Holy Scriptures in which they daily read, they can be controverted." It is true, he promises more than he performs; for when he discovers the doctrine of the Incarnation of the Logos in Num. xxiv. 5 and Isa. viii. 4, or finds that the Virgin's conception is predicted in Isa. vii. 14, it is easily understood why his Jewish opponents were so "prejudiced that they prefer their own exposition of the passages" (*ib.* ch. xl.). Athanasius nevertheless sets up the reasonable hermeneutic principle, that both the time and the person to which a passage applies, as well as the circumstances originating such passage, must always be taken into consideration ("Oraciones Contra Arianos," i. 54b) in expounding it. This rule seems to have been derived by him from Jewish sources where it was long recognized, for it is frequently noticeable that he willingly has recourse to Jewish authority in Scripture explanation, just so soon as his dogmatics permit him to do so. His canon of Old Testament books ("Festal Letters," ii. 1176) excludes Wisdom of Solomon, Ecclesiasticus, and Tobit, which certainly is an approximation to the authoritative Jewish canon. He gives the Jewish view concerning the collection of the Psalms and their superscriptions, that a Babylonian prophet, living in the Exile, collected them, and put them together as he received them. The anonymous psalms were written by this prophet. Although called "the Psalms of David," many of them are not by the Jewish king; but their authors were chosen by him to write them, and the whole may thus be considered as originating with him.

Contact with Jews made Athanasius acquainted with many rabbinic legends, as for instance that of Isaiah being sawn asunder ("De Incarnatione Dei Verbi," ch. xxiv.), as well as with the interpretation of many proper names, such as David "the beloved." Athanasius did not understand Hebrew; thus, for instance, he had only "heard" that the number of letters in the Hebrew alphabet was twenty-two ("Festal Letters," *l.c.*).

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**Chris-
tianity
Versus
Judaism.**

L. G.

ATHEISM: A term derived from the Greek, meaning literally the "disbelief in a God." As originally used in the writings of the people that coined it, it carried the implication of non-recognition of the God or the gods acknowledged as supreme, and therefore entitled to worship by the state. It was in this sense that Socrates was accused and convicted of Atheism. The same note is dominant in the oft-quoted dictum attributed to Polybius, that reverence for the gods is the foundation of all public order and security.

The Hebrew dictionary has no word of exactly similar import. The reasons for this are not difficult to establish. Atheism, in the restricted sense of the Greek usage, could not find expression among the Hebrews before they had come into contact and conflict with other nations. As long as their tribal consciousness was strong and supreme among them, recognition on the part of all members of the clan or tribe of the god to whom the family clan or tribe and people owed allegiance was spontaneous. Recent researches in this field have established beyond the possibility of doubt that this sense of family or tribal or national affinity is focal to all primitive religion. Sacrifice and all other features of private or public cult center in this all-regulating sentiment. The deity is entertained by the members of the family at the sacrificial meal. Even some institutions of the Israelitish cult, such as the Pesah meal, reflect the mental mood of this original conviction. Denial of the family or tribal or national deity would have amounted to relinquishment of one's family or people; and such abandonment is a thought of which man is incompetent before a long stretch of historical experience has changed his whole mental attitude.

In the development of the Jewish God-idea, as traced by modern Biblical criticism, the conflict between the Prophets and their antagonists pivots not so much around the controversy whether God be or be not, but around the recognition of YHWH as the only and legitimate God of Israel. Even they who opposed the Prophets were not atheists in the modern acceptance of the word. They may be so styled, if the implications of the term be restricted to the original Greek usage. According to prophetic preaching, Israel owed allegiance to YHWH alone. This is the emphasis of their oft-repeated statement that it was YHWH who led the people of Israel out of Egypt. The first statement of the Decalogue is not a protest against Atheism in the modern sense. It posits positively the prophetic thesis that no other God but YHWH brought about Israel's redemption from Egyptian bondage. The force of this prophetic contention is well illustrated by the counter or corresponding claim advanced in behalf of the deities nationalized by Jeroboam at Dan and Beth-el (1 Kings xii. 28). With all the strenuousness of their insistence upon the sole supremacy and legitimacy of YHWH as Israel's God, the Prophets never went the length to call their opponents atheists. That the gods whom the followers of the false prophets worshipped were not gods is a conviction that appears only in later prophets, and then not in a very violent emphasis. Jeremiah resorts to mild sarcasm (Jer. ii.

27, 28). The second Isaiah is more pronounced in his ridicule heaped upon the worshipers of idols. Yet the quarrel is not because some or many deny God. Their censure is evoked by the fact that some or many worship gods that have no claim upon the recognition of Israel, the people of Yirwn.

Again, Atheism always is the result of criticism and skepticism. Both in the individual and in the race it is, as it were, an afterthought. No people starts out with Atheism. The original religiousness of man is always spontaneously theistic in one form or another. And as long as the religious consciousness of man is in its prime vigor, there is no provocation for critical analysis of its contents. Periods of decline in religiousness produce skepticism, which, in turn, breeds Atheism. Up to the Exile the conditions for Atheism—in this sense—were lacking in

Atheism the Result of Skepti- cism.

Israel. Even the Exile, though fatal to the religious fervor of a great number—as is apparent by a study of the "Ebed Yirwn" hymns, portraying as they do the indignities and ridicule to which a pious minority were exposed at the hands of their compatriots—brought to bear upon the minds of the Jews influences much more potent in the opposite direction. Contact with the Babylonian-Assyrian, and shortly after with the Persian, civilization had a pronounced tendency to develop an abiding predisposition toward mysticism, which is always fatal to sober Atheism. In this connection it is well to remember that Jewish angelology and demonology took their rise in the Captivity; and certainly an age susceptible to suggestions of the order vocalized in the belief in angels and their counterparts is not very propitious for the cultivation of atheistic proclivities. The literature assigned to the Exile evidences the prevalence of the very opposite inclination. It is safe to hold that anterior to the Greek period there was but little cause among the Jews to pay attention to atheistic enunciations. This fact accounts for the absence of a term to denote both the professor and the system of Atheism.

Psaln liii., preserved in a double version (in Ps. xiv.), mentions the speech of one who maintains that there is no God. The professor of this belief is styled "nabal," and in the context is contrasted with the "maskil" (verse 3); wherefore the word was understood to be "fool," or, as Ibn Ezra has it in his commentary, the contrary of "hakam" (wise). This meaning the Targum to Psalm xiv. also accepts, rendering it by "shatya." Other commentators hold that the psalm does not register a general proposition, but records the utterances of some definite person—Titus or Nebuchadnezzar. From the character of these men it may be inferred that the interpreters who refer the expression in the Psalm to them, took the word "nabal" in the secondary sense of "knave," implying that foolishness which always characterizes a corrupt or pervert mind. "Nabal" would thus be a synonym of "rasha" or "zed."

The nearest approach to a phrase which might be considered the equivalent of our modern "atheist" is the rabbinical "kofer be'ikkar," one who denies a fundamental tenet of the Jewish religion; namely, the existence and then the unity of God. Of all

the other designations applied in rabbinical writings to heretics, none other seems so directly to suggest or to stand for avowed and open

Talmudic Des- ignations.

negation of the Deity's existence and supremacy (B. B. 15b; Pesik. p. 163). Atheism is included among the heresies charged against the "minim" (Shab. 116b; and Maimonides, Yad ha-Hazakah, Teshubah, iii., where he enumerates among the heretics "minim," "those that declare that there is no God and that the world has neither governor nor leader").

But as in the case of the Biblical "nabal," so in the descriptions of the atheist by the Rabbis it would appear that Atheism was much more a matter of perverse and immoral conduct than of formulated philosophical or metaphysical assertion and conviction. At least it is from the conduct of man that his Atheism is inferred. Observance of the Sabbath was regarded as evidence of belief in the Creator; while neglect to keep the day of rest holy gave point to the presumption of atheistic leanings. The passage in Sifra, Behukkotai, iii. 2, shows that the observance or the rejection of the "laws and ordinances" was the decisive factor in the attribution of Atheism, according to rabbinical understanding. Adam is said to have been an atheist; for in hiding himself to escape, he gave proof of his belief that God was not omnipresent (Sanh. 38b).

How far the term "Epicurean," אֵפִיקוֹרֵס (see Apikoros), served to denote an atheist, is not very clear. It is patent that by this name were designated men who denied the doctrine of resurrection and revelation. As both of these may be said to be involved in the (rabbinical) doctrine concerning the Godhead, the appellation "Epicurean" may in a loose way have been synonymous with the latter-day atheist. Connecting this Greek word with the Aramaic root "pakar" (to free oneself), the rabbinical sources—even Maimonides—assumed as the characteristic trait of an Epicurean's conduct disregard of all that made for reverence and decency. "Scoffer" might, therefore, be suggested as the best rendering in English. As one that would scoff at the words of the learned and wise, of the God-fearing and pious (Ned. 23a; Sanh. 99b), the Epicurean naturally created the impression by his conduct that he shared the views of the "nabal" and was under suspicion that in his insolence he would go so far as to deny the existence of God and to stand in no awe of His providential guidance of life and the world. Hence the advice always to be ready to refute the arguments of the Epicurean (Abot ii. 14).

Strange to say, the Jews often had to defend themselves against the charge of being atheists, though, in the conception of the Prophets, Israel's history was the convincing proof of God's providence. Israel was chosen to be His witness. The prime solicitude of Moses (Ex. xxxii. 12, 13) lest the "Egyptians" should put a wrong construction on the events

of Israel's career and become confirmed in their false conceptions of Israel's **Jews**
Accused of God. is also, as it were, the "leitmotif" **Atheism.** of the theology of later Biblical writers. The appeal of the Seventy-ninth Psalm is for God to manifest Himself in His avenging splendor, lest, from the weakness of Israel, the

"nations" might infer that He had abdicated in favor of their idols. Psalm cxx. 2 *seq.*—undoubtedly of the Maccabean period—expresses the same anxiety but on a higher and more spiritual plane. It reflects the arguments and conceits of even the enlightened among the Greeks. The invisible God of the Jews was beyond the range of the ancient world's intelligence. A visible God alone was entitled to recognition.

Greek thought may not have gone so far as Pharaoh did—according to the Midrash (Ex. R. v.), reflecting certainly the anti-Jewish attitude of the Greco-Roman period—in refusing to recognize YHWH for the reason that his name was not included in the official list of deities, yet it did erect an altar to "the unknown God" (Acts xvii. 23), as, in fact, the hospitality of the Pantheon was elastic enough to admit every new deity. Still, two considerations dominated the judgment of the Greek world on the religion, or, according to them, irreligion, of the Jews. The Jews believed in an invisible God; therefore, according to the Greek mode of thinking, in no God. Secondly, the Jews refused to join them in their worship, though the Greeks were prepared to pay honor to the gods of other nations. These two complaints are at the bottom of the accusation of Atheism against the Jews which is very frequent and violent in the writings of Alexandrian detractors and Roman historians. The philosophers among the Greeks, indeed, furnished many an argument in defense of the excellence of Jewish monotheism; but the vast multitude was still addicted to the grosser notions. If the Jews were citizens of the towns where they resided, as they claimed to be, why did they not join in worshipping the communal gods? This was the burden of the popular prejudice against them; and Apion (Josephus, "Contra Ap." ii. § 6), Posidonius, and Apollonius Molo made themselves the willing mouthpieces of popular distrust. Here was proof that the Jews were really atheists. In the Roman empire they refused to pay religious honors to the statues of the emperors. This fact sufficed, in the eyes of Tacitus and Pliny, to accuse them of despising the gods and to describe them as atheists, as a people void of all virtue (Tacitus, "Historie," v. 5; see Schürer, "Gesch." 3d ed., iii. 417).

The same feeling that led the Greek and Roman enemies of the Jews to accuse them of irreligion is potent in the modern charge brought against them of unbelief. Atheism is indeed a relative term. The Mohammedan regards both the Christian and the Jew as infidels; and the Christian is not slow to return the compliment to the follower of the Prophet. Refusing to accept the construction of his history that Christian theology puts on it, and declining to subscribe to many of the Christological interpretations of his Bible, the Jew is under the suspicion of irreligion and Atheism. The "amixia," the stubborn defense of his historical identity, and his right to maintain his religious distinctness, which puzzled and angered the Greeks (compare Haman's argument in Esther iii. 8, the precipitate of the Maccabean era), is still a pretext for denying to the Jew genuine religious feeling, and a provocation to class him among the wanton deniers of God.

The attitude toward the Jews in the Koran illus-

trates the same fact. Mohammed, incensed at the refusal of the Jews to acclaim him as the expected final prophet, pours out over them the

Attitude of vials of his wrath and abuse. Though **Mohammed** "the people of the book," they have **and Philo.** falsified it. They claim to believe, and still are unbelievers. They disavow him, simply because he believes in God and they do not (Koran, suras ii. 70-73, 116; v. 48, 49, 64-69; ix. 30).

That there were atheists among the Jews stands to reason, and is made evident among other things by the tenor of the Book of Ecclesiastes, which, without the later addition of the saving concluding verses, is really an exposition of the skepticism that had impregnated the minds of the higher classes during the Greek fever preceding the Maccabean rebellion. In Alexandria, too, Jews must have been openly or tacitly inclined to accept the philosophy of negation. Philo takes occasion to discuss Atheism. He quotes the arguments advanced in its defense by those who maintain that nothing exists but the perceptible and visible universe, which had never come into being and which would never perish, but which, though unbegotten and incorruptible, was without pilot, guardian, or protector ("De Somnis," ii. 43). He does not state that they who advance these theories are Jews; but as he mentions others who embrace a pantheistic interpretation, and describes them as Chaldeans ("De Migratione Abrahami," p. 32), it is not improbable that "the others" may have been of his people. To Atheism he opposes the doctrine of Moses, "the beholder of the invisible nature, and seer of God" ("De Mutatione Nominum," § 2), according to which the Divine exists, and is neither the cosmos nor the soul of the cosmos, but is the supreme God.

The religious philosophy of the Middle Ages has no occasion to deal directly with formulated Atheism. Its preoccupation is largely apologetic, not so much against the attacks of formal and formidable Atheism as against certain theistic or semitheistic schools or other controverts: first Karaite, then Arabic, and, still later, Christian theologians. But in their discussions of the fundamentals of faith the problem of theism versus Atheism in one way or another is involved. The contentions of the Dahrî, Mohammedan atheists, believing in the eternity of matter, and the duration of the world from eternity, and denying resurrection and final judgment, as well as the theories of the Motazilites, the Mohammedan free-thinkers, rejecting all eternal attributes of God, furnish the text for a large portion of the speculation of the Jewish philosophers. The one objective point of all medieval Jewish philosophy is the clarification of the concept of the Godhead by the removal of every form of anthropomorphism and anthropopathism, and to vindicate to human reason concordance with the true intents of the revealed word of God. The question which Mohammedan Atheism raised regarding the eternity of matter is in the very center of polemic debate. But in the later speculation, the system of Crescas, for instance, the eternity of matter, is admitted without reservation.

This throws light at once on the problem whether Spinoza should be classed among the *atheoi*. From

the Jewish point of view this must be denied. Under close analysis, Spinoza does not go beyond the positions maintained on some points by Maimonides, or more by Crescas. He carries to its furthest consequences the Jewish solicitude to divest the idea of the Godhead of anthropomorphic associations (on this point see Joel, "Zur Genesis der Lehre Spinoza's," Breslau, 1871).

In modern Judaism, as is evinced by printed sermons and other publications, Atheism of every kind has found voice and adherents. The influence of the natural sciences, and the unwarranted conclusions now recognized as such by none more readily than by the thinkers devoted to the exploration of nature's domain, have also left their mark on Jewry. Both the idle Atheism of conceit and the more serious Atheism of reaction against the dogmatism of anterior days have had exponents in the circles grouped around the synagogues. As elsewhere, evolution was invoked to dethrone God, and therefore, departing from the methods of scholasticism, the arguments based on evolution were not ignored by the defenders of theism in the pulpit. In the discussion two lines were more especially followed. Atheism was tested as to its rationality, and was found of all irrational theories of the world and life the most irrational. Mind presupposes mind. The gap between thought and matter has not been bridged by natural selection or by evolution. Du Bois-Reymond's agnosticism left the domain of faith to religious cultivation. Whatever difficulties from a materialistic point of view the doctrine of God as the Creator and guide of world and of man, as the Author of life, and as the Ultimate Reality underlying the All may present and must present—for to know God as He is man would leave to be God—the divine element in man, his conscience and self-consciousness, his moral power and experiences, are inexplicable and unreadable riddles to the materialist. Materialism has no key for their solution. History, especially the history of the Jews, witnesses to a will which is not ours, but may be made ours; to the potency of purposes which are not ours, but may be followed by us; to laws in harmony with which alone man can attain unto happiness and preserve his dignity. To these facts and factors the Jewish theist has pointed in defense of his theistic interpretation of life and its phenomena, while always ready to modify the symbolism into which he would cast the supreme thought. The old demonstrations of God's existence indeed, after Kant, cannot be said to be cogent. But the moral proof of theism in refutation of Atheism has taken on new strength in the very searching by Kant's master criticism. The theism of Israel's religion has been verified by the facts and forces of Israel's history, as the "witness to YHWH."

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E. G. H.

ATHENIANS in Talmud and Midrash: The Jewish folk-lore of Palestine was fond of contrasting the inhabitants of Athens and of Jerusalem, and of opposing the Rabbis to the Attic sages. Greek philosophy and esthetics did not greatly impress the Jewish people, who thought themselves far superior to the Greeks in wit and wisdom.

In the Haggadah occur a number of wit combats between Jews and Athenians, in which their quickness at repartee and skill in propounding and solving problems are displayed in rivalry. Thus an Athenian arriving at Jerusalem met a child, and, giving him a small piece of money, asked him to buy him something to eat, from which he could satisfy himself and yet have enough left for the rest of his journey. The child brought him salt. Another Athenian coming to Jerusalem and visiting a school found the children in recess, and amusing themselves with guessing riddles. Requested to ask him a riddle, they put to him the following enigma: "Nine pass by, eight come, two pour out, one drinks, and twenty-four serve." The Athenian declared himself unable to solve the riddle, of which the solution is "Nine months of pregnancy, eight days until circumcision, two breasts, the boy's mouth, and the twenty-four months until he is weaned" (Lam. R. to i. 1, ed. Buber, p. 48).

Two anecdotes of this cycle have passed into the literature of the Arabs, the Persians, and a number of European peoples. The first of these is about an Athenian's one-eyed Jewish stable-boy who, despite his infirmity, could tell what kind of camel was passing at a distance of four miles, and what it was carrying (Lam. R. *l.c.* 12). The second tells of the wisdom of four men of Jerusalem who came to Athens, and of their acuteness in guessing at the true character of the objects and persons about them (Lam. R. *l.c.* 4). These two anecdotes, with the details adapted to Arabic taste, occur in many Persian and Arabic works; and the Italians learned them from the Arabs. This latter fact is attested by the appearance of the anecdotes in "Il Novellino" or "Cento Novelle," a collection of stories of the thirteenth century. Either through the Italians or through D'Herbelot they became known to Voltaire, and were used by him for the first chapter of his "Zadig."

An Athenian wanted to make sport of a tailor at Jerusalem, and handed him a broken mortar, asking him to sew it. The tailor gave him a handful of sand, asking him in turn to spin thread out of it with which he might sew the mortar (Lam. R. *l.c.* 8). Again, an Athenian asked a boy of Jerusalem, who had brought him eggs and several balls of cheese, to tell him which cheese was of the milk of a white and which of a black goat. The boy promised to answer if the Athenian, being the older, would first tell him which was the egg of a white and which of a black hen (Lam. R. *l.c.* 9; compare also Ab. Zarah 17b).

The last two witticisms, slightly changed, occur also in the Talmud in the account of the disputation between Joshua ben Hananiah and the wise men or elders of Athens, "Sabe de-be Atuna" (Bek. 8b). It may be assumed as tolerably certain that "be atuna" is merely an Aramaic form for Athens, and does not refer to the Atheneum at Rome, as Dubsch, Grätz, and Berliner believe.

The Talmud (Bek. *l.c. et seq.*) gives an account of the disputation between these wise men of Athens and Joshua ben Hananiah. The Caesar (Hadrian), when discussing a point of biology with Joshua, mentioned that the sages of Athens held a different

opinion from the Rabbis. Joshua declared the Rabbis wiser than the Greeks, and promised to prove this to the emperor. Joshua, going to Athens, went to a butcher as he was dressing the head of an animal. "What will you sell your head for?" asked Joshua. When the butcher told him the price, which was agreed to, the rabbi insisted that the butcher had sold his own head. Joshua, however, agreed to cancel the bargain if the butcher would show him the way to the wise men.

Now, the wise men had forbidden any one, on penalty of death, to point out where they lived. When the butcher remonstrated that the wise men, surrounded by a strong guard, had given orders to kill any Athenian that should betray their meeting-place, Joshua taught him a trick by which he could signalize the place without being exposed to danger. When Joshua after another trick had safely passed the guard and surprised the Athenian sages, the contest of wit against wit was undertaken on condition that the defeated party should be left entirely to the mercy of the victor. Joshua, in the first place, had to answer various philosophical questions put to him by the sages. This he did to their satisfaction. They then tried to drive him to bay by proposing riddles to him. Their first question was: "If salt has lost its savor, wherewith shall it be salted" (that is, be made fit for use; compare Matt. v. 13)? His answer, "With the afterbirth of a mule," shows that to an impossible query he had ready an equally impossible answer (compare אֲחִיקָר).

Joshua won the contest, and then conveyed the wise men on a ship to Hadrian. The emperor delivered them into the hands of Joshua, who poured into a vessel some water taken from a whirlpool and having the peculiar quality of absorbing other water (בלב, "swallow"). He then directed the sages to fill the vessel, and they proceeded to do so; but after wearying themselves vainly in their attempted task, had to give it up in despair (probably an echo of the Danaid myth).

In later times, when it was thought impossible that a sacred book like the Talmud should contain anything amusing, much ingenuity was displayed in order to read into these jests a deep and secret significance.

Besides the commentaries to the Haggadot in the Talmud (see Jacob ibn Habib, "En Ya'akov," ed. Wilna, *ad loc.*), there are about a dozen works devoted to the "Sabe de-be Atuna" (elders of Athens).

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J. SR.

L. G.

ATHENS, ANCIENT: The principal city of Greece, situated five miles from its seaport, Piræus, on the Saronic gulf. When, as a result of the Persian wars, Athens attained the hegemony of the eastern Mediterranean, it was already one of the most important commercial cities of antiquity. It retained this commercial supremacy in times of political decay, far into the period of the Roman emperors. Hence numerous foreign merchants did business in Athens, and some of them settled there, form-

ing close corporations which mutually supported each other, and at the same time retained their respective national religions. The practise of their religions and the building of temples were not permitted in the city of Athens, but these privileges were allowed in the Piræus. As early as 333 B.C., the Egyptians possessed a temple of Isis there. There, too, permission was given to the *Karioi* (merchants from the city of Citium in Cyprus) to build a temple to Aphrodite; and somewhat later the Sidonians erected one to their god, Baal-Sidon (Schürer, "Gesch." iii, 58).

Together with the wealthy Egyptian and Phœnician wholesale merchants, many Jews settled in Athens for commercial reasons and organized a community. The residence of Jews in At-

First Jews in Athens. ("Legatio ad Cajum," p. 36; ed. Mangey, ii, 587). From the Acts of the Apostles (xvii, 17) it is certain that there was a Jewish synagogue in Athens. Among the Greek inscriptions found in Athens are some of Jewish origin. "Corpus Inscriptionum Atticarum," iii, 2, contains three, numbered 3545, 3546, and 3547 respectively. In the first two the seven-branched candlestick is depicted. No. 3545 reads: "This is the resting-place of Eurychia, mother of Athenaios and Theoktistes"; No. 3546: "This is the resting-place of Theodula and Moses"; and No. 3547: "[Jac]ob and Leontius, descendants of Jacob of Casarea." This Jacob probably came from Palestine; for Casarea means either Casarea Stratonis or Casarea Philippi. The Jews not only worshiped in their accustomed manner in Athens, but appear to have made proselytes among the heathen population there. Just as the Egyptians and Phœnicians successfully introduced their particular cults in Athens, so the Jews gained many adherents in the chief city of Greek culture by their preaching of the spiritual adoration of the one true God who must be without pictorial representation. These "devout persons" (*σεβαστοι*, Acts xvii, 17) joined themselves to the Jewish community as a first step. They attended the Jewish services, but did not observe the Law in its entirety, only obeying certain of the more elementary commands, such as Sabbath-observance and the most important laws of purity.

As far back as the first century B.C., there existed official relations between the authorities of Athens and certain Jewish princes. Among the documents preserved by Josephus is an interesting decree by the people of Athens in favor of the Jewish high priest Hyrcanus (Josephus, "Ant." xiv, 8, § 5). Omitting the introduction, it reads:

"Since Hyrcanus, the son of Alexander, high priest and ethnarch of the Jews, continues to bear good-will toward the people [the Athenians] in general and to each one of the citizens in particular, and treats them with great consideration and most kindly welcomes those Athenians who come before him, either as ambassadors or on their own private affairs, and displays thoughtful care concerning the safety of their return; now, therefore, having had several former testimonies and on the report of Theodosius [other manuscripts have "Dionysius"], son of Theodoros of Samium, who has reminded the people of the virtues of this man, and that he has always endeavored to do all the good that lay in his power, be it resolved, that this man be honored with a golden crown according to the law, that a statue of him in bronze be

and sympathetic remedies, which was published in Hebrew characters under the title "La Guerra de Oro, o sea Tratamiento Gustoso, Sabroso y Provechoso," Leghorn, 1778. The book also contains "Lettres Patentes du Roi Confirmatives des Privilèges, dont les Juifs Portugais Jouissent en France Depuis 1550," with a Ladino translation; and the outlines of a method of learning Italian and Greek in a short time contains also "sympathetic" remedies, a treatise on physiognomy, etc. ("Hebr. Bibl." xvi. 114).

Immanuel Athias: Printer at Amsterdam till 1707; son and business successor of Joseph Athias. The most elegant editions of Hebrew works, among them Maimonides' "Yad ha-Hazakah," etc., were issued by his office (Steinschneider, in Ersch and Gruber, "Encyclopädie," II. ser. J. 28, p. 66).

Isaac Athias: Hakam of the first Portuguese-Jewish congregation in Hamburg, and after 1622 at Venice, where he died. He was a pupil of Isaac Uzziel, and wrote in Spanish "Tesoro de Preceptos Donde se Encierran las Joyas de los Seyscientos y Treze Preceptos que Encomendó el Señora su Pueblo Ysrael," Venice, 1627; second edition, Amsterdam, 1649.

The first edition is dedicated to Elijah Abcub at Hamburg, and contains also "Dinim de Degollar por un Estilo Facilissimo y Breve." In 1621 he translated "Hizzuk 'Emunah," a polemical work in defense of Judaism by Isaac Troki, a Karaite, which translation still exists in manuscript (see Grätz, "Gesch. der Juden," x. 20, 23).

Isaiah Athias: A prolific Italian writer on halakic, exegetical, and homiletical topics. His works, seven in number, were published at Leghorn—1793, 1821, 1823, 1825, and 1831.

Isaiah ben Hayyim Athias: Wrote notes to the ritual codes and sermons of Caro, and published them under the title "Béde Yesha" (Garments of Salvation), Leghorn, 1853. On another Isaiah Athias, see Jellinek, "Kontres ha-Maspid," p. 28.

Jacob Athias: Rabbi at Bayonne, France, during the first half of the nineteenth century. He died in 1842. See "Voice of Jacob," i. 198.

Jacob Hezekiah Athias: Member of the Talmudical academy "Ez Hayyim" at Amsterdam from the year 1737. He was a son of David Israel Athias, G. M. K.—G.

Joseph b. Abraham Athias: Printer and publisher; born in Spain, probably at Cordova, at the beginning of the seventeenth century; died at Amsterdam, May 12, 1700. When very young he was sent by his father to Hamburg in order to receive a Jewish education. Somewhat before 1658 he seems to have gone to Amsterdam, where he established

himself as a printer and publisher; for in the following year there was issued from his press "Tikkun Sefer Torah" (Order of the Book of the Law), with an introductory poem by Solomon de Oliveyra. During the next two years he was engaged on his well-known edition of the Bible, the proof-reading for which was entrusted to John Leusden, professor at Leyden. As Steinschneider says, the admirable mechanical execution of the edition entitles it to rank among the most beautiful speci-

mens of Hebrew presswork; and it won for Athias so great a reputation that he was thereupon taken into the Printers' Guild (March 31, 1661).



Printer's Mark of Joseph Athias.

Other works published by Athias were: Pentateuch, with Megillot and Haftaret, 1665; the Psalms, with a Dutch translation (proof-reader J. Leusden), 1666-67; the second edition of his Bible, 1677, more carefully prepared than the first, and with still more beautiful type and decorations. For this edition the States General of the Netherlands awarded him a gold medal and chain worth 600 Dutch florins. On the title-page is a cut of the medal. This edition gave occasion for a small broadside by Athias, entitled "Circus de Coloribus, contra Reprehensiones Sam. Maresii de ed. Bibl." Amsterdam, 1669. Athias published also "En Ya'akov" (1684-85), as well as prayer-books and liturgies according to the Portuguese and German rituals.

Athias' printing-establishment was one of the best equipped in Amsterdam. His wealth enabled him to lavish money on the cutting and casting of type, and to demand artistic work of his designers and die-sinkers. The edition of Maimonides' "Yad ha-Hazakah," with "Lehem Mishneh," 5 vols., Amsterdam, 1702-3, begun by Athias and completed after his death by his son Emanuel, is, as Steinschneider says, one of the most elegant and most admired products of the Hebrew press. At the end of the work the fact is mentioned that on July 9, 1667, Athias' father was burned as a Marano at an auto da fé at Cordova. The molds and letters used by Athias came into the possession of the printing-house of Proofs.

One ugly feature in Athias' business career was the circumstance connected with a Judeo-German edition of the Bible. The printer Uri Phœbus, grandson of Moses Uri Levi, the first Sephardic rabbi at Amsterdam, employed a certain Jekutiël Blitz to write a Judeo-German translation of the Bible; and, before he began to print it, he obtained from the Polish Council of the Four Lands the privilege that for ten years all reprints were to be prohibited and laid under ban (Nisan, 1671). The rabbis of the Portuguese and German congregations of Amsterdam and elsewhere confirmed this privilege. Phœbus, whose entire fortune was risked in the undertaking, felt himself under the necessity of

taking two Christian partners, the alderman Wilhelm Blau and the jurist Laurens Ball. Through their influence he obtained from John III.

Judeo-German Bible. Sobieski of Poland the further privilege that this Judeo-German translation was to have copyright in Poland for twenty years (Oct., 1677). The

work was not completed, when one of his composers, impelled by envy, robbed him of the fruits of his labor. This compositor, Josel (Joseph) Witzenhause, himself made a translation for which he secured Athias as printer and publisher. Athias through his wealth possessed certain advantages over his rival, and was also able to obtain privileges for his translation from Holland and Zealand, and even succeeded, through a Jewish agent of the Polish crown in Holland, Simon by name, in gaining still more favorable protection from the Council of the Four Lands (Jaroslaw, Sept. 21, 1677; Lublin, April 27, 1678). Although Witzenhause was warned not to compete with Phobus and Blitz (Oct. 13, 1676), neither he nor Athias paid any attention to the intimation, and they began to print as early as Dec. 5, 1678. The edition of Phobus appeared at Amsterdam in 1678; that of Athias, in its complete form, in 1679. The latter contained a Latin preface dedicated to the Great Elector, in which Athias praises the condition of the Jews in Prussia.

A justification for Athias' conduct was claimed in the fact that ten years had elapsed between the first and second approbations given by the Council of the Four Lands. Whether Meyer Stern, first at Frankfurt-on-the-Main, then chief rabbi of the German community at Amsterdam, was proof-reader for Athias' edition as well as for that of Phobus, and whether he thus lent his countenance to the unjustifiable wrong done to the latter, is uncertain, despite Witzenhause's mention of him as proof reader for Athias. The matter has been so fancifully discussed, and so much that has been written concerning it is such pure invention, that nothing can now be accurately determined. The literature on the affair is now rare, having consisted mainly of loose leaflets and broadsides.

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G.

J. Vr.

Menahem Athias: Rabbi at Leghorn, Italy, in 1728.

G.

M. K.

Michael Athias: Jewish merchant; born at Constantinople, 1853. Though engaged in commerce, he applied himself to literary pursuits. He is the author of a Jewish-Spanish translation from the Arabic of a novel entitled "Saif Dhu-l Yazan," treating of the manners and customs of the Arabs and Abyssinians (Constantinople, 1873).

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S.

M. Fr.

Mordecai ben Isaac Athias: Author of "Mor Deror" (Pure Myrrh), a commentary on the Talmud. Smyrna, 1730. He was a contemporary of Mena-

hem Athias (see Steinschneider, "Cat. Bodl." No. 6215).

G.

M. K.—G.

Moses Israel Athias: Was the first rabbi of the Marano congregation in London; that is, of the secret synagogue which existed in 1658 in Cree Church Lane, where he and his wife Sarah resided. He was a cousin of the wealthy and respected Antonio Fernandez CARVALAL, who mentioned him generously in his will ("Transactions of the Jewish Historical Society," i. 55).

Samuel Athias: A contemporary of Joseph Caro and Moses de Trani, with whom he corresponded; lived at Nicopolis, Bulgaria, about 1550. He wrote indices to Maimonides' *Yad ha-Hazakah*, Mantua, 1563 (see Steinschneider, "Cat. Bodl." No. 7008). He was contemporary of Shem-Tob Athias.

Solomon ben Shem-Tob Athias (Athia, עתיה): Lived in Jerusalem during the sixteenth century. He was a brother of Samuel Athias, and disciple of Joseph Fazi of Salonica, Abraham Shamsuli, and Levi ibn Habib. For several years he followed a mercantile career, but did not succeed and became reduced to poverty.

He then returned to the pursuit of learning, and wrote a commentary on the Psalms which is, in the main, a compilation of Rashi and David Kimhi (Venice, 1549). In the preface he tells of his travels in Turkey and Italy, as well as of the scholars with whom he had come in contact. His contemporary was Yom-Tob Athias.

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G.

M. K.—G.

Yom-Tob ben Levi Athias: One of the editors of the Spanish translation, from the Hebrew, of the Pentateuch, known as the FERRARA BIBLE, which was printed at Ferrara, Italy, in 1553, he having, together with Abraham Usque, established there a printing-office. On the colophon of the work, his name is given in full as "Yom-Tob Athias, hijo de Levi Athias, Español." Nothing is known of him beyond the fact that he helped defray the cost of this Bible. Grätz ("Gesch. der Juden," ix. 562) and, following him, Steinschneider and Kayserling identify Athias with Jeronimo de Vargas, another name mentioned in some of the copies of the Ferrara Bible; but such an identification is entirely unwarranted.

G.

W. M.

ATHLETES, ATHLETICS, AND FIELD-SPORTS: Men who perform feats of strength, or practise games and sports the pursuit of which depends on physical strength; the feats, games, and sports themselves.

—**Biblical Data:** Long before the Greeks made Athletics a compulsory branch of their curriculum, "giants" and "mighty hunters," whose achievements the Greeks even with their training could not excel, are mentioned in the Bible, such as Nimrod, the son of Cush, "a mighty hunter before the Lord" (Gen. x. 9); and Esau, "a cunning hunter, a man of the field" (Gen. xxv. 27). In his "Jewish Life in the Middle Ages," Israel Abrahams says (p. 375):

"Already in the Bible the figures introduced as devoted hunters—Nimrod and Esau—are by no means presented in a favorable light."

Notable Of Esau it is safe to assume, from the
"Mighty" characterization of him recorded in

Men. Gen. xxv. 27, that he was regarded as more crafty in the chase, though less renowned, than Nimrod. Jacob, Esau's brother, although a quiet man dwelling in tents (Gen. *ib.*), is represented as having possessed great strength: for when he saw Rachel, the daughter of Laban, come to water her flock, he rolled away a great stone that was upon the well's mouth (Gen. xxix. 10). It was he who also wrestled with a man "until the breaking of the day" (Gen. xxxii. 25 [A. V. 24]).

Undoubtedly the greatest of all the mighty men of Biblical times was SAMSON, who, soon after he had reached man's estate, rent a lion "as he would have rent a kid" in the vineyards of Timnath (Judges xiv. 6). His might is attributed to spiritual strength, not to "brute natural strength" (Fausset, "Bible Cyclopaedia," *s.v.*). This is shown in the Book of Judges, which introduces his achievements with the words "and the spirit of the Lord came mightily upon him" (xv. 6); and the same words are used in verse 19 (A. V.).

Other Biblical mighty men were Shamgar (Judges iii. 31), Saul, Jonathan, David, Joab, Abishai, Asahel, Jashobeam the Hachmonite, Eleazar, and Shamnah. Saul is said to have gathered around him strong and valiant men, and encouraged physical development among his subjects.

The career of Jonathan embodies a noteworthy incident of his entering the camp of the Philistines accompanied only by an armor-bearer. Here on a "half acre of land which a yoke of oxen might plow," he and his companion fell on the enemy, "and that first slaughter, which Jonathan and his armorbearer made, was about twenty men" (I Sam. xiv. 14). Jonathan is also described as an expert archer (I Sam. xx. 20), where he says to David: "I will shoot three arrows on the side thereof [of the stone Ezel], as though I shot at a mark," and again in the lamentation of David (II Sam. i. 22): "From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty." His skill was also acknowledged in David's words, "How are the mighty fallen, and the weapons of war perished!" (*ib.* i. 27).

In his youth David showed himself "mighty, valiant," and withal "prudent" (I Sam. xvi. 18). Before he set out against the Philistine Goliath, David said to Saul, in reply to the latter's warning that he

(David) was but a youth, and his opponent a man of war: "Thy servant and David. kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear" (I Sam. xvii. 34-36). Of his fleetness and strength David himself sang praises to God. "He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands

to war, so that a bow of steel is broken by mine arms" (Ps. xviii. 33, 34).

Biblical references to running point to the swiftness of the Israelites. In II Sam. i. 23 David laments the deaths of Saul and Jonathan, who were "swifter than eagles"; in Ps. xix. 6 [A. V. 5] the reference is "rejoiceth as a strong man to run a race"; but the Preacher declares "that the race is not to the swift" (Ecc. ix. 11).

After the defeat by Joab of Abner's army at Gibeon, as Abner retreated, he tried in vain to deter Asahel, Joab's brother, from pursuing him, as he shrank from a blood-fend with Joab. Asahel, however, would not be deterred; and Abner "with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him" (II Sam. ii. 23).

Jehu was an expert archer who "drew a bow with his full strength and smote Jehoram between his arms, and the arrow went out at his heart" (II Kings ix. 24). The tribe of Benjamin was renowned for the dexterity of its left-handed slingers, of whom "there were seven hundred chosen men. . . every one could sling stones at an hair breadth, and not miss" (Judges xx. 16), and for the efficiency of its archers (I Chron. xii. 2).

Swimming was known among the ancient Hebrews and practised by them (sometimes with the aid of skins) according to the hand-over-hand method (see Isa. xxv. 11). "And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim," which Fausset [*l.c.* under "Swimming," p. 667, col. 2] interprets "the swimmer beating down with his hands; *i.e.*, bringing down each hand forcibly."

Evidence that racing also was practised is found in Jer. xii. 5: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?"

E. C.

F. H. V.

—**Post-Biblical, Medieval, and Modern Times:** The origin of Athletics is to be traced to the Greeks, among whom bodily strength and agility were so highly esteemed that in their society the athlete held a prominent position.

With the spread of Hellenism among the Jews the first to feel its effects were the upper classes, whose more ambitious members strove to remodel Jewish life according to Hellenistic principles.

The first attempt in this direction seems to have been made by Menelaus, brother of Jason, the high priest (170 B.C.), who, in order that he might ingratiate himself with the king Antiochus Epiphanes,

established a gymnasium, modeled on the Greek plan, close to the Temple at Jerusalem, where men and boys might practise wrestling, boxing, ball-playing, throwing, slinging, archery, jumping, riding, swimming, diving, etc., under the supervision of a gymnasiarch.

The opposition of the conservative element among the Jews to the gymnasium became, however, so strenuous that devout Jews began to look upon the exercises with horror, especially because most of them were practised "in puris naturalibus," and the Covenant of Abraham had become an object of deri-

sion. Nevertheless, for a time at least, the rage for Athletics spread even to the priests, who, Hamburger says ("R. B.T." ii. 436, 1220), neglected spiritual duties to take part in gymnastics. Indeed, so far did the contestants go that it is said they wore the broad-brimmed petasus of Hermes, the pagan god of gymnastic science, as an emblem of their prowess.

Much of the strength of the Hasmonean rebellion has been attributed to the bitter opposition which the introduction of the gymnasium in Jerusalem brought about. "Pugilism," says Hamburger (*l.c.*), "has perhaps never exercised a greater influence in the development of spiritual life than it did at Jerusalem."

The Hasmonean rising wiped out every vestige of Hellenism, but scarcely a century passed before the influence of the Romans was felt; instead, however, of the gymnasium, the circus was introduced, and with it the gladiatorial contests, which no doubt offended the religious feelings of the Jews, for the Rabbis prohibited attendance at both circus and theater (*Targ. Yer. Deut. xxviii. 19; Pesik., ed. Buber, 119b; Lam. R. 36c; 'Ab. Zarah 18b*). Indeed, a rabbi of the first century decreed that any one who attended a circus was a murderer (*Yer. 'Ab. Zarah 40a*).

Herod the Great was responsible for the reintroduction of Athletics to Jewish life: "for, in the first place, he appointed solemn games to be celebrated every fifth year in honor of Caesar, and built a theater at Jerusalem, as also a very great amphitheater in the plain" (Josephus, "Ant." xv. 8, § 1). These were both costly works, erected by Herod for the purpose of securing the good-will of Emperor Augustus (7 B.C.); but even though Herod strove to dazzle the Jews by the magnificence of the sports, and though he appointed every fifth year for the celebration of Olympic games, yet these were "looked on by the sober Jews as heathenish sports, and tend-

Herod Reintro- duces Olympic Games.

ing not only to corrupt the manners of the Jewish nation, and to bring them in love with paganish idolatry and paganish conduct of life, but to the dissolution of the law of Moses, and accordingly were greatly and justly condemned by them" (Josephus, *ib.*, note). But this was not the universal opinion. Some rabbis, who considered Athletics as a part of "Greek wisdom," learned to appreciate the value of gymnastic exercises for the physical development of Jewish youth; and among them was Gamaliel II., the patriarch, who favored the introduction of the gymnasium as a means of preparing the Jews for their intercourse with the Roman rulers (*Sotah 49b; B. K. 82b*). Notwithstanding the fact that some looked on Athletics with favor, and that amphitheaters had been built at Jericho, Tiberias, and Tardichea, shortly after the Roman wars the sports became repugnant to the Jews, and ultimately they were no longer followed. Resh Lakish was noted however for his gladiatorial skill and strength; and instances of Jews hiring themselves to the masters of the games for exhibition were not rare (see Jastrow, "Dict." s. v. לָרִים).

The lifting of heavy weights was practised at an early date by the Jews, as is attested by Jerome (cited by Israel Abrahams, "Jewish Life in the Mid-

dle Ages," p. 375), who relates that when visiting Judean towns in the fourth century he saw "large, heavy stones which Jewish boys and youths handled and held aloft in the air to train their muscular strength."

That archery was practised is seen from the record of Herod's achievements cited by Josephus ("B. J." i. 21, § 13): "They saw him throw the javelin directly forward, and shoot the arrow upon the mark." Abrahams (*l.c.*) says: "The Palestinian Jews were wont to practise archery, probably as a form of recreation"; and he cites in a note W. Bacher's article, "Une Vieille Controverse au Sujet de מִטְרָה (*Lam. iii. 12*)," in "Revue Etudes Juives," xxvi. 63-68. Here Bacher challenges the interpretation of מִטְרָה, which he claims should be translated as "arrow" and not as "javelin," which view is maintained in the Authorized Version ("and set me as a mark for the arrow"), and does not admit the correctness of Levy's ("Neuhebr. Wörterb." i. 130b) interpretation, "I was set there as a buckler to be pierced by the javelin."

Juggling also was known among the Jews and practised by the Rabbis; for of Simon ben Gamaliel, who perished at the destruction of the Temple by Titus in 70, it is said that on the occasion of one of the Tabernacle feasts he astonished those present by juggling with eight burning torches. Rabbi Judah I. witnessed a similar feat with eight knives, which was performed by Levi b. Sisi. Samuel, the physician-astronomer, exhibited his dexterity in this direction before Sapor with eight goblets; and Abaye was able to juggle with four eggs (*Tosef., Suk. iv. 2; Yer. Suk. v. 55c; Tosef., Suk. iv. 4; Bab. Suk. 53a*).

That the Jews were strong swimmers is proved by Josephus, who relates that in his twenty-sixth year he "came to Rome, though it were through a great number of hazards by sea; for, as our ship was drowned in the Adriatic sea, we that were in it, being about six hundred in number, swam for our lives all the night," and "I and some others, eighty in all," were taken aboard a ship of Cyrene (Josephus, "Vita," § 3). According to some tannaim, it is the duty of every father to teach his son to swim (*Kid. 29a*); the amora Simeon ben Lakish was a noted swimmer (*B. M. 84a*).

Although permitted to bear arms and to hold important military offices during the fourth century, the Jews were prohibited from doing so, and, in fact, were excluded from all military service in 418. Under the Assize of Arms issued in England by Henry II. in 1181, by which every freeman was compelled to serve in defense of the realm, Jews were prohibited from keeping with them mail or hauberk, and were ordered either to sell them or to give them away (Stubbs, "Select Charters," pp. 155-157; see also Jacobs, "Jews of Angevin England," p. 75).

With the notable exceptions of the cities of Worms and Prague, where the Jews were efficient in the bearing of arms, these restrictions seem to have been put upon them wherever they dwelt; so that possibly such restrictions were chiefly responsible for the neglect of hunting, in which weapons were needed. Abrahams quotes Meir of Rothenburg as opposed to hunting. Meir declared that "he who hunts game

with dogs . . . shall not partake of the joy of the Leviathan" (Meir of Rothenburg, Resp., ed. Mekize Nirdamim, p. 7, § 27). "Ab. Zarah (184) forbids hunting; nevertheless, there were Jews who disregarded the prohibition and were reprov'd for it (Or Zarua', Alfah, No. 47). Of their actions in this regard Abrahams (*ib.* p. 376) says: "Jews did at least occasionally participate in hunting. Nor are indications wanting that this was the case . . . throughout the Middle Ages. Zunz cites an instance" ("Z. G." p. 173). Abrahams, citing Nowack ("Lehrbuch der Hebräischen Archäologie," i, 367) as authority, says the ancient Jews were never noted riders; but, quoting Berliner ("Aus dem Innern Leben," p. 17), he adds that in Provence "the Jews possessed trained falcons, and used them in hawking, themselves riding on horseback."

Joseph Jacobs ("Jewish Ideals," p. 226) cites from the Forest Roll of the county of Essex for 1277, a document in which reference is made to an improvised hunt near the city of Colchester in 1267, in which several Jews took part, but afterward suffered for having thereby been guilty of a breach of the forest laws. Abrahams (*op. cit.*), in a note on this event, refers the reader for other records of Jewish hunters to "Hatam Sofer," resp. xiv., §§ 52, 53; J. Reischer, "Shebnt Ya'akov," ii, 63.

Among other exercises popular with the Jews were ball-playing, the tourney, and dueling. The first was chiefly practised by the young women, and in some measure resembled tennis; but it brought upon them the displeasure of certain rabbis, who condemned its indulgence, especially on the Sabbath, as one of the causes of the destruction of the Temple (see Lam. R. ii, 4), and probably because it distracted attention from the more serious duties of life (Yer. Ta'anit, iv, 5).

The tournament was not altogether unknown to the Jews, especially to those of Spain and Italy. In those countries it was the custom of the Jewish boys to attend mimic tourneys, at which they fought on foot, while the men, mounted on horses, rode to the tilt-yard and there displayed their skill in tilting with blunted wooden lances at suspended effigies. Sometimes at these sports the cavaliers were escorted by mounted buglers, and their approach was heralded by a fanfare of trumpets. It has been suggested that in the fourteenth century the Jews also took part in actual tourneys, the suggestion being based on a fracas that occurred at Weissenfels in 1386; but according to Berliner ("Aus dem Innern Leben," p. 16) and Zunz ("Z. G." p. 184) the incident was a genuine case of attack by marauders against the Jews, who merely defended themselves (Abrahams, *loc. cit.* p. 378).

That Athletics were not always unpopular with the Rabbis is shown by the various references found in rabbinical literature. In Gen. R. (lxxvii, 2) there is a comparison of "an athlete engaged in battle with the son of a king," and in Ex. R. (xxi, 10) is another: "as two athletes, one weak and one strong; one overcomes the other and places a wreath on his head."

The persecutions to which the Jews were subjected in almost every country during the Middle Ages restricted their movements and their liberty to such a degree that most of their time was given up to the

transaction of such business as the laws of the countries in which they dwelt allowed, and to the protection of their lives. Under such conditions athletic exercises and sports did not flourish among them; but toward the close of the eighteenth century in tolerant England a small band of Jewish pugilists stepped into the ring, and once more the Jew took an active part in the athletic life and exercises of the country in which he dwelt. The most notable of the English fighters of this period were Jews, and among them were Daniel Mendoza, champion of England from 1792 to 1795; Solomon Sodiekey, Isaac Bittoun, and Samuel Elias, better known as "Dutch Sam." For nearly thirty years these men and their descendants (Samuel Evans, "Young Dutch Sam," Abraham and Israel Belasco, and others), steadily maintained the position of their race in the prize-ring; and they were succeeded in the nineteenth century by others equally skillful.

But it is not in the prize-ring alone that Jews have become prominent. Muscular Judaism has asserted itself also in field and athletic sports. Athletic clubs and "Turnvereine" have been formed in most of the large cities where there are many Jews. A special journal devoted to Jewish Athletics is published in Berlin, and nearly all Jewish papers devote space to the reporting of events in the fields of gymnastics, sports, and games. The spirit of physical development has so permeated the Jew of modern times that there is now no branch of Athletics in which he does not take a part. On the roll of fame may be noted the names of Jewish men who have defeated all comers in open competition when they met the Athletes of the nations of the world, as at the recent revival of the Olympic Games in Greece and at the Paris Exposition of 1900.

A Jewish athletic association has been formed recently in London, England, which embraces all sports. The membership rolls of the principal yacht-clubs bear many Jewish names. In the boating-clubs are to be found many expert Jewish oarsmen. The Jew is an enthusiastic cyclist, and has shown his dexterity at tennis, baseball, and cricket. There are few cricket-clubs in England that have not one or two Jewish members. In the United States one of the prominent baseball teams has a Jewish president, while a number of Jews play the game throughout the country. On the football field the Jew has shown his strength and nimbleness, and on the running-track his fleetness. Recently a Jewish student at Cambridge University, Raphael, was selected to play football for England in the International games and cricket in the inter-university sports. As a jumper few competitors can excel the Jew; in fact, the world championship at the running jump was held by Meyer Prinstein, a Jew. The holder of the world's amateur record for heavy-weight lifting is E. Lawrence Levy. There have been, and probably there are still, Jewish jockeys. David Adler, who died in 1900 at Bulawayo, South Africa, proved conclusively that the Jewish jockey is a capable horse-man.

As a swimmer the Jew's power and endurance are probably not so marked as his quickness in covering short distances; nevertheless, there are many strong swimmers among the Jews, and there is little

doubt that in this number are to be found men who would hold their own in competition with non-Jews.

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A.

F. H. V.

ATHRIBIS: A city, during the Ptolemaic period, in Lower Egypt on the Damietta arm of the Nile near the present Benha (Benha al Asi), south-west of Zagazeg. On the hill near Benha there are vestiges of the old city of Athribis. A Jewish colony must have dwelt here, as is proven by two Greek inscriptions which were discovered on the hill in 1876. The first reads, "In honor of King Ptolemy and of Queen Cleopatra, Ptolemy, son of Epicydus, chief of the guards, together with the Jews resident in Athribis [consecrate] this place of prayer to God the Most High." The second inscription reads, "In honor of King Ptolemy and of Queen Cleopatra and of their children, Hermias and his wife Philotera and their children [consecrate] this exedra and this place of prayer." It seems probable that all the persons mentioned here were Jews. The expression "God the Most High" is the equivalent of the Hebrew "Elohim" (compare Eusebius, "Præp. Evan." i. 10, "Elohim" (Gen. 1:1)). The word used for "a place of prayer" (προσευχαστήριον) occurs in this same sense in other Jewish inscriptions, in the New Testament, Josephus, Philo, etc.

The exedra mentioned in the second inscription was probably a hall or an arcade, used for religious or philosophical discussions (=הזכר, LXX. to Ezek. 41:4; "the hall of the schoolhouse," לִשְׁכָּה, B. B. 17a; see Jastrow, "Diet," אכסדרה). It is impossible to tell the exact date of these inscriptions, as Ptolemy V., VI., and VIII. had each a wife whose name was Cleopatra. S. Reinach thinks it probable that Ptolemy V. is intended, who died in 181 B.C.

BIBLIOGRAPHY: *Bulletin de Correspondance Hellénique*, 1889, xiii, 778 et seq.; S. Reinach, *Rev. Et. Juives*, xvii, 23 et seq.

K.

G.

ATHRONGES: Leader of the Jews during the insurrection under Archelaus (4 B.C.-6 C.E.). A shepherd and bold adventurer, without any other claim to power but that of gigantic strength and stature, he managed, in common with his four brothers of equal size and vigor, to rally large bodies of men around him, and, after assuming the royal title, to wage war both on the Romans and on the forces of Archelaus. After a protracted and brave struggle, he and his brothers were defeated. Rapoport has explained the name "Athronges" by the Hebraized Persian word אֶתְרוֹנָה, "orange," or "melon" (see Fleischer in Levy, "Neuhebr. Wörterb." i. 77), and identified it with Ben Batyah, "Son of the Cucumber" (that is, like a cucumber), the popular hero, the size of whose fist (אֶתְרוֹנָה) has become proverbial in ancient rabbinical literature (*Kelim* xvii, 12; *Tosef.*, *Kelim*, B. M. vii, 2); the form of his hand having, as Rapoport thinks, given rise to both terms. At a later time, legend identified him with the leader

of the insurrection, ABRA SAKKARA, the nephew of Johanan ben Zakkai.

BIBLIOGRAPHY: Josephus, *Ant.* xvii, 10, § 7; *B. J.* ii, 4, § 3; Schürer, *Gesch.* i, 348; Rapoport, *Erev Millin*, s.v.

G.

K.

ATLANTA: Since 1868 capital of the State of Georgia in the United States. The city was captured and burned by the United States troops in 1864, and all of the civic and congregational records were destroyed.

From the best tradition obtainable, it appears that the first Jewish resident of Atlanta was Jacob Haas, who, with his family, settled there about 1846, to be followed soon after by Moses Sternberg. The daughter of Jacob Haas was the first Jewish child born in the place. She married her cousin, also named Jacob Haas.

The Hebrew Benevolent Congregation was formed during the war, and held services on holidays in the Masonic Temple, located on Decatur street. It is now the leading Jewish congregation in the place. Other religious organizations are the Ahawat Achim and Gemilath Chesed. In 1867 a social organization, the Concordia, was founded, in 1870 the Hebrew Ladies' Benevolent Association, and later the Hebrew Relief Association.

In 1889 there was established here, by District Grand Lodge No. 5 of the Independent Order of Bnai B'rith, the Hebrew Orphans' Home, of which the Hon. Simon Wolf of Washington is president. In 1900 it cared for sixty-eight inmates.

The rabbis of the community have been the Revs. Borchheim, Henry Gersoni, E. B. M. Brown, J. S. Jacobson, Leo Reich, and David Marx.

Atlanta has furnished two Jewish members to the Georgia legislature; namely, Col. Samuel Weil and Adolph Brandt. David Mayer, one of the earlier settlers, was instrumental in the organization of the public-school system of Atlanta, and was commonly known as "the father of the public schools."

In a total population of 100,000 there is an estimated Jewish population of 1,500 to 2,000. Jews are engaged on a large scale in the manufacture of paper boxes and other goods made from paper, also furniture, machinery, and cotton goods. A cotton-mill owned by a Jewish family has the unique distinction of making bags from cloth woven in the same building, in which the cotton was also spun. Jews are also engaged in the manufacture of harness, candy, crackers, paints, mattresses, spring beds, iron bedsteads, clothing, stationery, and leather.

A.

ATLAS, ELAZAR (LAZAR): Literary critic; son of David Atlas; born March 5, 1851, in Beisegola, in the government of Kowno, Russia. His early years were spent at Novo Zhagory in the study of the Talmud. In 1884 he arrived at Warsaw and became one of the chief contributors to the year-book "Ha-Asif," which N. Sokolow then published. In 1888 he edited the year-book "Ha-Kerem," of which only one number appeared. Next, he collected a number of literary essays, which he had published from time to time in "Ha-Zefirah," and issued them under the title *מה לפנינו ומה לאחור* ("What Is Progressive and What Retrogressive," Warsaw, 1898).

In 1900 he again contributed to Sokolow's "Sefer ha-Shanah."

Atlas' occupation is that of a bookkeeper. In 1895 he settled at Byelostok, in the government of Grodno, Russia. When practically unknown in the literary world, he was entrusted with the criticism of such important works as Herzberg's "Handelsgeschichte der Juden des Alterthums" and the third volume of I. H. Weiss' *דור ודור* (History of Jewish Tradition), besides six other works of minor importance ("Ha-Asif," i. 24-37, 229-250). This work brought him into prominence.

The review of Herzberg's book is practically a sketch of the progress of trade among the ancient Hebrews, following in the main the outline of Herzberg, but showing, nevertheless, independent reasoning and fearless criticism, and proving that the critic was as much at home in the subject as the author. His criticism of Weiss showed that he was in his element when dealing with Talmudic literature.

Atlas' critical studies in the second year of the "Ha-Asif" range over works widely divergent in character. The "Bet Talmud" of Weiss, a Hebrew periodical devoted to rabbinic lore; the "Ha-Shahar" of Smolenskin, a periodical of a general character; two Russian monthlies ("Voskhol" and "Evreiski Obozrenie"), and Grätz's "Monatsschrift," all pass his review. The wide learning, the critical acumen, the lucid style, and the sound reasoning displayed in these studies at once place him among the foremost living critics in Hebrew literature.

He next ventured on editorial ground, and his "Ha-Keren" showed that he had a following, for we find among his coworkers such men as Epstein, Mandelkern, and Reifmann. Of his own contributions to that volume we may say that they all attest to his originality and erudition. Whether reconstructing the order of Isaac ben Shesheth's Responsas ("Ha-Keren," pp. 6-9), or treating of the Masoretic work *מסכת תנאים* (*ib.* pp. 27-32), he shows that he has the whole rabbinic literature at his command. His review of S. J. Fuenn's *בבית ישראל*, the first comprehensive biographical dictionary in Hebrew, is worth the study of all editors of similar works (*ib.* pp. 258, 259). His criticism of Radner's translation of Cassel's "History of the Jews" proves how severe one may be in criticism without being offensive. He hoped to continue the publication of the "Ha-Keren" (*ib.* p. 24), but his hopes were not fulfilled.

In the writings thus far discussed, as well as in his criticism of Ha-Levy's *דורות הראשונים* (pp. 102-124), Warsaw, 1900, Atlas appears only as the student of history. It is in his article on the yeshibah of Wolozyn ("Ha-Keren," pp. 77-82), and especially in his collected essays, that he shows himself the man of the world. His views on current questions are stamped with the same originality as his discussions in history. The study of Jewish history is to him not an end in itself, but a means of getting at the proper system of education ("Essays," pp. 62-64). Hence he advocates the establishment of a premium by some representative Jewish body for the encouragement of historic work done with this end in view ("Essays," p. 74). Zionism is an economic question with him ("Ha-Asif," i. 245). Religious reform should not be the product of a few scholars,

who would fashion the law after their own heart. The true reformers are the people themselves. When a certain law has been hopelessly infringed by the people, it is time then for the rabbi to find a legal fiction as an excuse for the infringement. Such was the origin of many reforms, which are now accepted by Orthodox Judaism, e.g., lending money on interest and the like ("Essays," pp. 22-26).

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I. G. I. D.

ATOMISM (from Greek *ἀτομος* = indivisible); The theory concerning atoms. Two opinions of the nature of matter were professed in the Greek philosophical schools. The Eleatic school asserted that matter is infinitely divisible. Democritus, Leucippus, and Epicurus maintained, on the contrary, that in the repeated division and subdivision of anything a point is reached when, by no conceivable means, can it be divided in two; the molecule being a real unity, not compounded of separable parts; in other words, it is an *atom*. On this idea of indivisibility of matter, Democritus founded his cosmological system. In his opinion, nothing exists but atoms of different shapes and forms, and a vacuum in which the atoms move. The atom possesses, besides the property of solidity, that of movement. The vacuum is nothing by itself; it is only the absence of any impediment to the movement of the atoms. Genesis and destruction proceed from the aggregation and dis-aggregation of atoms that existed from all eternity (compare Lucretius, "De Rerum Natura," i. 601 *et seq.*).

This theory—which in ascribing the existence of the whole universe to a fortuitous combination of atoms was intended to exclude all intelligent principle from the world-formation—was later adopted,

with many amendments, by the Mote-kallamin as the basis of their dogma of creation *ex nihilo*. The universe, they asserted, is composed of atoms (*ذرات* or *جسيمات*), which, on account of

their smallness, are indivisible. An atom has no magnitude; but when several atoms combine the sum has a magnitude, and thus forms a body. Atoms were created, and are not—as was supposed by the Greek atomists—always numerically the same in the order of things; but are created anew whenever it so pleases the Creator; their annihilation being impossible. According to Maimonides, the Mote-kallamin extended the theory of atoms even to space and time. Having seen that Aristotle had proved that space, time, and motion could be divided into parts standing in such relations to one another that if one be divisible the others must be correspondingly divisible, they maintained that space could not be continuous, but that it was composed of indivisible elements; and that time likewise was reducible to corresponding indivisible time-elements.

Although the Kalam exercised a great influence on the earlier Jewish philosophy, Atomism found nothing but adversaries

among the Jewish philosophers. Saadia rejects the theory of atoms on the ground that it is impossible to imagine that atoms, having no

magnitude, could become dimensional bodies ("Al Imānāb wa'al-Ukādāt," ed. Landauer, p. 43; Hebrew text, ed. Shutzki, p. 23).

Maimonides devoted a whole chapter in his "Guide of the Perplexed" to combating the theory of atoms as that theory had been elaborated by the Motehalamin. If every motion, he says, is to be resolved into a series of successive motions of

Maimonides. single atoms of substance, through one atom of space, and these atoms are supposed to be equal, the velocity of all moving bodies must be the same, which is absurd. In the revolution of a millstone, for example, each point in the extreme circumference of the stone describes a large circle in the very same time in which a point nearer the center describes a smaller circle; the velocity of the outer circle is therefore greater than that of the inner circle ("Moreh," I. lxiii.).

Among the Karaite philosophers Atomism found no more adherents than among the Rabbinites. Aaron ben Elijah of Nicomedia fully explains the views of the atomists (אטמיסטיקה); and, except Levi ben Jefet, who may possibly have been an atomist, all other Karaite philosophers quoted by Aaron ben Elijah were against Atomism ("Ez Hayyim," ed. Delitzsch, iv.).

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K.

I. Br.

ATONEMENT: The setting at one, or reconciliation, of two estranged parties—translation used in the Authorized Version for "kapparah," "kippurim." The root כפר ("kipper"), to make atonement, is explained by W. Robertson Smith ("Old Testament in the Jewish Church," I. 439), after the Syriac, as meaning "to wipe out." This is also the view taken by Zimmern ("Beiträge zur Kenntniss der Babylonischen Religion," 1899, p. 92), who claims Babylonian origin for both the term and the rite. Wellhausen ("Composition des Hexateuchs," p. 235) translates "kapparah" as if derived from "kapper" (to cover). The verb, however, seems to be a derivative from the noun "kofer" (ransom) and to have meant originally "to atone."

Just as by old Teutonic custom the owner of a man or beast that had been killed was to be pacified by the covering up of the corpse with grain or gold ("Wergeld") by the offender (Grimm, "Deutsche Rechts-Alterthümer," p. 740), so Abimelech gives to Abraham a thousand pieces of silver

Original as a "covering of the eyes," in order
Meaning. that his wrongdoing may be overlooked (Gen. xx. 16, R. V.; A. V., incorrectly "he" for "it"). "Of whose hand have I received any [kofer] bribe [A. V., "taken a ransom"] to blind my eyes therewith?" says Samuel (I Sam. xii. 3).

"Kofer" was the legal term for the propitiatory gift or ransom in case a man was killed by a goring ox: "If there be laid on him a [kofer] ransom [A. V., inaccurately, "a sum of money"] (Ex. xxi. 30); but this "kofer nefesh" (ransom for the life) was not accepted in the case of murder (Num. xxxv. 31, 32). The dishonored husband "will not regard any ransom" ("kofer"; Prov. vi. 35). No man can give a kofer for his brother to ransom him from impending

death (Ps. xlix. 8, Hebr.; A. V. 7). At the taking of the census "they shall give every man a ransom for his soul unto the Lord . . . half a shekel" (Ex. xxx. 12, Hebr.). Similarly, Jacob, in order to make his peace with his brother Esau, says, "I will appease ["akapparah"] his [angry] face with the present" (Gen. xxxii. 21, Hebr. [A. V. 20]); that is, "I will offer a kofer." When the blood of the murdered Gibeonites cries to heaven for vengeance, David says: "Wherewith shall I make atonement ["bammah akapper"]?" that is, "With what kind of kofer shall I make atonement?" (II Sam. xxi. 3). "The wrath of a king is as messengers of death; but a wise man will [by some propitiatory offering or kofer] pacify it" (Prov. xvi. 14). Every sacrifice may be considered thus as a kofer, in the original sense a propitiatory gift; and its purpose is to "make atonement ["le kapper"] for the people" (Lev. ix. 7, x. 17).

In the priestly laws, the priest who offers the sacrifice as kofer is, as a rule, the one who makes the Atonement (Lev. i. v., xvi., etc.); only occasionally is it the blood of the sacrifice (Lev. xvii. 11), or the money offering ("kesef kippurim,"

Connection Ex. xxx. 15, 16; Num. xxxi. 50), that
with makes Atonement for the soul; while
Sacrifice. the act of Atonement is intended to cleanse the person from his guilt ("me-hatato," Lev. iv. 26, v. 6-10).

In the prophetic language, however, the original idea of the kofer offering had become lost, and, instead of the offended person (God), the offense or guilt became the object of the Atonement (compare Isa. vi. 7, Hebr.; "Thy sin ["tekuppar"] is atoned for [A. V., "purged"]"; Isa. xxvii. 9, Hebr.; "By this, therefore, shall the iniquity of Jacob be atoned for [A. V., "purged"]"; I Sam. iii. 14: "The iniquity of Eli's house shall not be atoned for [A. V., "purged"] with sacrifice nor offering for ever"; Prov. xvi. 6: "By mercy and truth iniquity is atoned for [A. V., "purged"]"; and, consequently, instead of the priest as the offerer of the ransom, God Himself became the one who atoned (Deut. xxi. 8, "Kapper le-amka Israel," "Atone thou for thy people Israel" [Driver, Commentary, "Clear thou thy people"; A. V., "Be merciful, O Lord"]; compare Deut. xxxii. 43, "And he will atone for the land of his people" [Driver, Commentary, "Clear from guilt"; A. V., "will be merciful unto his land, and to his people"]; see also Jer. xviii. 23; Ezek. xvi. 63; Ps. lxxv. 4, lxxviii. 38, lxxix. 9; II Chron. xxx. 18).

Thus there is in Scripture a successive spiritualization of the idea of Atonement. Following the common view, David says (I Sam.

Atonement xxvi. 19): "If the Lord have stirred thee up against me, let him accept

Idea an offering [to appease the anger of

Spiritual- God]. But while this cruder view of

ized. sacrifice underlies the form of worship among all Semites (see Robertson Smith, "Religion of the Semites," pp. 378-388), the idea of Atonement in the priestly Torah is based upon a realizing sense of sin as a breaking-away from God, and of the need of reconciliation with Him of the soul that has sinned. Every sin—whether it be "het," a straying away from the path of right, or "avon," crookedness of conduct, or "pesha,"—rebellious transgression—is a

severance of the bond of life which unites the soul with its Maker. "The soul that sinneth, it shall die," says Ezek. xviii. 20 (compare Deut. xxx. 15-19; Ps. i. 6; Jer. ii. 13). It is the feeling of estrangement from God that prompts the sinner to offer expiatory sacrifices—not only to appease God's anger by a propitiatory gift, but also to place his soul in a different relation to Him. For this reason the blood, which to the ancients was the life power or soul, forms the essential part of the sacrificial Atonement (see Lev. xvii. 11). This is the interpretation given by all the Jewish commentators, ancient and modern, on the passage; compare also Yoma 5*a*; Zeb. 6*a*, פָּחַד חַיִּים אֵלֶּיךָ בְּדָם — "There is no Atonement except with blood," with the identical words in Heb. ix. 22, R. V.: "Apart from shedding of blood there is no remission [of sins]." The life of the victim was offered, not, as has been said, as a penalty in a juridical sense to avert Heaven's punishment, not to have man's sins laid upon it as upon the scapegoat of the Day of Atonement, and thus to have the animal die in his place, as Ewald thinks ("Alterthümer," p. 68), but as a typical ransom of "life by life"; the blood sprinkled by the priest upon the altar serving as the means of a renewal of man's covenant of life with God (see Trumbull, "The Blood Covenant," p. 247). In Mosaic ritualism the atoning blood thus actually meant the bringing about of a reunion with God, the restoration of peace between the soul and its Maker. Therefore, the expiatory sacrifice was accompanied by a confession of the sins for which it was designed to make Atonement (see Lev. v. 5, xvi. 21; Num. v. 7; compare Maimonides, "Yad," Teshubah, i. 1): "no atonement without confession of sin as the act of repentance," or as Philo ("De Victimis," xi.) says, "not without the sincerity of his repentance, not by words merely, but by works, the conviction of his soul which healed him from disease and restores him to good health."

The sacrificial Atonement, based as it was on the symbolic offering of life for life, assumed a more

Atonement whole community was concerned in the blood-guiltiness to be atoned for.
for the Whole People. While, in the time of David, people in their terror had recourse to the pagan rite of human sacrifice (II Sam. xxi. 1-9), the Deuteronomic law prescribed in such a case a mild and yet rather uncommon form of expiation of the murder; namely, the breaking of the neck of a heifer as a substitute for the unknown murderer (Deut. xxi. 1-9). To the same class belongs the goat in the annual Atonement ritual (Lev. xvi. 7-22), which was to carry away all the sins of the children of Israel into an uninhabited land and was sent out to Azazel in the wilderness, while another goat was killed as usual, and its blood sprinkled to make Atonement for the sanctuary, cleansing it of the uncleanness of all the transgressions of the children of Israel. In the case of the one goat, the doom emanating from unknown and therefore unexpiated sins of the people was to be averted; in the other case the wrath of God at the defilement of His sanctuary—which often implied the penalty of death (Num. i. 53)—was to be pacified. The very idea of God's holiness, which made either the approach to Mt.

Sinai, the seat of God (Ex. xix. 12), the Ark (II Sam. vi. 7), or even the mere sight of God (Isa. vi. 5; Judges xiii. 22), bring death, rendered the ritual of the Day of Atonement the necessary culmination of the whole priestly system of expiation of sin.

Yet, while the sacrificial rites were the only means of impressing upon the people God's holiness and the dreadful consequence of man's sinfulness, the idea of the Atonement assumed a far deeper and more spiritual aspect in the lives and teachings of the Prophets. Neither Hosea, Amos, and Micah, nor Isaiah recognizes the need of any means of reconciliation with God after estrangement by sin, other than repentance. "Take with you words, and turn to the Lord; say unto him, Take away all iniquity and receive us graciously; so will we render as bullocks the offerings of our lips" (Hosea xiv. 2, Hebrew; compare Amos v. 22-24; Isa. i. 13-17, and the well-known passage, Micah vi. 6-8): "Shall I come before him with burnt offerings, with calves of a year old? . . . Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

But the prophet Ezekiel—a priest and therefore more deeply penetrated with the sense of sin and purity than other prophets—is not satisfied with the mere negation of ritualism. Repudiating, like Jeremiah, the idea held by his contemporaries that men undergo punishment

Ezekiel. on account of their fathers' sins, he lays the greater stress on the fact that the fruit of sin is death, and exhorts the people to cast away their sin and, returning to God, to live (Ezek. xviii. 4-32). For him Atonement is wrought by acquiring "a new heart and a new spirit" (ib. 31). In striking contrast with the other prophets, Ezekiel combines the belief in a complicated atoning ritual (as mapped out in Ezek. xl.-xlv.) with the prophetic hope in the redeeming power of God's spirit which shall cleanse the people from their impurities and endow them with "a new heart and a new spirit" (xxxvi. 26).

In no one, however, does the most elaborate ritualism of the Atonement sacrifice appear so closely intertwined with the profoundest spiritual conception

of God's atoning powers as in Moses. **Moses.** the lawgiver himself. When the worship of the Golden Calf had provoked God's wrath to such a degree that He said to Moses, "Let me alone . . . that I may consume them; and I will make of thee a great nation" (Ex. xxxii. 10), the latter, desirous of making an Atonement for their transgression, asked the Lord to forgive the people's sin, or else to blot Moses' own name out of His book (the book of life); and he persisted in imploring God's pardon even after He had said, "Whosoever hath sinned against me, him will I blot out of my book," until finally, in answer to Moses' entreaty, the full glory of God, His compassionate mercy, His long-suffering and forgiving love, were revealed and Moses' prayer for the people's pardon was granted (Ex. xxxiv. 1-9;

Num. xiv. 17-20). There Moses' own self-abnegating love, which willingly offered up his life for his people, disclosed the very qualities of God as far as they touch both the mystery of sin and the divine forgiveness, and this became the key to the comprehension of the Biblical idea of Atonement. The existence of sin would be incompatible with a good and holy God, but for His long-suffering, which waits for the sinner's return, and His condoning love, which turns man's failings into endeavors toward a better life. Each atoning sacrifice, therefore, must be understood both as an appeal to God's forgiving mercy, and as a monition to the sinner to repentance. "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. lv. 7).

It was quite natural that, during the Exile, when no sacrifice could be offered, other means of obtaining forgiveness and peace should be resorted to. First of all, prayer rose in value and prominence. As Moses interceded for his people, praying and fasting for forty days and forty nights in order to obtain God's pardon (Ex. xxxii. 30; Deut. ix. 18, 25), so did every prophet possess the power of obtaining God's pardon by his prayer. Abraham, as a prophet, prayed for the life of Abimelech (Gen. xv. 7); Pharaoh, after a confession of his sin, asked Moses and Aaron to pray to God for the withdrawal of the plague of hail (Ex. ix. 27, 28); acknowledging their sin, the people ask Samuel to intercede for them (1 Sam. xii. 19); and Jeremiah is expressly warned: "Pray not thou for this people, neither lift up a cry or prayer for them" (Jer. xi. 14; compare *ib.* xv. 1). See PRAYER.

The great dedication prayer of King Solomon requires on the part of the sinner only a turning of the face in prayer in the direction of the Temple in order to meet with a response from heaven and with forgiveness of his sin (1 Kings viii. 30, 33, 35, 48-50). The very idea of sacrifice is spurned by the Psalmist (Ps. l. 8-14, li. 12-20 [A. V. 11-19]): "Sacrifice and offering thou dost not desire" (xl. 7 [A. V. 6]); "The sacrifices of God are a broken spirit" (li. 18 [A. V. 17]). Throughout the Psalms sincere repentance and prayer form the essentials to Atonement. Prayer is "as incense" and "the evening sacrifice" (Ps. cxli. 2); with the Lord is forgiveness, "He shall redeem Israel from all his iniquities" (Ps. cxxx. 4-8). Fasting especially appears to have taken the place of sacrifice (Isa. lviii. 1-3; Zach. vii. 5). Another means of Atonement in place of sacrifice is offered to King Nebuchadnezzar by Daniel: "Break off thy sins by almsgiving [*zedakah*] (A. V., "righteousness"), and thine iniquities by showing mercy to the poor" (Dan. iv. 24, Hebr. [A. V. 27]). Most efficacious seemed to be the atoning power of suffering experienced by the righteous during the Exile. This is the idea underlying the description of the suffering servant of God in Isa. liii. 4, 12, Hebr.:

"The man of sorrows and acquainted with grief . . . he hath borne our pains [A. V., "griefs"], and carried our sorrows. . . . But he was wounded for our transgressions, bruised for our iniquities . . ."

"The chastisement for [A. V., "of"] our peace was upon him; and with his stripes were we [A. V., "we are"] healed."
 "All we like sheep had [A. V., "have"] gone astray; we had [A. V., "have"] turned every one to his own way."
 "And the Lord hath laid on him the iniquity of us all."
 "He was cut off out of the land of the living; for the transgression of my people was he stricken."
 "He bare the sin of many and made intercession for the transgressors."

Whoever may have formed the subject of this tragic song—whether Zerubbabel or some other martyr of the Babylonian Exile—the seer, in embodying it in his message of comfort to his people, desired to assure them that of greater atoning power than all the Temple sacrifices was the suffering of the elect ones who were to be servants and witnesses of the Lord (Isa. xlii. 1-4, xlix. 1-7, l. 6). This idea of the atoning power of the suffering and death of the righteous finds expression also in IV Macc. vi. 27, xvii. 21-23; M. K. 28a; Pesik. xxvii. 17a; Lev. R. xx.; and formed the basis of Paul's doctrine of the atoning blood of Christ (Rom. iii. 25). It was the inspiration of the heroic martyrdom of the Hasidim or Essenes (Ps. xxix. 2, cxvi. 15; Philo, "Quod Omnis Probus Liber," § xiii.). The principle of Atonement by sacrificial blood was, on the whole, adhered to during the second Temple. Job's intercession on behalf of his friends is accompanied by their burnt offering, which is to atone for their sins (Job xlii. 8; compare i. 5). In the Book of Jubilees Noah and Abraham make Atonement for the earth and for man by means of sacrificial blood (vi. 2, vii. 3, xvi. 22). In Sibyllines iii. 626 *et seq.*, the heathen are told to offer hecatombs of bulls and rams to obtain God's pardon for their sins (compare Ps. lxxxvi. 12; Isa. lvi. 7); but in Sibyllines iv. 29, 161, the Essene view, deprecating sacrifice, seems to be expressed. Nevertheless, the conception of Atonement underwent a great change. The men of the Great Synagogue—disciples of the Prophets and imbued with the spirit of the Psalms—had made prayer an essential element of the Temple service; and whereas the Hasidean liturgy, accentuating divine forgiveness and human repentance, took little notice of sacrifice, the Levites' song and the prayers introduced as parts of the worship lent to the whole sacrificial service a more symbolic character. Accordingly, each of the two lambs ("kebasim") offered every morning and evening as a burnt-offering (Num. xxviii. 3, 4) was declared by the school of Shammai to be "kobesh," intended "to subdue" the sins of Israel (see Micah vii. 19; "Yikbosh 'avonotenu" = "He will subdue our iniquities," A. V.) during the year until the Day of Atonement should do its atoning work. By the school of Hillel the lamb was to be "kobes," "to wash Israel clean" from sin; see Isa. i. 18; Jer. ii. 22; Pesik. vi. 61b; Pesik. R. 16 (ed. Friedmann, p. 84) and 81, p. 195; and more especially the notes by Buber and Friedmann, *ad loc.* Compare also the expression "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29). "The morning sacrifice atoned for the sins committed during the previous night, the afternoon sacrifice for the sins committed in the daytime" (Tan., Pinhas, 12).

The whole idea of sin was, in fact, deepened. It was regarded rather as a breaking-away from the

original sinless state of man as the child of God—which state must be restored—than as a wrong committed against God needing covering up. The expressions "teminim," "spotless," and "ben shamuh," "of the first year" (Num. xxviii. 3), suggested the thought that sin-laden man should become "spotless like a child of one year" (Pesik. R. *l.c.*; compare Shab. 89*b*). Of course, as a symbolic rite, this mode of cleansing oneself from sin could be, and actually was, replaced by daily baptism and fasting such as were practised by the Hasidim—those heroes of prayer who in time of national distress made intercession for the people far more effectively than did the priests in the Temple (Josephus, "Ant." xiv. 2, § 1; xviii. 8, § 4; compare Ta'anit 19*a*, 20*a*, 23*a*).

Still the words of Simon the Just, "The world rests on the Law, worship, and works of benevolence" (Ab. i. 2), retained their validity likewise for the Hasidim, who felt the need of an atoning sacrifice (Ned. 10*a*; Ker. vi. 3). It was especially owing to the assistance offered by the "ma'amadot," the chosen representatives of the people, with their fasts and prayers, that the daily sacrifice assumed a more spiritual character, so that to it was applied the passage (Jer. xxxiii. 25): "If my covenant be not maintained day and night [by the service] I would not have made the ordinances of heaven and earth" (Meg. 31*b*; Ta'anit 27*b*).

The cessation of sacrifice, in consequence of the destruction of the Temple, came therefore, as a shock to the people. It seemed to deprive them of the divine Atonement. Hence many turned ascetics, abstaining from meat and wine (Tosef., Sotah, xv. 11; Ab. R. N. iv.); and Joshua ben

After the Hananiah, who cried out in despair, **Fall of the** "Wo unto us! What shall atone for **Temple.** us?" only expressed the sentiment of all his contemporaries (IV Esd. ix. 36; "We are lost on account of our sins"). It was then that Johanan b. Zakkai, pointing to Hosea vi. 6 (R. V.), "I desire mercy and not sacrifice," to Prov. xvi. 6, "By mercy and truth iniquity is purged [atoned for]," and to Ps. lxxxix. 3 (A. V. 2), "The world is built upon mercy," declared works of benevolence to have atoning powers as great as those of sacrifice.

This view, however, did not solve satisfactorily for all the problem of sin—the evil rooted in man from the very beginning, from the fall of Adam (IV Esd. iii. 20, viii. 118). Hence a large num-

Christian ber of Jews accepted the Christian **Idea** faith in the Atonement by the blood **of Atonement.** "shed for many for the remission of sins" (Matt. xxvi. 28; Heb. x. 12; Col. i. 20) or in Jesus as "the Lamb of

God" (John i. 29; Apoc. of John vii. 14, and elsewhere). It was perhaps in opposition to this movement that the Jewish teachers, after the hope for the rebuilding of the Temple in the second century had ended in failure and wo, strove to develop and deepen the Atonement idea. R. Akiba, in direct opposition to the Christian Atonement by the blood of Jesus, addressed his brethren thus: "Happy are ye, Israelites. Before whom do you cleanse yourselves, and who cleanses you? Your Father in heaven; for it is said: 'I will sprinkle clean water upon you, and ye

shall be clean; from all your filthiness . . . will I cleanse you. A new heart also will I give you, and a new spirit will I put within you'" (Ezek. xxxvi. 26); and again it is said that the Lord, "the hope of Israel" (Jer. xiv. 8), is also a "fountain of water" (a play on the Hebrew word "mikveh"). "As the fountain of water purifies the unclean, so does God purify Israel" (Yoma viii. 9). This doctrine, which does away with all mediatorship of either saint, high priest, or savior, became the leading idea of the Jewish Atonement.

Accordingly, Atonement in Jewish theology as developed by the Rabbis of the Talmud. **Elements** has for its constituent elements: (a) **of Atonement.** on the part of God, fatherly love and forgiving mercy; (b) on the part of man, repentance and reparation of wrong. The following exposition will serve to enlighten the reader on these elements:

(a) While God's quality of justice ("middat hadin"), which punishes the wrong-doing, would leave no hope for man, since "there is not a righteous man upon earth that doeth good and sinneth not" (Eccl. vii. 20, R. V.), God's quality of mercy ("middat hara'amin") has from the very beginning provided repentance as the means of salvation (Gen. R. i. xii.; Pesik. xxv. 15*b*; Pesik. R. 44; Pes. 54*a*.) "Thou hast mercy upon all; thou condonest the sins of men in order that they should amend" (Wisdom xi. 23). "Wherever there are sins and righteous deeds set against each other in the scale of justice, God inclines it toward mercy" (Pesik. xxvi. 167*a*).

Far from being merely judicial compensation for an outward act, as Weber ("System der Alt-Synagogalen Theologie," pp. 252, 300-304) asserts, the divine mercy is expressly represented by Hillel as working in favor of pardoning those who have no merit: "He who is plenteous in mercy turns the scale of judgment toward mercy" (Tosef., Sanh. xiii. 3; R. H. 17*a*). This quality of mercy is sure to

Divine prevail as soon as it is appealed to by **Mercy.** the mention of the thirteen attributes with which the Lord appeared to Moses in response to his prayer for forgiveness after the sin of the Golden Calf (R. H. 17*b*). No matter how vile the sinner—be he as wicked as Menasseh or as Ahab—the gate of repentance is open to him (Pesik. xxx. 160*b*, 162*a*).

"Human Wisdom, when asked, 'What shall be done with the sinner?' replieth, 'Evil pursueth sinners' (Prov. xlii. 21). Prophecy, when asked, 'What shall be done with the sinner?' replieth, 'The soul that sinneth, it shall die' (Ezek. xviii. 4). The Law, when asked, 'What shall be done with the sinner?' replieth, 'Let him bring a guilt-offering and the priest shall atone for him' (Lev. i. 4 [Hebr.]). God himself, when asked, 'What shall be done with the sinner?' replieth, 'Let him repent, and he will be atoned for; was it not said: "Good and upright is the Lord; therefore will he teach sinners in the way of repentance"' (Psalms xxv. 8). For, my children, what do I require of you? "Seek me and live!"' (Pesik. xxv. 158*b*; Yer. Mak. ii. 31*b*).

Upon these ideas, which can be traced through the entire Apocryphal literature, was based the liturgy of the fast-days, and that of the Day of Atonement in particular; they are probably best expressed in the NEILAH prayer of the latter, which, going much further back than the second century (see

Yoma 87 $\frac{1}{2}$, where Rab of Babylonia and R. Johanan of Palestine refer to some portions of it), contains such sentences as the following:

"Then offerest thy hand to transgressors, and Thy right hand is stretched out to receive the repentant" (Pes. 119*a*). "Not in reliance upon our merits do we lay our supplications before Thee, O Lord of all the world, but trusting in Thy great mercy. Thou dost not find delight in the perdition of the world, but Thou hast pleasure in the return of the wicked that they may live."

The saying of the Rabbis, "Higher is the station of the sinner who repenteth than that of him who has never sinned" (Ber. 34*b*; see Pes. 119*a*; Luke xv. 10), emanates from the same principle of God's redeeming grace:

"God says, 'Open for me a gate no wider than a needle's eye, and I will open for you a gate through which camps and fortifications can pass'" (Pesik. xxv. 163*a*). "When the angels wanted to shut the windows of heaven against the prayer of Manasseh, saying, 'Can a man who set an idol in the Temple repent?' God said, 'If I receive him not in his repentance, I shut the door upon all penitents'; and He bored a hole under His throne of glory to hear his supplication" (Pesik. *ib.* 162*b*).

(b) On the part of man Atonement is obtained in the first place by repentance, which consists of an outward CONFESSION OF SINS ("widdui," Lev. v. 5; xvi. 21) prescribed for the high priest on the Day of Atonement (Yoma 36*a*), and for the criminal before his execution, to expiate his sins (Sanh. vi. 2);

and recited on penitential and fast days and by proselytes at the time of their admission into the Jewish fold (see "Prayers of Asemath," xiii.-xiv.) also by the dying ("Ebel Zutarti," in Brüll's "Jahrb." i. 11). This is to be the expression of self-reproach, shame, and contrition. "They must feel shame throughout their whole soul and change their ways; reproaching themselves for their errors and openly confessing all their sins with purified souls and minds, so as to exhibit sincerity of conscience, and having also their tongues purified so as to produce improvement in their hearers" (Philo, "De Execratione," viii.). The verse, "He who sacrifices thank-offerings [A. V., "praise"] glorifies me" (Ps. l. 23), is taken by the Rabbis as signifying, "He who sacrifices his evil desire while offering his confession of sin ["zobeah todah"] honors God more than if he were praising Him in the world that now is and in the world to come" (Sanh. 43*b*). "He who feels bitter shame and compunction over his sins is sure of obtaining pardon" (Ber. 12*b*; Hag. 5*a*).

But the main stress is laid upon the undoing of the wrong done. "No sin that still cleaves to the hand of the sinner can be atoned for; it is as Reparation if a man would cleanse himself in the of Wrong, water while holding the contaminating object in his hand; therefore it is said,

"He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall have mercy" (Prov. xxviii. 13; Ta'anit 16*a*). If a man steal a beam and use it in building, he must tear down the building in order to return the stolen thing to its owner; thus of the men of Nineveh it is said, "Let them turn every one from his evil way, and from the violence that is in [cleaves to] their hands" (Jonah iii. 8; Yer. Ta'anit ii. 65*b*; Bab. B. K. 66*a*).

Further, repentance consists in abandoning the old ways, and in a change of heart; for it is said "Render your heart and not your garments, and turn

unto the Lord your God" (Joel ii. 13); that is to say, "If you tear your heart, you need not tear your garments over a loss of sons and daughters" (Pesik. xxv. 161*b*; Yer. Ta'anit, *l. c.*). "They poured out their hearts like water before God" (Yer. Ta'anit ii. 65*b*). "He who says, 'I will sin and repent; I will sin again and repent again,' will never be allowed time to repent" (Yoma viii. 9). Repentance rests on self-humiliation. "Adam was too proud to humiliate himself, and was therefore driven from Paradise" (Num. R. xiii. 3). "Cain who humbled himself was pardoned" (Pesik. xxv. 160*a**b*; Gen. R. xi., xxii.). "Great is the power of repentance; for it reaches up to the throne of God; it brings healing (Hosca xiv. 5 [A. V. 4]); it turns sins resulting from ill-will into mere errors (according to Hosca xiv. 2 [A. V. 1]); nay, into incentives to meritorious conduct" (Yoma 86*a**b*). "He who sincerely repents is doing as much as he who builds temple and altar and brings all the sacrifices" (Lev. R. vii.; Sanh. 43*b*).

Hand in hand with repentance goes prayer. "It takes the place of sacrifice" (Pesik. xxv. 165*b*, according to Hosca xiv. 3 [A. V. 2]). When God appeared to Moses after the sin of the Golden Calf, He taught him how to offer prayer on behalf of the sinful community (R. II. 17*b*). That prayer is the true service ("Avodan) is learned from Dan. iv. 24, there having been no other service in Babylonia (Pirke R. El. xvi.; Ab. R. N. iv.). "As the gates of repentance are always open like the sea, so are [holds R. 'Anan] the gates of prayer" (Pesik. xxv. 157*b*).

But repentance and prayer are as a rule combined with fasting as a token of contrition, as is learned from the action of King Ahab recounted in I Kings xxi. 27, of the men of Nineveh referred to in Jonah iii. 7, and of Adam in Vita Ade et Eve. 6; Pirke R. El. xx.; Er. 18*a*. Fasting was regarded like "offering up the blood and fat of the animal life upon the altar of God" (Ber. 17*a*; compare Pesik., ed. Buber, p. 165*b*, note). With these is, as a rule, connected charity, which is "more acceptable to the Lord than sacrifice" (Prov. xxi. 3). On every fast-day charity was given to the poor (Sanh. 35*a*; Ber. 6*b*). "Prayer, charity, and repentance, these three together, avert the impending doom" (Yer. Ta'anit ii. 65*b*). "Repentance and works of benevolence are together the paracles [pleaders] for man before God's throne (Shab. 32*a*), and a shield against punishment" (Abot iv. 11).

Another thing considered by the Rabbis as a means of Atonement is suffering. Suffering is more apt than sacrifice to win God's favor and to

Suffering atone for man (Mek., Yitro. 10; Sifre, as Means of Deut. 32; Ber. 5*a*). Poverty also, in Atonement, so far as it reduces man's physical strength, has atoning power (Pesik. xxv. 165*a*). Similar power was ascribed to exile (Sanh. 37*b*); also to the destruction of the Temple, which was held as a security—a play on the word *מטבח*—for Israel's life (Gen. R. xlii.; Ex. R. xxxi.; Lev. R. xi.). Above all, death atones for sin (Sifre, Num. 112; Mek., Yitro. 7). "Let my death make atonement for all my sins," say men when dying or in peril (Ber. 60*a*; Sanh. vi. 2). Particularly the death

of the righteous atones for the sins of the people: "Like the sanctuary, he is taken as security ["*mashkon*"] for the life of the community."

Suffering (Tan., Wayishlah, 9; Ex. R. xxxv. 4; or **Death** of Lev. R. ii.). That the death of the righteous atones is learned from II **Righteous**. Sam. xxi. 14, which says that after the burial of Saul and Jonathan "God was entreated for the land" (Pesik. xxvii. 174b). "Where there are no righteous men in a generation to atone for the people, innocent school-children are taken away" (Shah. 33b). So also does the suffering of the righteous atone; as in the case of Ezekiel (Sanh. 38a) and Job (Ex. R. xxi.). R. Judah ha-Nasi's suffering saved his contemporaries from calamities (Gen. R. 96). God is the King whose wrath is, in Prov. xvi. 14, referred to "as messengers of death," and the wise man who makes Atonement for it is Moses, who pacifies Him by prayer (Ex. R. xliii.). The death of Israel at the hands of his persecutors is an atoning sacrifice (Sifre, Deut. 333).

Atoning powers are ascribed also to the study of the Law, which is more effective than sacrifice, especially when combined with good works (R. H. 18a; Yeb. 105a; Lev. R. xxv.). The table from which the poor received their share atones for man's sins in place of the altar (see **Study of the Torah**. ALTAR); the wife being the priestess who makes Atonement for the house (Ber. 55a; Tan., Wayishlah, vi.). The meritorious lives of the Patriarchs especially possess a great atoning power (Ex. R. xlix.). The Holy Land itself has atoning qualities for those who inhabit it or are buried in its soil, as is learned from Dent. xxxii. 43, which verse is interpreted "He will make His land an Atonement for His people" (see Sifre, Deut. 333; Gen. R. xvi.; Ket. 111a; Yer. Kil. ix. 32c). On the other hand, the descent of the wicked (heathen) into Gehenna for eternal doom is, according to Isa. xliii. (A. V.), an atoning sacrifice for the people of Israel (compare Prov. xxi. 18). "I gave Egypt for thy ransom [kofer], Ethiopia and Seba for thee" (Sifre, Dent. 333; Ex. R. xi.).

The whole idea underlying Atonement, according to the rabbinical view, is regeneration—restoration of the original state of man in his relation to God, called "*tekanah*" (R. H. 17a; 'Ar. 15b). "As vessels of gold or of glass, when broken, can be restored by undergoing the process of melting, thus does the disciple of the law, after having sinned, find the way of recovering his state of purity by repentance" (R. Akiba in Hag. 15a). Therefore he who assumes a high public office after the confession of his sins in the past is "made a new creature, free from sin like a child" (Sanh. 14a; compare Midr. Sam. xvii., "Saul was as one year old"; I Sam. xiii. 1, A. V., "reigned one year" R. V., "was thirty years old"). In fact, the Rabbis declare that the scholar, the bridegroom, and the Nasi, as well as the proselyte, on entering their new station in life, are freed from all their sins, because, having by confession of sins, fasting, and prayer prepared themselves for the new state, they are, as it were, born anew (Yer. Bik. iii. 65c, d; Midr. Sam. l. c.).

This is the case also with the change of name or locality when combined with change of heart (Pesik. xxx. 191a; R. H. 16b). The following classical passage elucidates the rabbinical view as taught by R. Ishmael (of the second century; Yoma 86a):

"There are four different modes of Atonement. If a man fails to fulfil the duty incumbent upon him in case of a sin of omission, for him repentance suffices, as Jeremiah (iii. 22) says, 'Return, ye backsliding children, and I will heal your backsliding.' If he has transgressed a prohibitory law, a sin of commission, the Day of Atonement atones; of him the Law says, 'On this day He shall atone for your sins to cleanse you' (Lev. xvi. 30c). If he be guilty of crimes such as entail the death penalty and the like, repentance and the Day of Atonement can not expiate them unless suffering works as a purifying factor; to this the Psalmist refers when he says, 'I will visit their transgressions with the rod and their iniquities with stripes' (Ps. lxxxix. 33 [A. V. 32]). And if the crime amount to a desecration of the name of God and the doing of great harm to the people at large, nothing but death can be the penalty; as Isaiah (xxii. 16) says, 'Surely this iniquity shall not be atoned for you [A. V., "purged from you"] till ye die, saith the Lord God of Hosts'" (compare Mishnah Shebu. i. 1-6).

Whether the Day of Atonement atoned only for sins committed in error and ignorance or involuntarily (Heb. ix. 7), or also for those committed wilfully with a high hand (Num. xv. 26, 30), whether only after due repentance or without it, is discussed by the Rabbis (Shebu. 13a; Yoma 85b); and the resulting opinion is that just as the scapegoat atoned for all the sins of the nation, whether committed involuntarily or wilfully (Shebu. i. 6), so also does the Day of Atonement, true repentance having the power of turning all sins into mere errors, such as are forgiven to the whole congregation according to Num. xv. 26. All the greater emphasis is laid on sincere repentance, without which the Day of Atonement is inefficient (Maimonides, "Yad," Teshubah, i. 3).

All the various elements effecting Atonement are in a marked degree combined in the Day of Atonement, to make it the occasion of the great annual reintegration of man. It is called "Shabbat Shabbaton," the holiest of rest-days as the Shabbath of the Sabbatical month (Lev. xxiii. 32), because it was to prepare the people for the festival of harvest joy, the Succoth feast at the close of the agricultural season (Ex. xxiii. 16, xxxiv. 22; Lev. xxiii. 34, xxv. 9, 10; Ezek. xl. 1).

Whereas Ezekiel (xlv. 18-20) intended to have the first and the seventh day of the first month rendered days of Atonement for the year, the Mosaic law ordained that the new moon of the seventh month should be a Sabbath (Lev. xxiii. 24), heralding forth with the trumpet in more solemn sounds than on other new-moon days (Num. x. 10) the holy month; and this was to be followed by the day which was to consecrate both the nation and the sanctuary by imposing atoning rites. These rites were of a two-fold character. Atonement for the people was made in a form without any parallel in the entire sacrificial system, Lev. xvi. 7-22, or Dent. xxi. 4, perhaps excepted. A scapegoat, upon which the high priest laid the sins of the people, was sent forth into the wilderness to Azazel (a demon, according to Ibn Ezra on Lev. xvi. 10, related to the goat-like demons, or satyrs, referred to in Lev. xvii. 7; compare Yoma 67b); and its arrival at the rock of Hadludo,

where it was cast down the precipice, was signalized as the moment of the granting of pardon to the people by the waving of a wisp of snow-white wool in place of one of scarlet, over the Temple gate, crowds of young people waiting on the hills of Jerusalem to celebrate the event by dancing (Yoma vi. 1-8; T'aranit vi. 8).

Obviously this primitive rite was not of late origin, as is alleged by modern critics, but was a concession rather to ancient Semitic practise, and its great popularity is shown by the men of rank accompanying it, by the cries with which the crowd followed it, and by tales of a miraculous character related in the Mishnah and the Gemara (Yoma 66a, 67a, 68b). On the other hand, the sprinkling by the high priest of the blood of the bullock, the ram, and the second goat, consecrated to the Lord, was in full keeping with the usual Temple ritual, and distinguished itself from the sacrificial worship of other days only by the ministrations of the high priest, who, clad in his fine linen garb, offered the incense and sprinkled blood of each sin-offering upon the Holy of Holies and the veil of the Holy Place for the purification of the whole sanctuary as well as of his own household and the nation. The impressiveness of these functions, minutely described in Mishnah (Yoma ii.-vii.), has been vividly pictured by Ben Sira, whose words in Ecclesi. (Sirach) i. were embodied in the synagogue liturgy at the close of the 'Abodah. But while, according to Scripture, the high priest made Atonement (Lev. xvi. 30), tradition transferred the atoning power to God, as was expressed in the high priest's prayer commencing, "Kapper na" (O Lord, atone Thou for the iniquities, the sins, and the transgressions," Yoma iii. 8, iv. 2, vi. 2); interpreting the verse (Lev. xvi. 30): "Through that day He, the Lord, shall atone for you" (Yoma iii. 8; Sifra, Ahare Mot, viii.).

Great stress was laid on the cloud of incense in which the high priest was enveloped when entering the Holy of Holies; and many mystic or divinatory powers were ascribed to him as he stood there alone in the darkness, as also to the prayer he offered, to the Foundation Stone ("Eben Shetiyah"), on which he placed the censer, and to the smoke of the sacrifice (Yoma, 53a, *b et seq.*; Tan., Ahare 3; Lev. R. xx., xxi.; compare Book of Jubilees xii. 16). The prayer offered by the high priest (according to Yer. Yoma v. 2; Tan., Ahare 4; Lev. R. xx.) was that the year might be blessed with rain, heat, and dew, and might yield plenty, prosperity, independence, and comfort to the inhabitants of the land.

In the course of time the whole Temple ritual was taken symbolically, and more stress was laid on the fasting, the prayers, and the supplications, to which the people devoted the whole day, entreating pardon for their sins, and imploring God's mercy. This at least is the view expressed by Philo ("De Septenario," 23), even if it was not yet shared by the people in general, when the Epistle to the Hebrews (ix.) and that of Barnabas (vii.) were written. It was after the destruction of the Temple, and through the synagogue, that the Day of Atonement assumed its high spiritual character as the great annual regenerator of Jewish life in connection with New-Year's Day.

Down to the first century, in Apocalyptic as well as in New Testament writings, the idea of the divine judgment was mainly eschatological in character, as deciding the destiny of the soul after death rather than of men on earth. But under the influence of Babylonian mythology, which spoke of the beginning of the year—"zag-

**Day
of Sealing
God's
Decree.**

muk"—on the first day of Nisan, as the time when the gods decided the destiny of life (Jensen, "Kosmologie," pp. 84-86, 238), the idea developed also in Jewish circles that on the first of Tishri, the sacred New-Year's Day and the anniversary of Creation, man's doings were judged and his destiny was decided; and that on the tenth of Tishri the decree of heaven was sealed (Tosef., R. H. i. 13; R. H. 11a, 16a), a view still unknown to Philo ("De Septenario," 22) and disputed by some rabbis (R. H. 16a). Thus, the first ten days of Tishri grew to be the **TEN PENITENTIAL DAYS** of the year, intended to bring about a perfect change of heart, and to make Israel like new-born creatures (Pesik. xxiii., xxiv.; Lev. R. xxix.), the culmination being reached on the Day of Atonement, when religion's greatest gift, God's condoning mercy, was to be offered to man. It was on this day that Moses came down from Mount Sinai with the Tables of the Law received in token of God's pardon of the sin of the golden calf, while the whole congregation fasted and prayed. The Day of Atonement was thenceforth made the annual day of divine forgiveness of sin, when Satan, the accuser, failed to find blame in the people of Israel, who on that day appeared pure from sin like the angels (see Seder 'Olam R. vi.; Tan., Ki Tissa, 4; Pirke R. El. xvi.). According to Pirke R. El. xxix., the circumcision of Abraham took place on the Day of Atonement, and the blood which dropped down on the very spot where the altar afterward stood in the temple on Moriah is still before the eyes of God to serve as means of Atonement.

Far from being the means of "pacifying an angry God," as suggested by Cheyne ("Encyc. Bibl." s.v.), or from having a feeling of uncertainty and dread of suspense concerning God's pardoning love in the heart, as Weber ("Altsynagogale Theologie," p. 321) maintains, these ten days are the days of special grace when the Shekinah is high, and God longs to grant pardon to His people (Pesik. xxiv.). The Day of Atonement is the "one day" prepared from the beginning to unite the world divided between the light of goodness and the darkness of sin (Gen. R. ii. iii.), "a day of great joy to God" (Tanna debe Eliyahu R. i.). "Not depressed and in somber garments as the suppliant appears before the earthly

judge and ruler should Israel on New-Year's Day and on the Day of Atonement stand before the Ruler and the Judge on high, but with joy and in white garments betokening a cheerful and confiding spirit" (Yer. R. H. i. 57b). Only later generations regarded these white garments, the **SARGENES** in which also the dead were dressed in order to appear before the Judge of all flesh full of gladsome hope—as shrouds, and considered them as reminders of death (Yer. R. H. l.c.; Eccl. R. ix. 7; Gen. R. l.c.; Brück, "Pharisäische Volkssitten," 1368). "The first

day of Succoth is called the first day [Lev. xxiii. 35] because on it a new record begins, the sins of the year having been wiped off on Atonement Day" (Tan., Emor., 22). The sins of the preceding year therefore, unless they have been repeated, should not be confessed anew (Tosef., Yoma, v. 15; Yoma 86b; Ex. R. iii.).

"He who says, 'I will sin, and the Day of Atonement shall make atonement for me,' for him the Day of Atonement is of no avail. Only such sins as concern man's relation to God will be pardoned. Sins committed by man against his fellow man are pardoned only after his fellow man's pardon has been obtained; for it is said: 'From all your sins before the Lord ye shall be cleansed' (Lev. xvi. 36), thus excluding sins before man" (Yoma viii. 9).

The Day of Atonement has thus a double character; it is both a fast-day and a festival day. It comprises the elements of the great fast-day of the year, on which are prohibited all those things from which the people abstained on any other public fast-day, such as eating and drinking, bathing and anointing,

the wearing of sandals or shoes, etc.

Both Fast-Day and Festival Day. (Yoma 76b and 77a). Any other mode of affliction or penitence, however, is prohibited (Yoma 74b; Sifra, Ahare, vii.). There were likewise embodied

in the liturgy of the Day of Atonement all those forms of supplications and portions of the liturgy used on public fast-days (Ta'anit iv. 1), including the most characteristic portion recited at sunset, NE'ILAH ("the closing of the gates of the sun"). Of these the confession of sins forms the oldest and most prominent part of each portion of the day's liturgy, the alphabetical order in the catalogue of sins having originated in Hasidic circles (Rom. i. 29 *et seq.*; Didache v.; Shab. 54a) rather than in the Temple liturgy (Sifra i.; Yoma iii. 8). This is to be followed by the "Selihot," the appeals to God's forgiveness as expressed in the thirteen Attributes of God as He appeared to Moses on Sinai, promising "Salahti," "I have forgiven" (Num. xiv. 18-20). The reading from the Law of the chapter on the Atonement sacrifice in Lev. xvi., in the morning portion, is followed by the reading from the prophet Isaiah (lvii. 15-lviii. 14) as Haftarah, which has been significantly chosen to impress the worshipers with the lesson that the external rite of fasting is valueless without the works of righteousness and beneficence.

Differing in this respect from any other fast-day, and resembling all Sabbath and festival days, the celebration of the Day of Atonement begins in the synagogue on the preceding evening, in conformity with Lev. xxiii. 32 (Yoma 81b). It probably did so during the time of the Temple (Yoma 19b), but not in the Temple itself (Yoma i. 2). This evening service—called Kol Nidre from its opening formula, which canceled rash vows—with its strongly marked melodies and songs, assumed in the course of time a very impressive character. On the Day of Atonement itself, the noon or "musaf" (additional) service—presenting as its chief feature the 'ABODAH, a graphic description of the whole Atonement service of the Temple—is followed by the afternoon or "Minhah" service, which begins with the reading from the Law of the chapter on incestuous marriages, with a side-reference, as it were, to Azazel, the

seducer to lewdness (Meg. 31a; Tos. *ad loc.*; Yoma 67b), and as Haftarah, the Book of Jonah, containing the great lesson of God's forgiving love extended to Gentiles as well as to Jews. This is followed by the NE'ILAH service, in which the main ideas of the day are especially emphasized—repentance, conditioning forgiveness, and God's sealing the decree of man for the ensuing year. The service ends with a solemn invocation of God's name, the Shema', and the seven-fold exclamation, "The Lord, He is God" (compare I Kings xviii. 39), forming the climax of the continuous devotions of the day. As a signal of the close of the sacred day, so that the people may know that they can work or eat (Tos. to Shab. 114b), or for other reasons (see Kol Bo, lxx.; Shulhan 'Aruk, Orah Hayyim, 623, 6; Tur Orah Hayyim, 624), the trumpet is blown once, or, as in Palestine, four times—"Teki'ah, Sheb'arim, Teru'ah, Teki'ah" (see Mahzor Vitry, pp. 345, 356; Abudrahim, "Seder Tef. Yom Kippurim"). Either in the Kol Nidre service, as in Jerusalem, before the main prayers (Schwartz, "Das Heilige Land," p. 336), or after the morning service (Mahzor Vitry, p. 353; Shulhan 'Aruk, Orah Hayyim, 621, 6), the dead are commemorated, and gifts are offered for their salvation (see Tan., Haazinu, i. ed. Vienna, 1853, p. 28; Pesik. xxvii. 174, and Rokeah, quoted in Beth Joseph to Tur Orah Hayyim, l.c.)—a custom which in the Reform liturgy has been made a more prominent part of the service. In preparation for the Day of Atonement it is usual to offer gifts of charity, according to Prov. x. 2, "Righteousness [charity] delivereth from death," and to go to the cemetery to visit the graves of the dead, a practise taken over from the fast-days (Ta'anit 16a; Yer. Ta'anit ii. 65a).

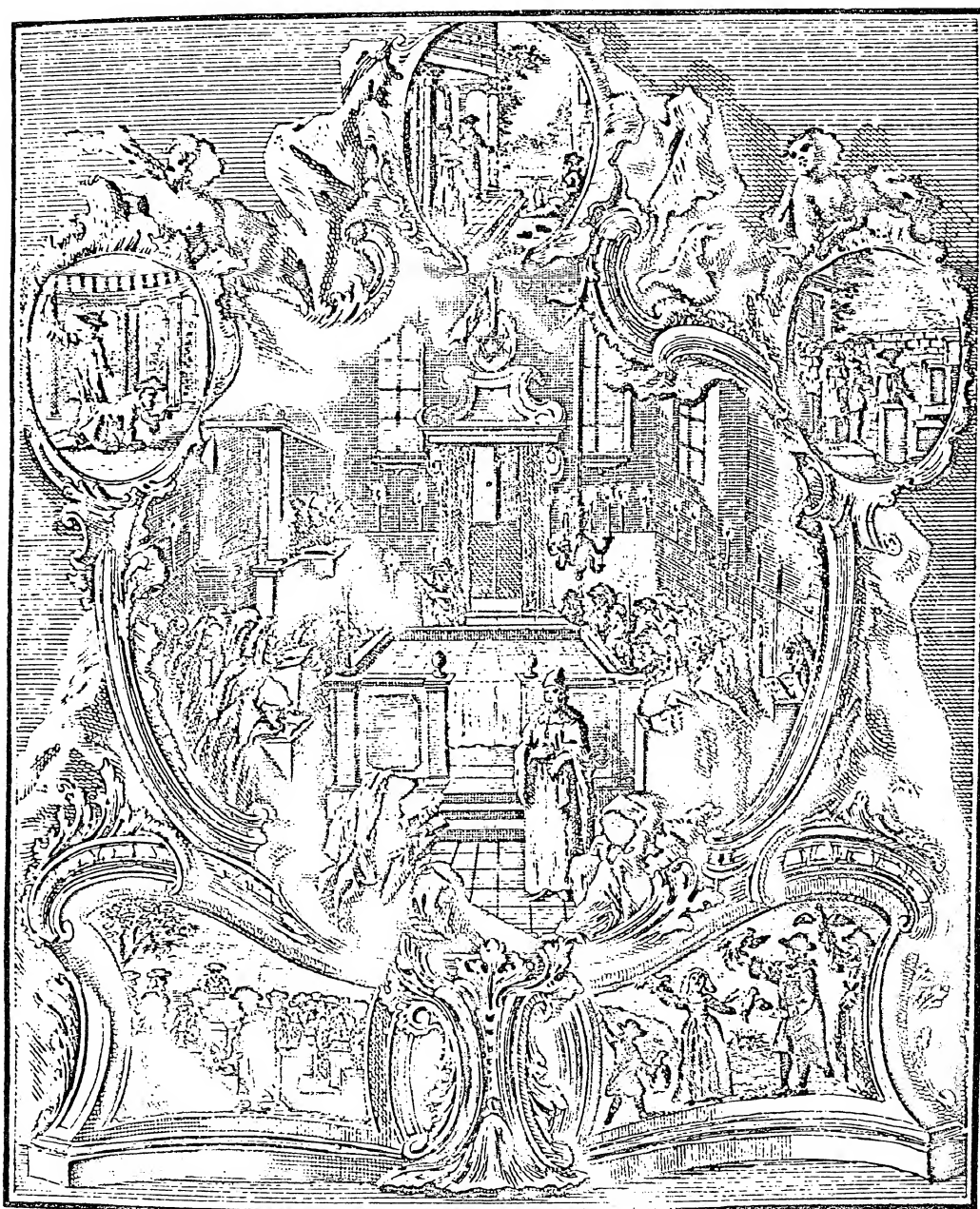
The custom of bringing candles to burn in the synagogue the whole day, in memory of the dead, may have originated in the desire to light up the otherwise dark synagogue for the recital of prayers and psalms by the pious during the entire night. This is the one view expressed in Kol Bo lxxviii.; but other reasons of a mystic nature are given for it there as well as in Mahzor Vitry, p. 340; Abudrahim, l.c.; and Shulhan 'Aruk, Orah Hayyim, 610.

Very significant, as showing a deep-rooted desire for some form of atoning sacrifice, is the custom—known already in the time of the Geonim, and found in Asia and Africa (see Benjamin H., "Acht Jahre in Asien und Africa," 1858, p. 273), as well as in Europe (Asheri Yoma viii. 23; Mahzor Vitry, p. 339; Kol Bo lxxviii.; Shulhan 'Aruk, Orah Hayyim, 605), though disapproved by Nahmanides, Solomon ben Adret, and Joseph Caro (Tur Orah Hayyim, l.c.)—of swinging over one's head, on or before the eve of Atonement Day, a fowl, usually a rooster or hen; solemnly pronouncing the same to be a vicarious sacrifice to be killed in place of the Jew or Jewess who might be guilty of death by his or her sin. Fishes and plants, also (see Rashi, Shab. 81b), perhaps originally only these, were used in the gaonic time. The slaughtered animal or its equivalent was then given to the poor (see KAPPAROT). Another custom of similar character is the receiving on the eve of Atonement Day, either in the synagogue or at home—the latter is usually the place in Jerusalem (see Schwartz, l.c.)—of thirty-nine stripes at the hand of a neighbor

as penalty for one's sins, according to Deut. xxv. 3, while reciting the Confession of Sins. (See *Mazhor Vitry*, p. 344; *Kol Bo*, lxxviii.; *Shulhan 'Aruk*, Orach

man may appear pure in both body and soul before God on "the great day."

The Karaite Day of Atonement with its liturgy



DAY OF ATONEMENT IN THE SYNAGOGUE (Center). RITES ON PRECEDING DAY (Surrounding).
1. "Malkut." 2. "Teshubah." 3. Visiting the graves. 4. "Zedakah" in graveyard. 5. "Kapparah."
(From Bodensatz, "Kirchliche Verfassung.")

Hayyim, 607.) According to Benjamin H., *l.c.*, people in Persia strip themselves to the loins in order to receive these stripes on the naked body (see *MAKUT SCHLAGEN*). This is followed by bathing, so that

is to a great extent similar to that of the Rabbinite Jews. It also begins half an hour before sunset of the preceding day, and lasts until half an hour after sunset of the day itself (see *KARAITES*).

The Samaritans, also, adopted the custom of preparing for the day by a purificative bath and of spending the night and the day in the synagogue with prayer and fasting, singing hymns, and reading from the Law (see SAMARITANS).

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K.

ATONEMENT, DAY OF (יום הכיפורים, Yom ha-Kippurim).—In Bible, Talmud, and Liturgy: The term כפור, "Yom Kippur," is late rabbinic.

The Biblical laws relating to it are found in Lev. xvi. (ceremonies); *ib.* xxiii. 26-32 (list of holidays); *ib.* xxv. 9 (ushering in the jubilee); Num. xxix. 7-11 (sacrifices).

The Day of Atonement, according to Biblical tradition, is one in the cycle of holidays instituted by Moses. It occurs on the tenth day of the seventh month, and is distinguished by abstaining thereon from food ("afflicting one's soul"; compare Isa. lviii. 3, 5) and by an elaborate ceremonial. The details of the ritual, in accordance with rabbinical interpretation (Sifra and Rashi on Lev. xvi.; Mishnah and Gemara Yoma; "Yad" Hil. 'Abodat Yom ha-Kippurim; Asheri), proceed about as follows: In the early morning the high priest, in his robes

Ceremonies of office (described Ex. xxviii., xxxix.), according to Bible and offering the daily morning sacrifice (Num. xxix. 11; Ex. xxix. 38 *et seq.*)

Mishnah. and performed the ordinary morning rite of dressing the lamps, which was accompanied by an offering of incense (Ex. xxx. 7). Next in order was the festival sacrifice of a bullock and seven lambs (Num. xxix. 7 *et seq.*). Then began the peculiar ceremonies of atonement, for which the high priest put on special vestments of linen (Lev. xvi. 4). With his hands placed on the head of a bullock (contributed from his own means), he made confession of his own sins and of those of his nearer household (verse 6, see Rashi). The two goats contributed by the people (verse 5) were placed before him, being designated by lot, the one for a sin-offering "for the Lord," and the other to be sent away into the wilderness "for Azazel" (verses 7-10). Once more the high priest made confession over his own bullock, for himself and his wider household—his brother priests (verse 11*a*). After killing the animal (verse 11*b*) and receiving its blood into a vessel, he took a censer full of live coals from the altar of burnt offering (Ex. xxvii. 1-8) and two handfuls of fine incense into the sacred recess behind the curtain, the Holy of Holies; there he placed the incense on the coals, the cloud of incense enveloping the so-called "mercy-seat" (verse 12 *et seq.*), and offered a short prayer (Yoma v. 1). He returned for the vessel containing the blood of the bullock and reentered, sprinkling some of it with his finger eight times between the staves of the Ark (verse 14; Ex. xxv. 13-15). He then left the sacred compartment to kill the people's goat (marked "for the Lord"); with its blood he reentered the Holy of Holies, there to perform the same number of sprinklings in the same place (verse 15).

By these rites the most holy place was rendered free from all impurities attaching to it through the intentional or unintentional entrance

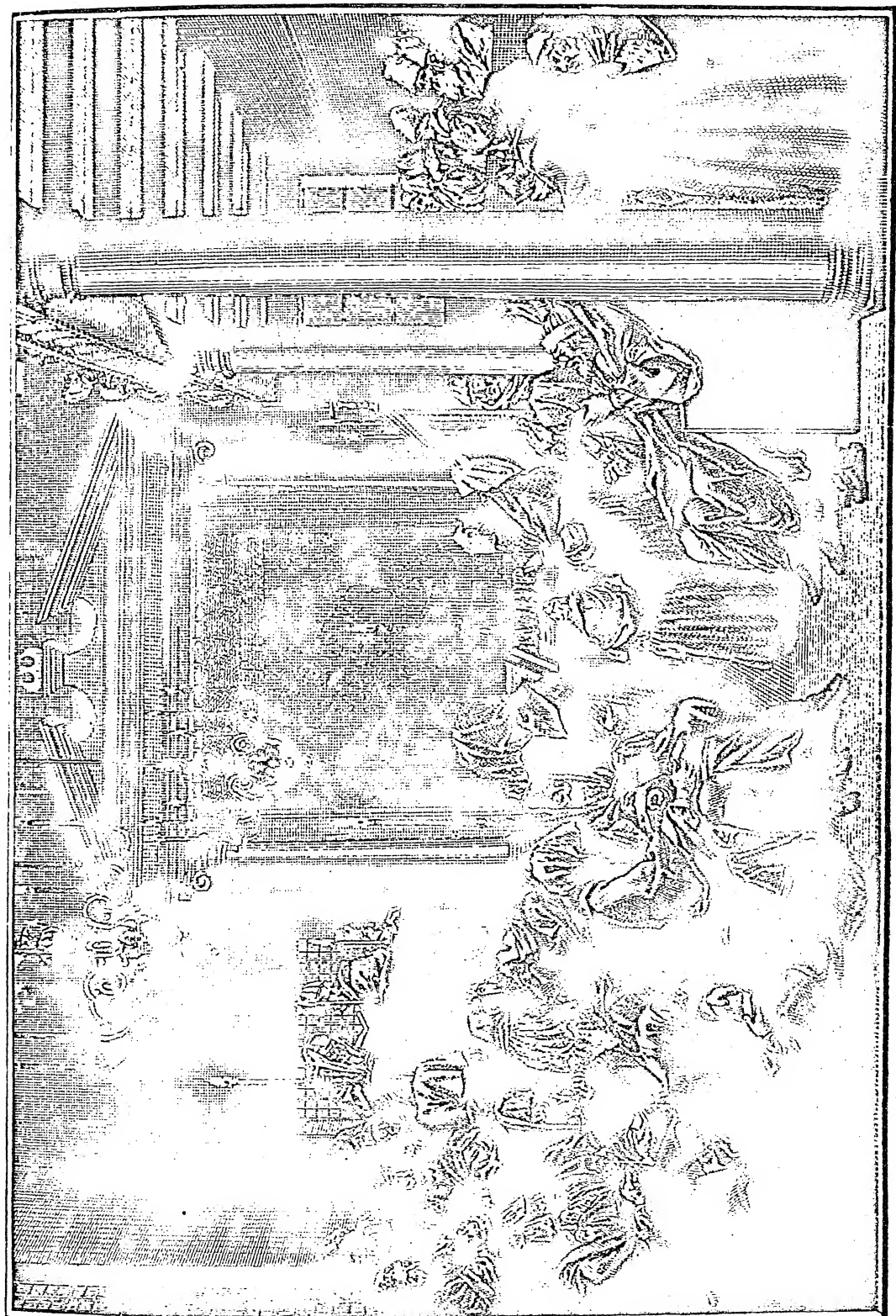
Process of Purification. of unclean persons into the sanctuary (verse 16, see Rashi; Num. xix. 13, see Rashi). By sprinkling the bul-

lock's blood and similarly that of the goat eight times against the curtain, the entrance to the Holy of Holies was purified (verse 16*b*, see Rashi). No one was permitted to remain in the sanctuary while the high priest officiated in the Holy of Holies (verse 17). The high priest then mixed the blood of the bullock and goat, and put some of it on the four corners of the altar of incense (Ex. xxx. 1-10); he furthermore sprinkled some of it with his finger seven times on the surface of the altar, cleaned of its coal and ashes (verse 18 *et seq.*), while the remainder was poured out at the base of the altar outside (Lev. iv. 7). The live goat was now brought forward. The high priest laid his hand up to his head and confessed "all the iniquities of the Israelites, and all their transgressions, even all their sins," which were thus placed upon the goat's head. Laden with the people's sins, the animal was sent away into the wilderness (verses 20-22). The high priest then took those portions that belonged on the altar out of the bodies of the bullock and the goat, and placed them temporarily in a vessel; the carcasses of the animals were sent away "to the place where the ashes are thrown out" (Lev. iv. 12) and burned there (verse 27; Yoma vi. 7). Clothed in his ordinary robes, the high priest offered another goat for a sin-offering (Num. xxix. 11), and two rams for a burnt offering, one of which was contributed by himself (verse 24). The altar portions of the bullock and goat were now burned on the altar (verse 25; Yoma *l.c.*; see Bertinoro), and the daily evening sacrifice was offered (Num. xxix. 11; Ex. xxix. 41). Once more the linen garments were put on, for the high priest again repaired to the Holy of Holies in order to remove thence the censer: the sacred vestments were then deposited in the sanctuary. In his ordinary robes, the high priest closed the service with the evening rite of lighting the lamps, which was accompanied by an offering of incense (Ex. xxx. 8; Yoma vii. 4).

In the Mishnah the ceremonial is further enriched by elements having no Scriptural basis. Thus, before removing his linen garments for the first time, the high priest read to the people portions from the Pentateuch relating to the Day of Atonement (Yoma vii. 1). The Mishnah reproduces the exact wording of the three confessions (iii. 8, iv. 2, vi. 2); it states also that as often as the high priest

Talmudical Amplifications. uttered the divine name (TETRAGRAMMATON), the assembled multitudes outside, while prostrating themselves, responded: "Blessed be the name of the

glory of His kingdom for ever and ever" (vi. 2). Much is also said about the preparations which the high priest was to undergo during the week preceding the fast-day, and the night previous to the great day in particular; especially how he was to guard against pollution (i. 1-7). So great, according to the Mishnah (vii. 4), was the dread that some mishap might befall the high priest while officiating in the Holy of Holies, that at the conclusion of the service



he was escorted home and congratulated by his friends, whom in turn the priest was wont to entertain in the evening at a feast. Mirth was indulged in by the people in general; the young men and maidens enjoyed themselves by dancing in the vineyards (*Ta'anit* iv. 8).

The Day of Atonement is the keystone of the sacrificial system of post-exilic Judaism. In the belief that the great national misfortunes of the past were due to the people's sins, the Jews of post-exilic times strove to bring on the Messianic period of redemption by strictly and minutely guarding against all manner of sin. The land being defiled by the sin of the people, the pollution must be removed lest the Divine Presence withdraw from among them.

Hence the sacrificial system with its sin- and guilt-offerings. While provision was made for the expiation of the wrong-doings of individuals by private offerings, the public sacrifices atoned for the sins of the community. Especially dangerous seemed the errors unwittingly committed (*Ps.* xix. 13). On the Day of Atonement such sins as may not have been covered by the various private and public expiatory sacrifices were to be disposed of by a general ceremony of expiation. In this elaborate ceremonial, as described, the ordinary rites of the sin-offering are to be discerned in an intensified form. In every sacrifice there is the idea of substitution; the victim takes the place of the human sinner. The laying of hands upon the victim's head is an ordinary rite by which the substitution and the transfer of sins are effected; on the Day of Atonement the animal laden with the people's sins was sent abroad (compare the similar rite on the recovery of a leper, *Lev.* xiv. 7; see *AZAZEL*). The sprinkling of the blood is essential to all sin-offerings. By dipping his finger in the victim's blood and applying it to a sacred object like the altar, the priest re-establishes the union between the people that he represents and the Deity.

In rabbinic Judaism the Day of Atonement completes the penitential period of ten days (*עשרת ימי תשובה*) that begins with New-Year's

Place in Rabbinic Judaism. Day, the season of repentance and prayer; for though prayerful humiliation be acceptable at all times, it is peculiarly potent at that time (*R. H.* 18*a*; Maimonides, "*Yad*," *Teshubah*, ii. 6). It is customary to rise early (commencing a few days before New-Year); the morning service is preceded by litanies and petitions of forgiveness (*סליחות*, "*selihot*") which, on the Day of Atonement, are woven into the liturgy (*Shulhan 'Aruk*, *Orah Hayyim*, 581; Zunz, "*S. P.*" 76 *et seq.*). New-Year's and Atonement days are days of serious meditation (*ימים נוראים*, "awful days," Zunz, "*S. P.*" 82, note). The former is the annual day of judgment (*יום הדין*), when all creatures pass in review before the searching eye of Omniscience (*R. H.* i. 2). According to the Targum, the day of the heavenly session in *Job* i. 6 *et seq.* was no other than the first of the year (*רש שנתא*, *resh shatta*; see also *Zohar Ex.* 32*b*, ed. Wilna, 1882). Accordingly, the Divine Judge receives on that day the report of Satan, arch-fiend and accuser in heaven; the other angels, it is presumed, are friendly to the

accused, and plead their cause before the august tribunal. The sounds of the "shofar" are intended to confuse Satan (*R. H.* 16*b*). There is, indeed, in heaven a book wherein the deeds of every human being are minutely entered (*Abot* ii. 1. iii. 16; a book of record, "book of remembrance," is alluded to, *Mal.* iii. 16). Three books are opened on the first day of the year, says the Talmud (*R. H.* 16*b*); one for the thoroughly wicked, another for the thoroughly pious, and the third for the large intermediate class. The fate of the thoroughly wicked and the thoroughly pious is determined on the spot; the destiny of the intermediate class is suspended until the Day of Atonement, when the fate of every man is sealed (*R. H.* 16*a*). In the liturgical piece "*Unetanneh Tokef*," ascribed to R. AMNON OF MAYENCE (Zunz, "*Literaturgesch.*" p. 107), a still weirder scene is unfolded:

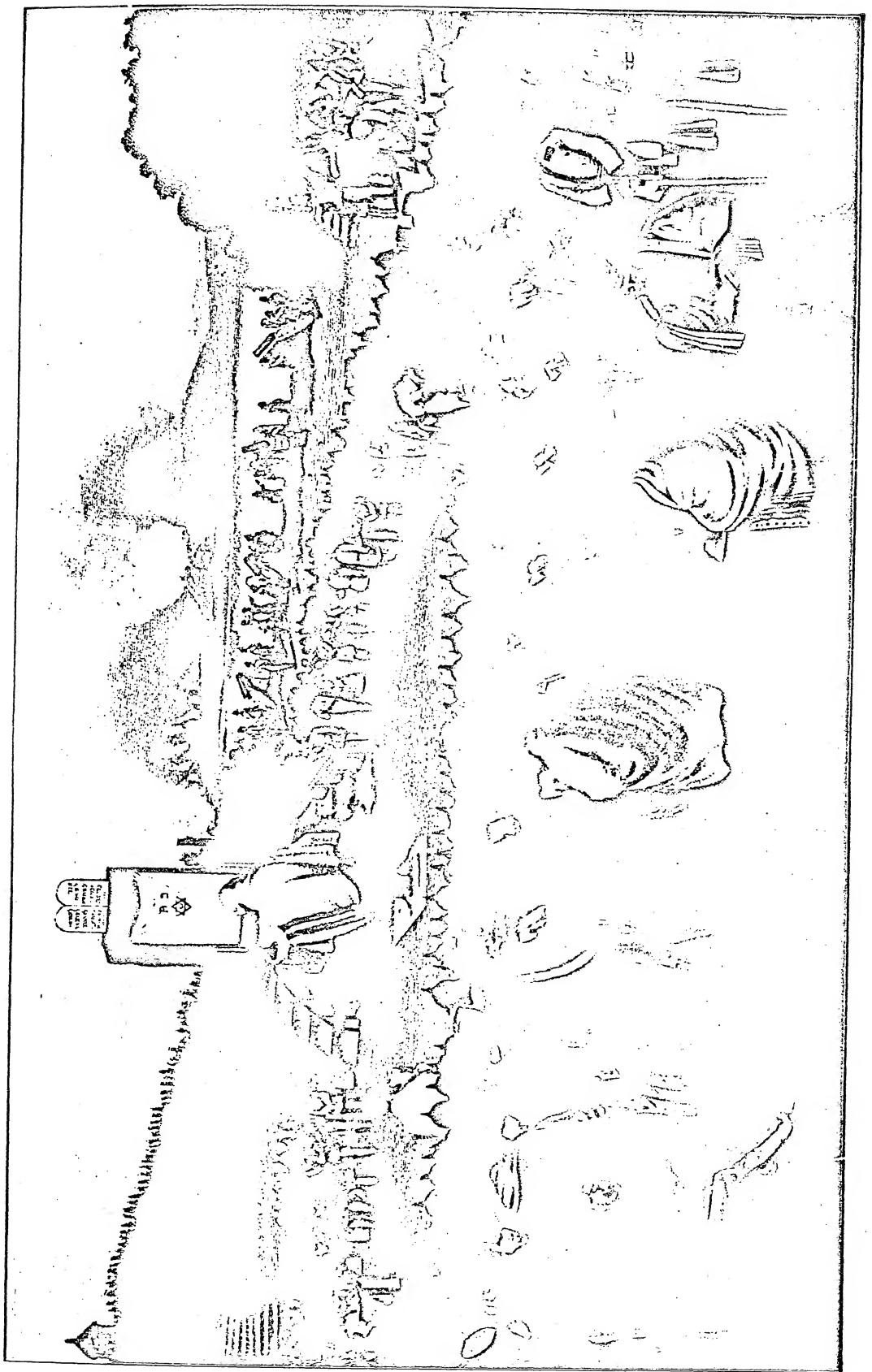
"God, seated on His throne to judge the world, at the same time Judge, Pleader, Expert, and Witness, openeth the Book of Records; it is read, every man's signature being found therein. The great trumpet is sounded; a still, small voice is heard; the angels shudder, saying, this is the day of judgment; for His very ministers are not pure before God. As a shepherd mustereth his flock, casting them to pass under his rod, so doth God cause every living soul to pass before Him to fix the limit of every creature's life and to foreordain its destiny. On New-Year's Day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die, etc. But penitence, prayer, and charity may avert the evil decree."

All depends on whether a man's merits outweigh the demerits put to his account (Maimonides, "*Yad*," *Teshubah*, iii. 3). It is therefore desirable to multiply good deeds before the final account on the Day of Atonement (*ib.* iii. 4). Those that are found worthy are entered in the Book of Life (*Ex.* xxxii. 32; *Isa.* iv. 3; *Ps.* lxix. 29 [*A. V.* 28]; *Dan.* xii. 1; see Charles, "*Book of Enoch*," pp. 131-133). Hence the prayer: "Enter us in the Book of Life" (*כתבנו*, "inscribe us"; but *חתמנו*, "seal us," that is, "seal our fate"—in the closing prayer on the Day of Atonement). Hence also the formula of salutation on New-Year's Eve: "May you be inscribed [in the Book of Life] for a happy year." In letters written between New-Year and the Day of Atonement, the writer usually concludes by wishing the recipient that God may seal his fate for happiness (*נמר חתימה טובה*). Thus, in late Judaism, features that were originally peculiar to New-Year's Day were transferred to the Day of Atonement. The belief that on the first day of the year the destiny of all human beings was fixed was also that of the Assyrians. Marduk is said to come at the beginning of the year ("rish shatti") and decide the fate of one's life (Schrader, "*K. B.*" iii., second div., 14 *et seq.*).

The Day of Atonement survived the cessation of the sacrificial cult (in the year 70). "Though no sacrifices be offered, the day in itself eff-

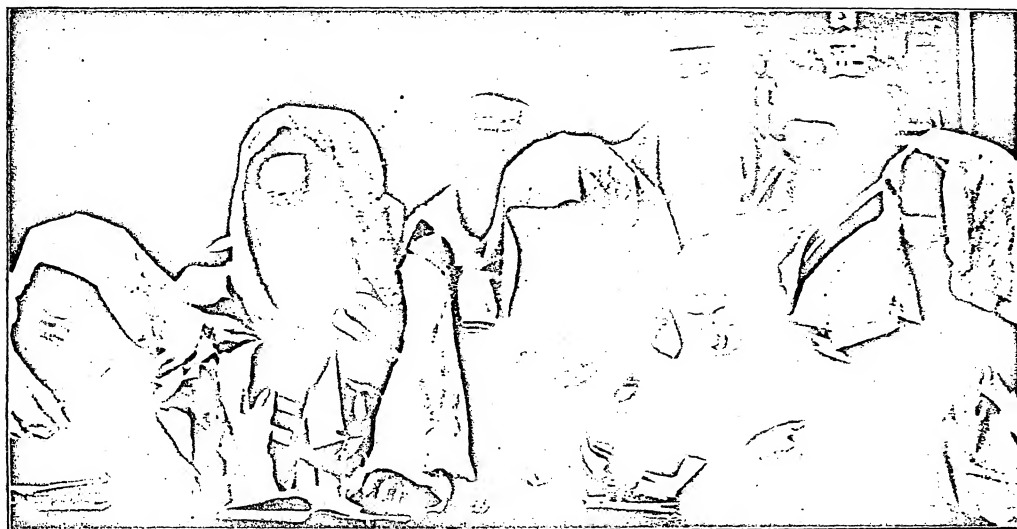
Rabbinic Aspects of Atonement. Yet both Sifra and the Mishnah teach that the day avails nothing unless repentance be coupled with it (*Yoma* viii. 8). Repentance was the indis-

pensable condition for all the various means of atonement. Repentance must unquestionably accompany a guilt- or sin-offering (*Lev.* v. 5; Maimonides, "*Yad*," *Teshubah*, i. 1). Penitent confession was a requisite



for expiation through capital or corporal punishment (*Sanh.* vi. 2; Maimonides, *ib.*). "The Day of Atonement absolves from sins against God, but not from sins against a fellow man unless the pardon of the offended person be secured" (*Yoma* viii. 9). Hence the custom of terminating on the eve of the fast-day all feuds and disputes (*Yoma* 87a; Maimonides, *ib.* ii. 9 *et seq.*). Even the souls of the dead are included in the community of those pardoned on the Day of Atonement. It is customary for children to have public mention made in the synagogue of their departed parents, and to make charitable gifts on behalf of their souls (*Shulhan 'Aruk, Orah Hayyim*, 621, 6). But no amount of charity will avail the soul of a wicked man (*Ture Zahab to Shulhan 'Aruk, Yoreh De'ah*, 249, note 5).

hatred, ill-feeling, and all ignoble thoughts, seeks to be occupied exclusively with things spiritual. However rigorously the rabbinical law may insist on the outward manifestation of contrition, the corrective is provided for in the lessons from the Prophets (*Isa.* lviii.; *Jonah*; see *Ta'anit* ii. 1), which teach that the true fast-day in which God delights is a spirit of devotion, kindness, and penitence. The serious character impressed upon the day from the time of its institution has been preserved to the present day. No matter how much else has fallen into desuetude, so strong is its hold upon the Jewish conscience that no Jew, unless he have cut himself entirely loose from the synagogue, will fail to observe the Day of Atonement by resting from his daily pursuits and attending service in the synagogue. With a few



JEWS CONFESSING THEIR SINS IN THE PRAYER "ASHAMNU" IN A NEW YORK (EAST SIDE) SYNAGOGUE.
(From a photograph by Maudekern.)

The service in the synagogue opens in the evening with the *Kol-Nidre*. The devotions during the day are continuous from morning until evening. Much prominence is given to the liturgical pieces in which the Temple ceremonial is recounted (*Abo-dah* service; Zunz, "Literaturgesch." pp. 27 *et seq.*, 64 *et seq.*). Ibn Gabirol's *כתר מלכות* ("Crown of Royalty") skilfully deals with the problem of sin: it is appended to the Sephardic liturgy for the evening service, and is also read by the more devout in the Ashkenazic synagogues. In the center of the older liturgy is the confession of sins. "For we are not so bold of face and stiff-necked as to say to Thee, We are righteous and have not sinned; but, of a truth, we are sinners. . . . May it be Thy will that I sin no more; be pleased to purge away my past sins, according to Thy great mercy, only not through severe chastisements." The traditional melodies with their plaintive tones endeavor to give expression alike to the individual's awe before the uncertainties of fate and to a people's moan for its departed glories. On the Day of Atonement the pious Jew becomes forgetful of the flesh and its wants, and, banishing

exceptions, the service even of the Reformed synagogue is continuous through the day.

—**Critical View:** The Pentateuchal references to the Day of Atonement cited in the preceding belong to the Priestly Code, but by no means to one and the same stratum. *Lev.* xvi., which is entirely devoted to the subject of the fast-day, is apparently composite in origin, as is shown by the incongruity at the beginning: "Aaron shall not enter the Holy of Holies at all times" (verse 2); he may, how-

Analysis of ever, it may be inferred, go in at stated intervals. But the immediate sequel

Sources. (verses 3 *et seq.*) rather says: With such and such ceremonies Aaron may go in; only toward the end (verses 29-34) reference is made to the annual celebration of a Day of Atonement. The rabbinical interpretation is obviously harmonistic (see Rashi on verses 2 *et seq.*); yet there are dissenting voices (see *Lev. R.*, § 21; *Ex. R.*, § 38) which maintain that, while entering the Holy of Holies is obligatory on the Day of Atonement, the high priest may go in at all times provided he carry out the ceremonies prescribed. Observe also the repetitions in verses 6 and 11a; hence the duplicated confession in the Mishnah,

verses 29*a* and 34*a*. According to the analysis of Benzinger (in Stade's "Zeitschrift," 1889, pp. 65-89), the chapter is made up of three dis-

Analysis of tinct strata: (1) verses 1-4, 6, 12, 13, 34*b*

Lev. xvi. (omitting several glosses), dealing with the manner (no matter what the occasion) of Aaron's entering the Holy of Holies; (2) verses 29*b*-34*a*, a law very much like that of Lev. xxiii. 26 *et seq.*, prescribing the annual observance of a day of fasting and rest, on which the sanctuary and the people are to be purified, presumably by such simple rites of atonement as those carried out on the occasion of the dedication of the tabernacle (Lev. ix.; the Day of Atonement is thus an annual occasion of rededication); (3) verses 5, 7-10, 14-28, of later date than (2), ordaining a more elaborate ceremonial. With (3) goes Ex. xxx. 10. Lev. xxv. 9*b* is probably a gloss (the surrounding text mainly belongs to II). No mention is made of the Day of Atonement in the older codes, J, E, and D (Ex. xxiii. 14-17; xxiv. 18, 22 *et seq.*; Deut. xvi. 1-17).

it assumed in the times subsequent to Ezra. See also LITURGY, SIN.

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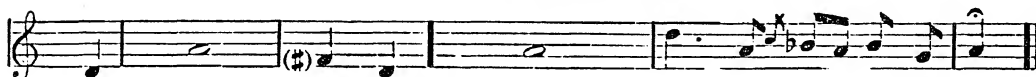
J. JR.

M. L. M.

ATTAH HORE'TA (אתה הוראת) (Deut. iv. 35):

The first of a series of versicles, seventeen in number, chanted on the Rejoicing of the Law in the Northern ritual, before the scrolls are taken from the Ark for the "hakḥafot" or processional circuits. The chant resembles a Gregorian psalm-tone in structure, and falls in the first ecclesiastical mode (D to D on the natural notes). But the intonation, meditation, and ending of the Hebrew chant diverge from the rules of the plain-song, and show that it is simply another utilization of that antique and peculiarly Oriental cadence around the fifth degree of the minor

ATTAH HORE'TA



At - tah hore'ta la - da - 'at Ki Adonai hu ha-elo - him, en 'od mil-l'ba - do.

The beginnings of the institution may in the critical view be sought for in Ezekiel. In addition to the festivals of Passover and Tabernacles,

History of the In- the prophet ordains two days in the year on which the sanctuary may be stitution. cleansed, by the sprinkling of a bul-

lock's blood, from all impurities occasioned through inadvertence: the first day of the first month, and the first day of the seventh (so read with LXX; Ezek. xlv. 18-20); that is, with the beginning of both the civil (in the spring) and the ecclesiastical year (in autumn). It appears (from Lev. xxv. 9; Ezek. xl. 1) that the new-year was then made to begin with the tenth day of the month. In the Pentateuchal legislation the second alone of Ezekiel's Days of Atonement is kept; it is at the same time transferred to the tenth day of the month, while the first day is made into New-Year's Day, the two days changing places. From the simple rites prescribed by the prophet of the Exile to the elaborate ceremonial of the latest strata in P, there is, however, a lengthy process. Stated days of fasting, mentioned for the first time by Zechariah (vii. 1-5), clearly refer to the anniversaries of national calamities (the murder of Gedaliah took place in the seventh month; Jer. xli. 1). No other regular day of fasting was known to the prophet; otherwise he would have mentioned it when he reiterated the indifference of the old prophets to outward ceremonial. Even when Ezra comes to Palestine in the year 444, a day of fasting is observed, not on the tenth but on the twenty-fourth of the seventh month, and by no means according to the ceremonial of Lev. xvi. (Neh. ix. 1). The law of Ezra may have contained the simpler prescription of Lev. xxiii. 26 *et seq.*, and the corresponding stratum in chapter xvi.; the day was certainly not considered then of the importance that

scale which is closely associated with the Feast of Tabernacles; and it appears also in the melody sung by the cantor while waving the palm-branch (LULAB) during the Hallel on the first days (see MUSIC, SYNAGOGAL), and in the melody for the Rain-Prayer (GESHEM) introducing the MUSAF of the eighth day (SHEMINI 'AZERET). By some Polish cantors this characteristic cadence is further freely employed in the services of the Days of Penitence.

A.

F. L. C.

ATTAI: 1. Son of the Egyptian Jarha, to whom Sheshan the Jerahmeelite gave his daughter to wife (I Chron. ii. 35, 36).

2. A Gadite chieftain who joined the forces of David at Ziklag (I Chron. xii. 11).

3. A son of Rehoboam, and Maachah, the daughter of Absalom (II Chron. xi. 20).

J. JR.

G. B. L.

ATTAR, IBN: A family name among the Sephardic Jews. In Arabic the word "attar" means "apothecary" or "spice-dealer"; but it is found Hebraized, and applied in its original sense as an epithet, as early as 1150 (Harkavy, "Meassef Niddahim," p. 83; compare also Zunz, "Z. G." p. 521; *עטרי מליאונט* occurs in Neubauer, "Cat. Bodl. Hebr. MSS." No. 2142, 32, "Raba Attare"). From the fourteenth century (see No. 11, below) the prefix "ibn" is employed with "Attar," although "Attar" alone coexists as the name of a possibly different family. The Attars were especially numerous in northern Africa; and among the Sephardim in Amsterdam, Italy, and Palestine to-day the name is represented by such forms as "Abenatar," "Abeatar," and "Benattar." In Hebrew the name usually takes the form *אבן עטרי*, also *אבן עטרי* (Halberstamm, "Cat. Hebr. Handschriften," p. 80, line 2),

which latter is not a clerical error, as Steinschneider thinks, but a form of the name borne by many individuals, as is evident from the spelling "Abecatar" in De Castro's epitaphs (see his "Keur van Grafsteenen," pp. 25, 26). The Amsterdam branch of the family has frequently intermarried with that of Melo, although the exact relationship of these families is by no means clear. The connection of the various individual bearers of this name is also at times obscure, although the majority of them probably belong to the same family. The following list enumerates twenty-two Attars distinguished in literature from the fourteenth to the eighteenth century:

1. **Abraham Abenatar Melo**: Student at the rabbinical academy Keter Shem-Tob, in Amsterdam, toward the end of the seventeenth century; probably a nephew or a son of Emanuel Abenatar (Kayserling, "Sephardim," p. 175).

2. **Abraham b. Jacob ibn Attar**: Cabalist and Talmudist; flourished in Morocco in the beginning of the seventeenth century. He was the grandfather of Judah b. Jacob ibn Attar I. (Nacht, "Me'kor Hayyim," p. 34).

3. **Amram Meshullam b. Jacob Attar**: Algerian payyetaṇ. Luzzato ("Ozar Tob," 1880, p. 64) calls him "Amar," for which Steinschneider reads "Attar," in "Jew. Quart. Rev." xi. 342.

4. **David Abenatar**: Lived in Amsterdam at the beginning of the seventeenth century (De Castro, *l.c.* p. 24). (A David Benattar was rabbi in Tunis about the middle of the nineteenth century.—Cazes, "Notes Bibliographiques," p. 195.)

5. **David Abenatar Melo**. See MELO, DAVID ABENATAR.

6. **Emanuel Abenatar Melo**. See MELO, EMANUEL ABENATAR.

7. **Hayyim ibn Attar**: Moroccan rabbi, famous for his learning, philanthropy, and piety. He flourished in Salé toward the end of the seventeenth century, but left that town, on the occasion of a rising against the Jews, and settled in Miguenez, where a college was established for him by the learned and wealthy Moses b. Isaac de Avila, from which institution many learned rabbis were graduated. One of his grandsons was Hayyim b. Moses ibn Attar (No. 8); compare Nacht, "Me'kor Hayyim," pp. 2, 3. (A payyetaṇ, Hayyim Abecatar, is mentioned in Halberstamm, *l.c.* p. 88, line 2.)

G.

L. G.

8. **Hayyim ben Moses ibn Attar**: Talmudist and cabalist; born at Salé, Morocco, in 1696; died at Jerusalem July 6, 1743. He was one of the most prominent rabbis in Morocco. Ten years before his death he left his native city for Europe, to publish his voluminous manuscripts and, in accordance with rabbinical usages, to submit them for approbation ("haskamah") to the leading authorities. He was everywhere received with great honor, due to his wide learning, keen intellect, and unusual piety. In the middle of 1742 he arrived at Jerusalem, where he presided at the bet ha-midrash Kene-set Yisrael. One of his disciples there was Hayyim Joseph David AZULAI, who seems to have been completely overwhelmed by the excellencies of his master. In a truly Oriental strain he wrote of him:

"Attar's heart pulsed with Talmud; he uprooted mountains like a resistless torrent; his holiness was that of an angel of the Lord, . . . having severed all connection with the affairs of this world."

He published: (1) "Hefez Adonai" (God's Desire), Amsterdam, 1732—dissertations on the four Talmudic treatises Berakot, Shabbat, Horayot, and Hullin. (2) "Or ha-Hayyim" (The Light of Life), Venice, 1742—a commentary on the Pentateuch after the four methods known collectively as PARDES; it was reprinted several times. His renown is based chiefly on this work, which became popular also with the Hasidim. (3) "Peri Toar" (Beautiful Fruit), novellæ on the Shulhan 'Aruk, Yoreh De'ah, dealing especially with Hiskiah de Silva's commentary "Peri Hadash." Amsterdam, 1742; Vienna and Lemberg, 1810. (4) "Rishon le-Zion," Constantinople, 1750—consisting of novellæ to several Talmudic treatises, on certain portions of the Shulhan 'Aruk, on the terminology of Maimonides, on the five Megillot, on the Prophets and on Proverbs. (5) Under the same title were published at Polna, 1804, his notes on Joshua, Judges, Samuel, Isaiah, etc. See KUTTOWER, ABRAHAM GERSHON.

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L. G.

M. B.

9. **Isaac Attar**: Talmudist of the eighteenth century, mentioned by Abraham Ankava in his "Kerem Hemed," Nos. 155, 167.

10. **Jacob Abenatar**: Member of the governing body of the Spanish-Portuguese congregation in Amsterdam in the year 1749 (De Castro, *l.c.* p. 39).

11. **Jacob b. Abraham ibn Attar**: Earliest known member of this family. He wrote a super-commentary upon Rashi to the Pentateuch, completing it in 1436. The manuscript is preserved in the Leuwarden Library, Holland (see Neubauer, in Roest's "Letterbode," ii. 83).

12. **Jacob ibn Attar**: Died March 24, 1583. Saadia Longo composed a poetical epitaph on Jacob which was published by Edelman in his "Dibre Hefez," p. 14, and which described Jacob as a great scholar and influential man. He is perhaps identical with Jacob, the father of Abraham b. Jacob ibn Attar (Nacht, *l.c.* p. 34).

13. **Joseph ibn Attar**: Leader in the Jewish community of Lisbon shortly before the expulsion of the Jews from Portugal (Samuel b. Moses de Medina, Responsa, No. 371).

L. G.

14. **Judah ben Jacob I. ibn Attar**: Rabbi and author; lived at Fez in Morocco toward the end of the seventeenth and the beginning of the eighteenth century. His name is found attesting a pamphlet in the year 1700. He was chief rabbi of Fez and enjoyed the reputation of a profound Talmudist and saintly man. Popularly he was supposed to have wielded miraculous powers; his biographer, Azulai, narrates that, being thrown once into a cage of lions, he remained there for twenty-four hours and then left it unharmed. He wrote in 1715 a work entitled "Minhat Yehudah" (Judah's Offering), containing Midrashic explanations to various passages in the Pentateuch, portions only of

which have been published by Judah Koriyyat in his "Ma'or we-Shemesh," 1838.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, I. s. v. II. s. v. 7777; Steinschneider, *Cat. Bodl.* No. 5685; the same, *Hebr. Bibl.* xvi. 60; Nacht, *Mekor Hayyim*, pp. 34-40.

M. K.—G.

15. Judah b. Jacob II: Equally renowned as a Talmudist and secular scholar; flourished, probably at the end of the fourteenth century, in Spain. The Greek Joseph Kilti (or Kelti) dedicated to him a philosophical work, "Minhat Yehudah" (Zotenberg, "Cat. des Manuscrits Hebr. de la Bibliothèque Impériale," No. 707. 2). Carmoly (in Jost's "Annalen," 1839, p. 163) designates him as a Spanish exile, but without reason, for Kilti, in his dedication, speaks of him simply as "the Sephardi" (compare "Literaturblatt des Orients," x. 708).

16. Mordecai b. Reuben ibn Attar: Arranged with the printer Proops of Amsterdam to print the "Azharot" of Solomon ibn Gabirol and of Isaac b. Reuben; they were accordingly published in 1721 (Steinschneider, "Jüdische Typographie," p. 72). He is probably distinct from the Mordecai ibn Attar mentioned in the Responsa, "Mishpatim Yesharim," of Raphael Birdugu, p. 102.

17. Moses b. Hayyim: Talmudist of Miguenez, about 1700. Son of Hayyim (No. 7) and father of the celebrated Talmudist and cabalist Hayyim (No. 8). His daughter married Samuel b. Moses de Avila.

18. Moses b. Shem-Tob ibn Attar: Talmudist and philanthropist; died in Fez 1725. Moses, a man of great wealth and learning, distinguished himself by his philanthropy in founding schools for poor children, which he maintained. He was the father-in-law of Hayyim b. Moses ibn Attar and the son of Shem-Tob, who was the brother of Hayyim.

19. Obed b. Judah ibn Attar: Flourished in the seventeenth century; son of Judah (No. 14). He wrote a preface to his father's work, "Shir Mik-tam," and narrates many details of the latter's life.

20. Samuel ibn Attar: Published in 1605 the well-known little book, "Hibbur Ma'asiyot" (Collection of Stories). He is erroneously considered the author of the work "Zarzir Matnayyim" (Steinschneider, "Cat. Bodl." col. 2408).

21. Shem-Tob ibn Attar: Talmudist, mentioned by Ankava, l. c. No. 235. Perhaps identical with Shem-Tob ibn Attar, the brother of Hayyim ibn Attar, equally renowned as Talmudist and philanthropist. When he died (1700) the community of Fez sent a letter of condolence to his brother Hayyim, which is still existing in the Berlin Library (Nacht, l. c. p. 8).

22. Solomon ibn Attar: Distinguished and learned Tunisian; lived at the end of the eighteenth century. He is mentioned in Jacob Fetussi's work, "Berit Ya'aqob," Leghorn, 1800 (Cazes, l. c. p. 183).

BIBLIOGRAPHY: Nacht, *Mekor Hayyim*, pp. 2, 34; Steinschneider, *Introduction to the Arabic Literature of the Jews*, in *Jew. Quart. Rev.* xi. 341-343.

L. G.

ATTESTATION OF DOCUMENTS (Hati-mah): The general rule of evidence is that a fact can be established only by the testimony of two witnesses. With the introduction of writing and the custom of making written records of the transactions, the strictness of the rule requiring the actual

presence of the witnesses to deliver their testimony orally was relaxed, and a written instrument setting forth the fact and subscribed by two witnesses was considered evidence of equal validity. In Jewish law a written instrument by which a person bound himself to do or pay something was usually prepared by the witnesses or under their direction, and not by the person charged thereby; nor did the debtor or obligor, as a rule, sign the instrument. The distinction, therefore, between the attestation of witnesses in Jewish law and in modern law lies in the fact that in the latter the subscribing witnesses attest the genuineness of the signature of the debtor, whereas in Jewish law they attest the fact that the transaction purported in the instrument to have occurred actually did occur. It is the substance of the instrument, and not the signature of the obligor, that is proved by the attestation of the subscribing witnesses. The formula of attestation varies. An approved formula is the following:

"We [the witnesses] have taken symbolic possession ("Kinyan sudar") from....., the son of....., according to all which is written and expressed above, with an article that may be used for taking symbolic possession, this..... day of.....; and all is fixed and established.
"....., the son of....., a witness.
"....., the son of....., a witness."

An older formula reads simply:

"We have written and signed our names here on this [date]; and all is fixed and established."
[Names of witnesses.]

Inasmuch as the testimony of the subscribing witnesses goes to the substance of the instrument, the formalities required are numerous; and great strictness is observed in enforcing them, although such strictness is relaxed in the cases of bills of divorce and bills of manumission of slaves.

The witnesses must read the document word for word before they sign it. It is not sufficient if some one else reads it to them, though some authorities are of the opinion that it may be read to them by two other persons. If the document is prepared in a language unknown to one of the witnesses, and has been translated for him, the document is valid (Shulhan 'Aruk, Hoshen Mishpat, 45, 2).

Mode of Attestation. The witnesses must know both parties and their names, or have them properly identified by others, for the obvious reason that in the absence of the signature of the party bound, fraud in the preparation of the instrument would be more possible. In the case of a bill of sale or an instrument of indebtedness, the later law somewhat relaxed the rule, and provided that the witnesses need know only the seller or the debtor, these being the persons to be bound respectively by these instruments (*ib.* 49, 2). According to Maimonides, however, the strict rule requiring the witnesses to know both parties can not be relaxed ("Yad," Maiweh, xxiv. 3). The witnesses must sign their own names; and illiterate witnesses, unable to write, are incompetent; thus, even if some one have traced the signature for the witness and the latter have written the letters over the tracing, it is invalid; although some authorities are of the opinion that in such cases the witness is considered competent, especially so in cases of bills of divorce.

An attestation in the form "A. B. has authorized me to sign for him" is invalid, because of the general reason that the subscription of the witness is equivalent to testimony delivered in open court, and hence must be direct, and not hearsay. In some communities it became customary for public scribes to prepare all documents; in such cases the witnesses appeared before the scribe and, if illiterate, directed and authorized the scribe to sign for them. The formula in such cases was: "A. B. has authorized me to sign this document for him"; and where such custom prevailed, such attestation was considered valid (Shulhan 'Aruk, Hoshen Mishpat, 45, 5).

A peculiar rule of the Jewish law was that the signatures of the witnesses must be affixed at a distance of less than two lines from the body of the instrument. The history of this rule is interesting. The older Talmudic law, which had no special formula for documents whereby the end of the body of

the document could be fixed beyond the danger of any addition thereto after the witnesses had subscribed, attempted to prevent the addition of such matter by the rule quoted by Rab Amram, "The last line proves nothing" (B. B. 162a); meaning that if any matter of importance was brought into the last line of the document, it signified nothing, because it was presumed that this last line had been interpolated, as the witnesses rarely signed their names so closely to the body of the document as not to leave a space wide enough for an interpolation.

Another rule is cited in the name of Rabbi Johanan: "Some of the substance of the document is repeated in the last line" (B. B. 161b). Thus, by summing up what had already appeared in the body of the document, the last line becomes of no importance whatever except as an indication of the end of the instrument. If, therefore, the signature of the witness is at a distance of a line or a little more than a line from the body of the instrument, no interpolation could take place. But if the signatures are two lines distant, then interpolation could take place, because in the first of these two lines some matter of importance could be added, and in the second the formula of repetition could be written. Hence the necessity for the rule that, in order to prevent any interpolation of this sort, the witnesses must sign within the distance of two lines from the body of the instrument, or the instrument is absolutely void (Hoshen Mishpat, l.c. 6). The formula "Everything is fixed and established" (הכל שריר וקיים) is universally recognized as the end of the instrument, and, as anything appearing thereafter would be immediately recognized as an interpolation, the strictness of the above rule seems to be unnecessary; yet the rule was nevertheless not relaxed, upon the ground that that which is not done according to the ordinance of the sages is not valid ("Be'er ha-Golah" on Hoshen Mishpat, l.c.).

An instrument of indebtedness duly attested by two witnesses is in some respects equivalent in its effect to an instrument which has been made a matter of public record at modern law. The debt thus secured becomes a lien on the property of the debtor; and the creditor may follow such property for the

purpose of collecting his claim, even though the property has been transferred to third persons bona fide, because all persons are presumed

Deeds of Indebted- ness.

to take such property subject to the lien of the debt, since the instrument of indebtedness attested by two witnesses is deemed to be such publication of the debt as to be legal notice to all the world (B. B. x. 8).

The rule of law providing that at least two witnesses must subscribe does not imply that the document has greater validity if more than two subscribe. It is simply a rule providing for a proper form of attestation; and two witnesses are sufficient. An instrument attested by only one witness is equivalent to the oral testimony of one witness; and if the obligation is repudiated by the person bound by the instrument, he is obliged to take the oath of purgation (B. B. x. 1; Hoshen Mishpat, 51, 2). For although the instrument does not create a perfect obligation by reason of the fact that there is but one witness, it nevertheless raises the presumption of indebtedness, which the debtor is obliged to meet by taking the oath that he does not owe anything.

If a duly signed instrument is delivered in the presence of two witnesses, even though they are not the signers of the document, the creditor may follow the property of the debtor (ib. 7); although some authorities do not concede the same validity to the document that is delivered in the presence of two as to the one that is subscribed by two ("Beer Heteb" on Hoshen Mishpat, l.c.). If a document is signed by a number of witnesses, some of whom are incompetent, some authorities require evidence that the witnesses last subscribing are competent (ib. 45, 12, gloss); but the general rule seems to be that if there are among the signers two witnesses who are competent, the instrument is valid, no matter in what order they have signed, unless it can be proved that all the signers have been simultaneously called to sign the document (ib. text). If there are only two witnesses, and one of them is incompetent, the instrument is invalid, even if it has been delivered in the presence of two qualified witnesses (Maimonides, "Yad," 'Edut, xiv. 6; see Shulhan 'Aruk, Eben ha-'Ezer, 130, 17).

According to the Talmudic principle, where Jewish and non-Jewish laws differ, and the Jew is subrogated to the rights of the non-Jew, the case is decided according to the non-Jewish law; hence, if a non-Jew has sold an instrument of indebtedness to a Jew, it is the prevailing opinion of the jurists that the rights of the Jew are determined according to the non-Jewish law (Hoshen Mishpat, 66, 25). If such instrument of indebtedness is signed by the witnesses at a distance of more than two lines from the body of the instrument, this does not invalidate such instrument, if the same is valid according to non-Jewish law (ib. 45, 17).

As stated above, the strictness of the rules concerning attestation of instruments is somewhat relaxed in the cases of bills of divorce and bills of manumission of slaves, since these instruments were always construed liberally in favor of the slave to be freed from bondage or the woman to be freed from matrimony. The subscription of the witnesses

to the *Get* was ordained by Rabban Gamaliel as a matter of public policy, in order to facilitate the proof of legal documents (*Git.* iv. 3);

Bills of Divorce and Manumission. but after this ordinance it was still for a long time maintained by the authorities that where there were no subscribing witnesses, but the *get* had been properly delivered to the wife in the presence of witnesses, it was valid, and could be proved by the witnesses of the delivery (*ib.* ix. 4). Although the general rule required that the witnesses should be personally acquainted with the parties, yet in cases where the exigencies of the situation made it impossible to follow the usual formalities, a bill of divorce was permitted to be delivered to the wife, even though the witnesses did not personally know the parties (*Git.* 66a). If the witnesses did not sign their full names, or omitted the words "a witness," following their names, it was nevertheless presumed that they wrote their names with the intention of being witnesses to the document, and hence the attestation was deemed valid (*ib.* ix. 8).

There was one exception to the general rule that two witnesses are sufficient to attest any instrument: this was a curious form of a bill of divorce known as "the folded *get*." It was prepared in the following manner: A line was written, the parchment was then folded and fastened, and a witness signed on the back of the fold; then another line was written, and the parchment again folded and fastened, and this fold likewise attested by another witness; and as there were not less than three folds, there could not be less than three witnesses (*B. B.* x. 1, 2), because of the rule that the folded *get* must have as many witnesses as it has folds; and if one fold was blank, the *get* was called "a bald *get*," and was void (*Git.* viii. 9, 10). This form, however, was no longer used in Talmudic times. Such instruments are declared absolutely void by the later law (*Hoshen Mishpat*, 42, 1, gloss).

BIBLIOGRAPHY: Frankel, *Der Gerichtliche Beweis*, pp. 399 et seq.; Bloch, *Die Civil-Process-Ordnung*, pp. 53 et seq.; Klein, *Das Gesetz über das Gerichtliche Beweisverfahren*, pp. 17 et seq.; Anram, *Jewish Law of Divorce*, pp. 171 et seq. See also the articles DIVORCE, DEEDS, DOCUMENTS, EVIDENCE.

J. SR.

D. W. A.

ATTIA, ISAAC B. ISAHIAH: Talmudic scholar; lived in Aleppo in the nineteenth century. He was the author of the following works, published in Leghorn, 1821-31: (1) "Eshet Hayil" (A Virtuous Woman), explaining Prov. xxxi.; (2) "Wayikra Yizhak" (And Isaac Called), annotations on the Pentateuch, divided into three parts, the last two of which are entitled "Doresh Tob" (He Who Preaches Well) and "Ekeb 'Anawah" (For Modesty's Sake); (3) "Mesharet Mosheh" (The Servant of Moses), containing novellæ on Maimonides' *Yad ha-Hazakah* and its commentaries; (4) "Rob Dagan" (Abundance of Corn), with an appendix, "Ot leTobah" (A Sign of Good), on different halakic subjects, divided into two parts and arranged in alphabetical order; (5) "Tannia we-Shayar" (He Taught and Left Unexplained), and (6) "Pene ha-Mayim" (The Surface of the Water); two volumes of annotations on the Pentateuch.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 62; *Bibliotheca Friedländeriana*, p. 123.

L. G.

I. BR.

ATTORNEY: A legal representative, empowered to plead on behalf of the person represented. Attorneys at law are unknown in Jewish law. The examination and cross-examination of the witnesses were conducted by the judges; and in criminal cases the law imposed upon the judges the duty of carefully guarding the prisoner's rights. Attorneys in fact were permitted to appear for their principals and conduct litigation, subject to certain restrictions.

Attorney for Plaintiff: The Talmudic law on the subject is found in the treatise *Baba Kamma* (70a). According to this passage, an Attorney was authorized to represent his principal only for the purpose of receiving property from a bailee or trustee, when there was no dispute concerning its ownership. If there was a contest as to the title to the property, the Talmudic law did not authorize an Attorney to appear.

At the law academy in Nehardea it was taught that an Attorney could appear only for the purpose of taking possession of real estate, but not to recover movable property. The Geonim, however, modified this Talmudic principle, and permitted attorneys to appear in contested cases also. Rabbi Hananel of Kairwan, who lived during the eleventh century, reports that in his time it was lawful to appoint attorneys in all cases, whether the controversy was concerning movable or immovable property, and whether there was a contest or not (*Tosafot*, *B. K.* 70a, (אמטלן); and this opinion was generally accepted in the later law (*Shulhan 'Aruk*, *Hoshen Mishpat*, 123, 1).

The power of Attorney had to be in writing, and to contain the words "proceed, litigate, acquire, and possess for thyself and compel the adversary to give up what is due," or words to that effect; and if such words were not used, the defendant was not obliged to answer the Attorney, and could plead in bar of the Attorney's right (*B. K.* l.c.; Maimonides, "Yad," *Sheluhin*, iii. 1; *Hoshen Mishpat*, 122, 4).

It was at first thought that the relation of Attorney and client was like that of partners, and that the Attorney could retain one-half of what he collected; but the final decision was that their

Relation of Attorney and Client. Relation is like that of principal and Agent, and that the Attorney was obliged to account to his principal for all that he had done or received (*B. K.* l.c.).

The principal was obliged to pay all the expenses of the Attorney and to indemnify him for all outlays; and all powers of Attorney were customarily drawn with a provision to that effect (*Hoshen Mishpat*, 122, 6).

Any person could act as Attorney for another. Even women and slaves could be empowered. The principal's own slaves, however, were

Persons Qualified to Act. not permitted to represent him (*ib.* 123, 13); and, subject to certain regulations, even non-Jews were authorized to act as attorneys for Jewish claimants (*ib.* 14).

Unless specially authorized to do so, the Attorney could not appoint another Attorney in his place; and the principal could revoke the power of Attorney at his will (*ib.* 123, 4; 123, 3).

In case the principal appointed another Attorney,

this was an implied revocation of the power granted to the first one, unless the second appointment was simply intended as a precautionary measure whereby the second Attorney was substituted only in case the first could not act (*ib.*).

If the subject of contention was a debt, the death of the principal revoked the power of Attorney; but if it was real estate, or if the Attorney had been given authority through the ceremony of symbolical seizure (*Kinyan*), the death of the principal was not a revocation of the power (*ib.* 1).

A husband could act as Attorney for his wife without any special power given to him, in controversies concerning those portions of his wife's property in which he had usufructuary rights; but he had no such implied power in matters concerning those portions of her estate the fruits of which she enjoyed (*Git.* 48b; *Hoshen Mishpat*, *l.c.* 8).

Members of a partnership or heirs of an estate of which no partition had been made could appear as attorneys for their copartners or coheirs without any special power given to them, because, their interest being joint, each is authorized to act for the others. If, however, one of the coheirs or copartners was absent in another city, and unable therefore to intervene personally in the case, if he so chose to do, he was not bound by the action of his coheir or copartner; and it was a rule, therefore, that in cases where a coheir or copartner appeared to represent the estate, the defendant might demand a production of the power of Attorney from absent parties interested (*Ket.* 94a; *Maimonides*, "Yad," *Sheluhin*, iii. 3; *Hoshen Mishpat*, *l.c.* 9).

Attorney for Defendant: The defendant was not entitled to be represented at court by an Attorney (*Hoshen Mishpat*, 124, 1). The only case, it appears, known to the Talmudists, in which it was assumed that an Attorney (*אגלה*, *ἐντολέτης*) might eventually be permitted to appear for the defendant, was one in which the high priest was sued (*Yer. Sanh.* ii., beginning 19d).

The principal reason for compelling the defendant to appear in person seems to have been the feeling that if he were obliged to face the plaintiff in open court, there would be a slighter probability of false plea or concealment of the truth on his part (*Hoshen Mishpat*, *l.c.*; *Beer ha-Golah*, *ib.*).

Women of standing and scholars were respected to this extent, that they were permitted to make their statements in their own homes in the presence of the plaintiff; and the record of their statements was taken by the official recorder and presented to the court (*Asheri Sheb.* iv. 2; *Hoshen Mishpat*, *l.c.*). See **AGENCY**, and **ATTORNEY**, **POWER OF**.

J. SR.

D. W. A.

ATTORNEY, POWER OF (Harshaah): An instrument empowering an agent to act on behalf of a principal. The following formula of a Power of Attorney is taken from "Nahalat Shil'ah," chap. xlv.:

"A memorial of testimony taken before us witnesses whose names are subscribed below. On the.....day of the month of....., in the year.....of the creation, there came before us A, the son of B, and he said unto us, 'Be ye witnesses and acquire from me by symbolical seizure [*"kinyan"*] and sign this and give it into the hands of C, the son of D, that it may be unto him

for a testimony and as proof that I do this voluntarily and of my own free will. I have given to the said C, the son of D, four ells of ground, and through them and through the aforesaid symbolical seizure, I empower and authorize the said C, the son of D, to be my attorney and representative [*"murshah"*]=empowered, and "*entlar*"=*ἐντολέτης*, mandatory], that he may have power and authority to demand and collect the amount which E, the son of F, owes me on a certain instrument of indebtedness which I have transferred to him [my attorney]; "and now acquire it for thyself and all rights under it; and thy hand shall be as my hand; and thy mouth as my mouth; and thy act as my act; and thy release as my release; and everything that thou shalt do concerning the aforesaid debt shall be done as though I had done it myself"; and thus the aforesaid A, son of B, said to the aforesaid C, son of D, "Go litigate and acquire and lay out whatever is necessary for thy expense, and whatever shall be decided for thee in court I shall accept whether in my favor or against me, nor shall I have the right to say to thee I have sent thee to benefit me, and not to harm my cause"; and he shall also have power and authority to summon the debtor to court or to compromise with him or to extend the time of payment and to give acquittance. To all the above, the said A, son of B, bound himself by symbolical seizure and by the four ells of ground as aforesaid, and by a hand-clasp, and by an audible statement, and by a lawful oath, and under the sanction of the heavy ban to approve and ratify everything that the attorney may do. This letter of attorney shall not be invalidated nor shall its power be minimized by anything wrongful or detrimental forever; but it shall have permanent force and effect according to the effect of all letters of attorney that are customarily made among Israelites, according to the regulation of our sages of blessed memory, not as a mere "*asmakta*" nor as a mere form. And we have taken symbolical possession from A, son of B, on behalf of C, son of D, according to everything that is written and expressed above by an object through which symbolical possession may lawfully be taken; and all is firmly fixed and established." (Signed by two witnesses.)

The Power of Attorney is, like most documents in Jewish law, prepared and signed by the witnesses and not by the parties. By the ceremony of symbolical seizure and by the conveyance of four ells of ground to the attorney, the latter became invested with all the powers specifically defined in the instrument.

The foregoing formula contains all the necessary and formal words required by the law. It enables the attorney to expend money on behalf of his principal in the prosecution of his claim, and whether well or ill spent, he is entitled to be repaid; and it furthermore authorizes the attorney to bring suit, to compromise, to grant an extension of time of payment, and to give a receipt or acquittance to the debtor.

For further explanation of the terms and phrases used in this formula, see articles **SHEṬAROT**, **ASMAKTA**, **ATTORNEY**.

J. SR.

D. W. A.

ATTRIBUTES: The fundamental and permanent properties of substance, so-called by logicians in contradistinction to accidents, which are modifications representing circumstantial properties only. Aristotle makes the distinction between "fundamental being" (*τὰ ἐν τῇ οὐσίᾳ ὄντα*) and its fundamental properties (*τὰ συμβεβηκότα*; "Metaphysics," iv. 30, 1025a, 30; and "De Animalium Partibus," i. 3, 643a, 27). Similarly the Arabian-Jewish philosophers discriminate between *תואר*, "attribute," and *מקרה*, "accident"; and the typical defenders of the Attributes, the Sifatiya, are called by these philosophers *בעלי התארים*, "accepters of attributes." The theory of Attributes was always an important problem of scholasticism, because of its intimate connection with the Christian doctrine of the Trinity. It came

into prominence with Saadia's work, "Emunot we-Deot" (ii. 5, 53), in which the doctrine of Attributes is employed directly against the dogma of the Trinity. Saadia, who denies the positive attributes of God, with the exception of existence, unity, power, and wisdom, places the following alternative before Christian Trinitarianism: "God is either corporeal or incorporeal. If He be considered corporeal, positive attributes would indeed be possible, but then the idea of God would be open to the grossest anthropomorphism of the ignorant masses. If, on the other hand, God be considered incorporeal, He can possess no attributes (positive properties), for with the possession of attributes differences in God must be admitted, and differences can be predicated of that alone which is corporeal, not of that which is incorporeal." From this comparatively clear statement of the problem of Attributes it is apparent that it touches the very core of scholasticism. It is interesting, therefore, to inquire what attitude is assumed toward it by Judaism, with its fundamental and constant insistence on the unity of God, who possesses manifold spheres of work; with its many-sided forms of revelation; with its all-wise, all-good, all-powerful, all-animating God. Antithetically expressed, what is the relation of unity to multiplicity? Logically formulated, what is the relation of the individual to its species, of the species to its genus? Sociologically stated, what is the relation of human personality to the community, and of the community, on its part, to the state?

It is evident from the preceding that the question of the Attributes of substance—be this substance God, Nature, Atom, Monad (*ἐν καὶ πᾶν*), Idea, Will, the Unknowable—concerns the very highest problems of human intellect; the question being intimately entwined with the fundamental problems, not only of scholastic, but of all philosophy, with the problem, indeed, of universals. It is therefore not surprising that in the Arabian-Jewish philosophy there should be a division between the defenders and the opponents of the doctrine of Attributes; or that within the field of attribute-conception the most minutiose attempts at adjustment are evolved, as was so ably shown in the pioneer literary production of David Kaufmann, "Attributenlehre in der Jüdischen Religionsphilosophie," Gotha, 1877.

Though the problem of Attributes merited the most earnest consideration of the loftiest minds, the treatment it actually received was barren and unsatisfactory in the extreme. How great was the need for a scholarly consideration of the problem of Attributes is shown by the fact that as late as the seventeenth century much of the thought of a Descartes, a Locke, and a Spinoza was devoted to it, and that even in the nineteenth century there could occur such a vigorous discussion concerning the proper interpretation of Attributes as that which took place between J. E. Erdmann and Kuno Fischer. Descartes (in his "Principia Philosophiæ," i. 53, 1644) had drawn the distinction between "attributum" and "modus"; but Spinoza was the first to set the doctrine of Attributes in the very center of a system. "By attribute I understand whatever the mind conceives as constituting the essence of substance" ("Ethics," i., def. 4). God therefore is

conceived as containing infinite Attributes, each one of which expresses His eternal essence (*ib. prop. xi.*). Of all of the divine Attributes, however, the human mind conceives but two, thought and extension ("Ethics," ii., prop. 1 and 2). While Erdmann explained these Attributes of Spinoza as being merely the modes of cognition in the mind considering them, Fischer maintained that they were real and separate forms of the substance's existence.

This modern example will serve to show that speculative metaphysics still has its attribute-problem. Indeed, even the natural sciences of to-day have, on their metaphysical side, attributive implications. Witness, for example, Häckel's naturalistic monism (see Ludwig Stein, in "Archiv für Geschichte der Philosophie," ii. 319, 1898; *idem*, "Soziale Fragen im Lichte der Philosophie," p. 516, 1897; *idem*, "An der Wende des Jahrhunderts," p. 894, 1899). The historical continuity of philosophy is evidenced by the fact that old problems are continually being revived and modified through the influence of new ideas. Each succeeding age presents for its own consideration the problem of Attributes—though clad in its own scientific phraseology. With scholasticism the problem of Attributes was a theological one; with Spinoza it was a mathematical one (the relation of the One to the Many); with Häckel it is a biological problem (the relation of the Organic to the Inorganic). Häckel's monistic conception of the universe (calling it "the conception of coming ages") is in substance that the forms of organic, as well as those of inorganic, matter are the necessary products of natural forces. It is readily seen, however, that his "natural forces" of the underlying substance are in truth just as attributive as any of the fundamental qualities of a Spinoza or of any section of scholasticism.

Certain basic problems of metaphysics recur at intervals throughout the ages, clothed always in the scientific dress of the period, and receive more or less adequate formulation according to some one or the other of the dominant scientific tendencies of the day.

K.

L. S.

It is difficult to determine whether it was the influence of the Motazilites or the desire to convince his Karaite adversaries of the danger of always taking Biblical words literally, that actuated Saadia in raising the question of the divine Attributes. He was, however, the first among Jewish writers to do so; and the question having been propounded, it was thereafter considered by all the philosophers, each making an effort at its solution according to his respective school.

Saadia, like the Motazilites, denies all Attributes save those of existence, unity, power, and wisdom, inasmuch as these four, expressing as they do the very essence of God, involve neither multiplicity nor variety in Him; and furthermore because each of these four essential Attributes being necessitated by, or implying, the other, they can be reduced to one attribute. No other divine attribute found in the Bible can be taken literally without surrender to coarse anthropomorphism ("Kitab al-Imanat Wal-I'tikadat," ed.

Landauer, pp. 80-90). But Saadia, in admitting these four Attributes, did not foresee the objection of Maimonides, that these Attributes either add to the essence of God—and in that case they ascribe to Him accidents, which ascription is inadmissible—or are useless repetitions. Indeed these Attributes are in such predicament that if the question be asked, "What is God?" it should be answered, "God is God" (compare "Moreh," i. 52). This objection did not escape Bahya, whose theory of Attributes is accordingly more precise. The author of "Duties of the

Bahya. Heart" divides Attributes into two classes, those that indicate God's essence ("dhatiyat") and those that express His actions ("fa'iliyat"). The essential Attributes are those of existence, unity, and eternity, which, being every one of them necessitated by the others, are in fact but one. However, in describing God by these Attributes, it must be borne in mind that they do not present Him as an existing, eternal, and unique being, inasmuch as the sense generally attached to these expressions can not be applied to God, who is beyond our conception; they simply negative the possibility of His having the opposite Attributes ("Duties of the Heart," x.).

With Judah ha-Levi the question changes. While Saadia admits without reserve four essential Attributes, and while Bahya does not object to three,

Judah ha-Levi. provided they be taken negatively, and while both refuse to admit any other Attributes than these, Judah ha-Levi sees no harm in Attributes other than essential, provided they be used negatively. Accordingly he divides all Attributes found in the Bible into three classes, namely: into active ("taziri-yah"), such as rich-making (מַעֲשִׂי = he maketh rich), poor-making (מַרְשִׁי = he maketh poor), etc.; into relative ("idafiyyat"), such as blessed (בָּרוּךְ), merciful (רַחוּם), etc.; and into negative ("salbiyah"), which comprise all essential Attributes, inasmuch as all essential Attributes must be taken negatively. The names of God found in the Bible are all, except the Tetragrammaton, Attributes belonging to one or another of the three classes mentioned ("Cuzari," pp. 73 *et seq.*, ed. Hirschfeld).

Abraham ibn Daud, like Judah ha-Levi, admits all relative Attributes. As for the essential ones, there are eight by which God can be described, for the simple investigation of their mutual relations shows that they have not the same significations as are generally attached to them. These eight are unity, existence, immutability, truth, life, knowledge, power, and will ("Emunah Ramah," pp. 54 *et seq.*).

Maimonides, on this question, adopts the theory of Aristotélé. He divides the positive Attributes into four classes: (1) Those that include all the essential properties of an object. Such Attributes, however, can not be applied to God, because, as all philosophers agree, God can not be defined—definition being established only by giving the genus and the specific differentia. (2) Those that include only a part of the essential properties. Neither can these Attributes be applied to God, who, being incorporeal, has no parts. (3) Those that indicate a quality. These latter also are inapplicable to God, who, hav-

ing no soul, is not subjected to psychical affections, that indicate the relation of one object to another. (4) Those that express actions or effects. At first sight the two last-mentioned Attributes can be applied to God, because, having no connection with His essence, they do not imply any multiplicity or variety in Him; but on closer examination it will be seen that even these present many difficulties. There is only one kind of Attributes by which God can be described, and those are negative Attributes.

Spinoza follows Maimonides to a certain degree. Like him he says that the essential Attributes of power and will do not exist in reference to God; for He can not have power or will as regards Himself (compare "Cogitata Metaphysica," part ii., ch. viii. § 2). He agrees with him likewise in declaring that God's essence is not complex but simple (ib. v., vi.). But while Maimonides concludes from this conception that all positive Attributes must be banished from God, Spinoza makes a distinction between proprieties and Attributes, and maintains that God is conceived by an infinite variety of Attributes, every one of which expresses His eternal essence ("Ethics," part i., prop. x.).

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K.

I. Br.

AUB, HIRSCH: Rabbi and Talmudist; born, 1807, in Baiersdorf, a small town near Erlangen, the birthplace of a number of prominent Jews; died at Munich, 1876. He studied in Prague and became known as a Talmudist. In 1827 he was elected chief rabbi of Munich, which position he filled for forty-nine years. His congregation was composed both of Orthodox and of Reform Jews, but he held its various elements together by his love of peace, gaining through this strongly marked trait the name of "ba'al sholom" (peacemaker). In 1848 he was one of the principal workers for the emancipation of the Jews and the abolition of the law under which only a limited number of married Jews were allowed to live in each town. Aub was held in high esteem and favor by three kings of Bavaria, Ludwig I., Maximilian, and Ludwig II. The last-named decorated him, on his seventieth birthday, with the Cross of St. Michael. S.

AUB, JOSEPH: Oculist; born in 1846; died May 13, 1888, at Cincinnati, O. He attended the Talmud Yelodim Institute and the public schools, and later entered the Ohio Medical College, from which institution he was graduated in 1866. He then went to Erlangen, Bavaria, where he received the degree of M.D. After serving for a short time in the Austro-Prussian war, he studied at Paris and Berlin under the eminent oculists Liebreich and Albrecht von Gräfe, and then became assistant to Dr. Knapp in Vienna. On the latter's removal to New York, Aub settled permanently in Cincinnati, where his remarkable success as an operator soon insured him a large practise. Aub was one of the first to use the electromagnet for removing foreign bodies from the eye. He was oculist to the Cincinnati Hospital, and for five years professor of ophthalmology at the Cincinnati College of Medicine

and Surgery. He was a frequent contributor on this subject to medical periodicals.

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A.

B. B.

AUB, JOSEPH: German rabbi; cousin of Hirsch Aub; born at Beiersdorf, in Bavaria, 1805; died May 22, 1880. He held various rabbinical posts for fifty years, first in Baireuth (1830-50), then in Mayence (1850-65), and, finally, in Berlin from 1865 until his death. Joseph Aub was distinguished as one of the first Bavarian rabbis who delivered their sermons in German and published them later in pamphlet form. He was a partizan of the Reform movement, but without losing the historic ground of Judaism. He founded a weekly entitled "Sinai" in 1846, but this independent organ met with mediocre success only. Among his writings on theological questions may be mentioned: "Betrachtungen und Widerlegungen," in two parts, 1839; "Biblisches Sprachbuch für den Vorbereitenden Unterricht in der Mosaischen Religion," 1868; "Grundlage zu einem Wissenschaftlichen Unterrichte in der Mosaischen Religion." BIBLIOGRAPHY: *Allgemeine Zeitung des Judenthums*, 1880, p. 359.

S.

A. S. C.

AUB, LUDWIG: Author and poet; born Aug. 4, 1862, in Munich, Germany. He is a grandson of the rabbi Hirsch Aub, of Munich. When his father, Max Aub, a lawyer, was recalled to Munich from the little town of Uffenheim, Franconia, where he held an office under the government, Ludwig entered the gymnasium of his native city.

From early boyhood he gave evidence of that all-absorbing love for books which afterward led him to seek employment with different firms of booksellers in Vienna and Leipsic, until he himself became a dealer in rare books. This occupation gave him a comprehensive knowledge of modern German literature and, at the same time, put him in touch with men calculated to stimulate his literary tastes. Unfortunately a serious affection of his eyes not only forced him to give up his business, but has seriously interfered with his literary career. Aub has occasionally championed Jewish interests against anti-Semitic attacks.

His first attempt as author was with "Abriss der Deutschen Literaturgeschichte," Leipsic, 1888. The "Münchener G'stanzl'n," a book of poems in the North-Bavarian dialect, which appeared in 1889, met with pronounced success. In the same year Aub, in collaboration with Thom, published a collection of aphorisms and epigrams under the title of "Gnomen und Koboide."

Aub is president of the Orion Literary Association in Munich, which he founded, and is a regular contributor to German periodicals and newspapers.

BIBLIOGRAPHY: Eckardt, *Die Didaktische Literatur*; Hinrichsen, *Das Literarische Deutschland* (Index); Brünner, *Schriftstellerlexikon*, s.v.

S.

A. S. C.

AUBRIOT, HUGUES: A provost of Paris, France; born at Dijon; died in Burgundy in 1382. He was in office at the accession of Charles VI. (1380), when the populace, irritated beyond endurance by the taxes levied upon them, demanded of the king that "Jews and usurers be expelled from

Paris" (J. des Ursins, "Histoire de Charles VI."). Without waiting for the king's action, "some of the lower classes . . . ran about the city, . . . entered about forty of the Jewish houses, robbing them of plate, jewels, clothes, and bonds" (*ibid.*). For four days the dwellings of the Jews were attacked and thus pillaged. The mob rushed upon the terrified Hebrews, cut their throats and tore from the arms of mothers infants whom they hurried to the churches so that they might be baptized (Halphen, "Legislation Concernant les Israélites," Introduction). Aubriot earnestly pleaded the cause of the Jews before the king, and through his influence succeeded in obtaining a royal decree, ordering the restoration of the children to their mothers and the restitution of all property taken from the Jews.

For thus championing the cause of the Jews, Aubriot incurred the hostility of the Church, which denounced him as being secretly a Jew, and accused him of various crimes, including that of immorality with Jewesses (J. des Ursins, *l.c.*; compare Sauval, "Antiquités de Paris," ii., book x.). Aubriot was finally compelled to do penance and was condemned to perpetual imprisonment on bread and water.

He was confined in the Bastille, but about a year later (1382) was released by the mob, during the riots of the "Maillotins." Unfortunately for the Jews, the rioters, unrestrained in their fury (Félibien, "Histoire de la Ville de Paris"), fell upon them, massacring great numbers, and pillaging their homes ("Ordonnances des Rois de France," vi.).

Of the survivors of this massacre some fled, while others were baptized; the moneys and other valuable property being given to the Chapel of Vincennes (Léon Kahn, "Les Juifs à Paris," p. 31).

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G.

S. K.

AUER, LEOPOLD: Hungarian violinist; son of a poor house-painter; born in Veszprim, Hungary, June 7, 1845. His musical talent manifested itself early. When only four years old he marched in front of the revolutionary troops, beating the drum, and exciting patriotic enthusiasm among the spectators. He received his first musical education from Ridley Kolene at the Conservatory at Budapest; then went to the Vienna Conservatory, where he studied under Dont (1857-58); and completed his studies with Joachim at Berlin. He was musical conductor at Düsseldorf from 1863 to 1865, and at Hamburg from 1866 to 1868. On the invitation of the St. Petersburg Musical Society he succeeded Wieniawski as professor of the violin at the conservatory there. Appointed soloist of the imperial theaters (1873), with the title "court-soloist of the Czar," he conducted the concerts of the imperial court-singers (1880-81), and later led the concerts of the Russian Imperial Musical Society (1887-92). Auer still occupies this last position (1902). From 1881 to 1888 he made a number of tours through Europe as a solo violinist, and participated in the musical festivals at Carlsruhe (1885) and Düsseldorf (1888).

His eminence as a talented musical instructor is attested by the many renowned violin-players that have been among his more than forty pupils; of

them Kolakovski, soloist of the Imperial Theater at Moscow; Krasnokutski, Pusternakov, Galkin, Mlynarski, Korguyev, and Krüger, the last four soloists of the Imperial Musical Society of St. Petersburg, and many more celebrated artists of the imperial theaters of St. Petersburg. Some of his compositions, among them "Tarantelle de Concert" and "Rhapsodie Hongroise" for violin and piano, and transpositions for the violin, have been published by Bote and Bock in Berlin, and by Fr. Kistner in Leipsic.

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s.

H. R.

AUERBACH: A family of scholars, the progenitor of which was **Moses Auerbach**, court Jew to the bishop of Regensburg, about 1497. One of his daughters, who went after her marriage to Cracow, is the reputed ancestress of the celebrated R. Moses Isserles (רמ"א).

Another branch of the family settled at Vienna. A near relative, **Meshullam Solomon Fischhof-Auerbach**, occupied such an eminent position in the community of Vienna that he married Miriam, the daughter of a well-known rabbi and physician Leo Lucerna (Judah Löb Ma'or-kaṭon). She died July 29, 1634 (Frankl, "Inscriften," No. 202). In his old age it was his misfortune to be driven from Vienna and exiled (1670) with his coreligionists. Before his death (1677) he had the satisfaction of seeing his sons occupy honorable positions. Nearly twenty years before, his son **Menahem Mendel Auerbach** was called as rabbi to Reussnitz, Moravia, after having officiated as assessor to the rabbinate at Cracow. The pupil of such men as Lipmann Heller, Joel Sirkes, Joshua b. Joseph, at the Talmud school in Cracow, Menahem Mendel attained such a reputation as a Talmudic authority that the rabbis of large foreign communities submitted difficult questions to him for decision. (For detailed account of his career see separate article.)

The best known among Mendel's brothers is **Simon**, who at the age of 23 wrote a penitential poem, on the occasion of an epidemic that broke out among children in Vienna, in 1634. This poem passed through several editions, under the title "*Mish'on (sic) la-Yeladim*" (Support to Children), Frankfurt-on-the-Main, 1711. The author died March 11, 1638, at Eibenschütz. The poem was printed by the grandson of the author, Meshullam Solomon Fischhof, who added a commentary, "*Rab Shalom*" (Much Peace). He also published several prayers and hymns of Israel Nagara, with additions of his own (Frankfurt-on-the-Main, 1712).

Hayyim, a second brother of Menahem Mendel, settled at Cracow, but later returned to Vienna as assessor of the rabbinate, dying there Oct. 7, 1665. A third brother, **Benjamin Wolf**, settled at Nikolsburg, and was held in high esteem as elder of the community, even officiating temporarily as chairman of the college of the rabbinate. His testament, printed together with the work "*Meḳor Hokmah*" (Source of Wisdom), which contains an abundance of worldly wisdom and pious reflection, was published by his son, **Meshullam Solomon**, assessor of the

rabbinate at Nikolsburg, who published an ethical work at the same time. Menahem Mendel's successor as rabbi of Krotoschin was his grandson who bore the same name (the son of Moses Auerbach—died May 9, 1739), and was president of the congregation of Krotoschin and of the Synod of the Four Lands. He was the son-in-law of Rabbi Saul of Cracow. A son of the Simon Wolf mentioned above was **David Tebele**, surnamed "*Ila-Kadosh*" (the Holy), who died as rabbi of Prague. His name was commemorated by his son **SAMUEL**, the author of "*Hesed Shemuel*" (Samuel's Charity), Amsterdam.

A member of the same family was **PHINEAS AUERBACH**, president of the Jewish court at Cracow (1695), and author of "*Halakah Berurah*" (Lucid Law), a commentary on *Orah Hayyim*.

Hirsch Auerbach belongs to another branch of the family. He was first assessor of the rabbinate at Brody, fleeing thence to Germany with a part of the community to escape exorbitant taxation and the machinations of informers. After wandering from one place to another he settled at Worms, whither he had been called in 1733 to R. Löb Sinzheim's college, and was appointed rabbi in the same community in 1763. He died at Worms May 3, 1778, in the 88th year of his life, his pious wife Dobresch (daughter of the president Isaac at Brody) dying a few weeks before him. His son, born at Brody, **Abiezri Selig**, was at first rabbi at Edenkoben, then at Buxweiler, where he died 1767; his wife was the daughter of Isaac Sinzheim, rabbi at Trier and Niederehnheim.

D.

L. L.

AUERBACH, ABRAHAM BEN ABIEZRI SELIG: German rabbi; born at Buxweiler, Alsace, in the middle of the eighteenth century; died at Bonn Nov. 3, 1846. Being a descendant of an old rabbinical family, he was destined from his childhood for the rabbinate, and was educated first by his grandfather at Worms, and later by his uncle, David Sinzheim, subsequently president of the central consistory at Paris. Under the latter's direction, Auerbach acquired not only extensive Talmudic knowledge, but a secular education as well. When, owing to the efforts of Cerfber of Medelsheim, a Jewish community had been formed at Strasburg, Auerbach was charged with its administration. At the outbreak of the Reign of Terror in France, Auerbach, on account of his connection with Cerfber (who as former contractor to the royal army was suspected by the revolutionists), was thrown into prison where he remained a whole year. On leaving Strasburg he was appointed rabbi at Forbach, then at Neuwied, and in 1809 at Bonn. In 1837 he resigned the latter position, ostensibly on account of his great age, but really to have his son succeed him in his place.

Auerbach was the author of several liturgical poems and prayers, and of a poem on the abolition of the poll-tax, entitled "*Dibre ha-Mekes ve-Beṭuloh*" (History of the Tax and its Abolition), still extant in manuscript. The poem was dedicated to Cerfber, who by his intervention brought about the abolition. A specimen of the poem was given by Fuenn, who was the possessor of the manuscript. Auerbach left seven sons, among whom the best

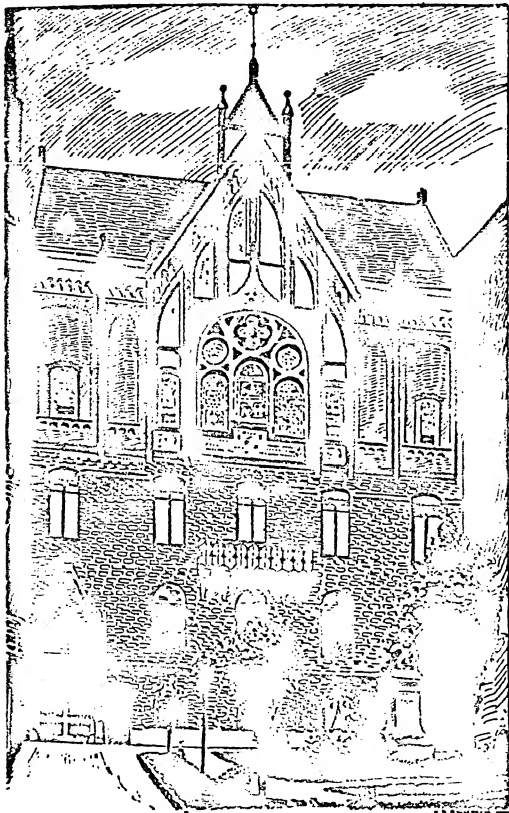
known was Benjamin Hirsch Auerbach, rabbi at Darmstadt and Halberstadt, who died in the latter city Sept. 30, 1872.

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L. G.

I. BR.

AUERBACH, BARUCH: Educator and philanthropist; born in Inoworazlaw, in the province of Posen, Prussia, Aug. 14, 1793; died at Berlin, Jan. 22, 1864. He was the founder and life-long director of the Jewish Orphan Asylum, Berlin. Being the son of a poor rabbi, the days of his boyhood were



Baruch Auerbach Orphan Asylum, Berlin.

(After a photograph.)

spent in the study of the Talmud and other Jewish literature. In 1817 he went to Berlin, following his elder brother, Dr. I. L. Auerbach, who at that time enjoyed some reputation in the Jewish community as a minister and preacher. After pursuing his studies at the university, where he paid special attention to the classical languages, he became, in 1839, principal of a school for Jewish boys in Berlin.

In 1833 he took under his care, into his own house, four orphan children, for whom no special provision had been made; and from this small beginning grew the noble institution now connected with his name.

In 1843, when 15 boys were under Auerbach's care, he took also some Jewish girls left without parents into his house, and ten years later the institution had grown so much that 50 boys and 26 girls were housed in a special building in the Oranien-

burgerstrasse, Berlin. The institution has since been moved to the Schönhäuserallee, Berlin. Nearly 300 children were cared for during his lifetime; and on the day of his death there were 70 orphans in the asylum, while the total amount of funds collected by Auerbach's indefatigable efforts reached the sum of 600,000 thalers (about \$450,000), in addition to the beautiful and valuable grounds of the asylum.

Nothing gives a clearer insight into both the spirit of the institution and the character of its founder than his own oft-repeated words: "Orphans are not merely poor children, but children without parents; to raise and bring them up, an orphan asylum should give those children not merely bread and a shelter, but parental love also, and practical training."

S.

H. BA.

AUERBACH, BENJAMIN HIRSCH: One of the most prominent leaders of modern German orthodoxy; born at Neuwied in 1808; died at Halberstadt Sept. 30, 1872. His father, Abraham Auerbach—a descendant of an old rabbinical family which traced its origin back to Menahem Auerbach, one of the exiles of Vienna—was on the maternal side a nephew of Joseph David Sinzheim, the first president of the French Sanhedrin, and after having held various rabbinical positions became rabbi of the consistory of Bonn. Benjamin received his first instruction from his father, subsequently studying at the yeshibot of Krefeld and Worms. Well equipped with Talmudic learning he entered the University of Marburg, where he studied from 1831 to 1834. Immediately afterward he was called to the rabbinate of Hanau, but declined, preferring the call to Darmstadt, as chief rabbi (Landesrabbiner) of the grand-duchy of Hesse, for which office no less a personage than Zunz was his competitor. His position was, however, very difficult, as he was strictly Orthodox, while the majority of the congregation were Liberal. He remained for twenty-three years, but was forced to resign in 1857. He went to Frankfort-on-the-Main, where he busied himself with literary work until, in 1863, he was called as rabbi to Halberstadt, in which post he served until his death.

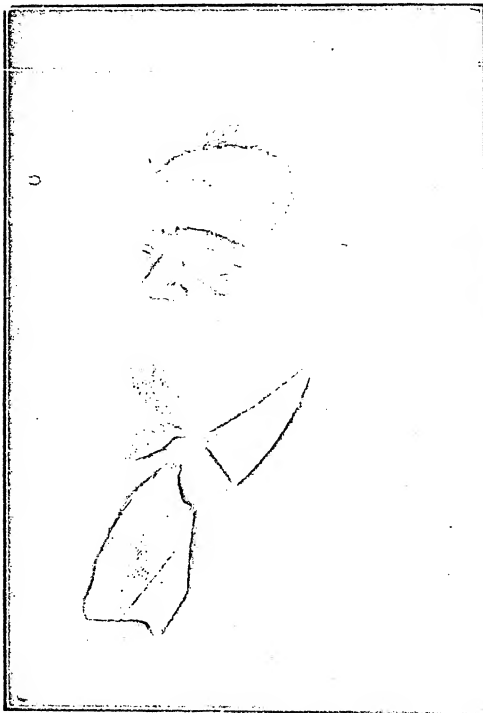
As a scholar and author, Auerbach ranks among the first in his party. He was among the first Orthodox rabbis that preached in pure German; and his text-book for religious instruction enjoys deserved popularity. In the controversy aroused by the publication of Zacharias Frankel's "*Darke ha-Mishnah*," he naturally sided with Frankel's opponents, defending the view of the divine origin of the rabbinical law. Besides numerous sermons, he published: (1) "*Lehrbuch der Israelitischen Religion*," 1839, 3d ed., by his son Selig Auerbach, Giessen, 1893; (2) "*Berit Abraham, oder die Beschneidungsfeier und die Dabei Stattfindenden Gebete und Gesänge*," in's Deutsche Uebersetzt und mit einer Ausführlichen Literarhistorischen Einleitung versehen," Frankfort-on-the-Main, 1869, 2d ed., 1880; (3) "*Ha-Zofeh 'al Darke ha-Mishnah*," a criticism of Frankel's "*Introduction to the Mishnah*," Frankfort-on-the-Main, 1861; (4) "*Mishnat R. Nathan*," notes on the Mishnah, written by Nathan Adler of Frankfort, who had been Abraham Auerbach's teacher, Frankfort-on-the-Main, 1862; (5) "*Sefer ha-Eshkol*,"

an edition of the ritual code of Abraham of Narbonne, Halberstadt, 1862; and (6) "Geschichte der Israelitischen Gemeinde Halberstadt," Halberstadt, 1866.

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D.

AUERBACH, BERTHOLD (BARUCH): German author; born in the Black Forest village of Nordstetten, Germany, Feb. 28, 1812; died at Cannes, France, Feb. 8, 1882. He was one of eleven



Berthold Auerbach.

children, and received his earliest training from a well-equipped German teacher named Frankfurter and from the local Protestant minister. Intended by his father for the rabbinical profession, Auerbach was early initiated into Jewish studies, and in his twelfth year was sent to the Talmud school at Hechingen, and afterward to Carlsruhe, to complete his rabbinical training. In the latter town, however, he soon gave up his Talmudical studies entirely, and devoted himself to secular branches. He attended the Stuttgart Obergymnasium to prepare for the university, and at Tübingen (1832) studied law. Coming, however, under the influence of David Friedrich Strauss, author of "Das Leben Jesu" (whom he ever held in reverence), he exchanged the study of law for that of history and philosophy, to which subjects he continued to devote himself (1832-35) at Munich under Schelling, and at Heidel-

berg under Daub and Schlosser. Spinoza now became Auerbach's ideal philosopher and guide, and remained so throughout the whole period of his literary activity. Like others among the student-corps, Auerbach manifested something of the democratic spirit; and, as the result of a governmental investigation, he was imprisoned for three months at Hohenasperg (1837).

The period was one of petty despotism in Germany, and Auerbach suffered the rigors of university discipline to such an extent as to compel him to abandon his university career and to turn to literature for a livelihood. In 1836, in reply to Wolfgang Menzel's attack on the "Junge Deutschland," for all of whose literary and political sins he held the Jews responsible, Auerbach had published his first pamphlet, "Das Judenthum und die Neueste Literatur" (Stuttgart), wherein he pleaded for a fuller recognition of Jewish ideals; but the age was hardly ripe for such progress: the days of '48 had not yet dawned. He also wrote, under the pseudonym of

His Early Writings. "Theobald Chauber" (an anagram of his name), a biography of Frederick the Great, Stuttgart, 1834-36, and numerous articles for periodicals. His early works were romances illustrating various types of Jewish thought and activity. Thus, in 1838, together with N. Frankfurter, he continued the "Galerie der Ausgezeichneten Israeliten Aller Jahrhunderte; Ihre Portraits und Biographien" (3d and 4th instalments), begun by Spazier. Along this same line was his other book, "Spinoza, ein Historischer Roman in Zwei Theilen" (Stuttgart, 1837, newest edition, with supplement, "Ein Denkerleben," 1880); half story, half philosophical dissertation, in which his admiration for the Jewish thinker attained the point of glorification. It was followed by "Dichter und Kaufmann" (Stuttgart, 1839; 4th revised ed., 1860; 7th ed., 1871), based on episodes in the life of Moses Ephraim Kuh, a luckless Breslau poet, and wherein he drew a lively picture of the Jews in the time of Moses Mendelssohn.

Auerbach's idealism, however, was not to limit itself to heroes of the Ghetto: he was to enter a broader field and do his share in arousing the German people to a sense of national unity long before the battle of Sedan. To familiarize the German of the North with the character and temperament of the German of the South (after having published, in 1841, a German translation of Spinoza's works, with biography, in five volumes, and, in 1842, a popular treatise, "Der Gebildete Bürger, ein Buch für den Denkenden Menschenverstand"), he published his incomparable "Schwarzwälder Dorfgeschichten," Mannheim, 1843, which at once gave their author international fame. It was an epoch-making work in the history of German literature, and was translated into almost all European languages. What is particularly noteworthy therein is the success of Auerbach, a Jew, in describing all the depth of the religious life of the Christian peasant. That an atmosphere of "Spinozism" breathed through these most artless tales did not materially detract from their charm. In his second collection of "Dorfgeschichten" (Mannheim, 1848, 1853), stronger characters and more complex plots were substituted for the idyllic backgrounds

of his former literary attempts. In the interval between these two works, Auerbach published a treatise descriptive of his literary methods, "Schrift und Volk, Grundzüge der Volksthümlichen Literatur," and from 1845 to 1848 issued a very popular calendar, called "Gevattersmann."

In Breslau, in 1847, he married Augusta Schreiber, who died the following year in childbirth. This bereavement prevented him from taking any very active part in the Revolution of 1848. He nevertheless went to Vienna, where he witnessed the October days, and described his impressions of those stormy scenes in his "Tagebuch aus Wien; von Latour bis Windischgrätz," Breslau, 1849. He married again in Vienna soon after, espousing Nina Landesmann, a sister of the poet Hieronymus Lorn, and in 1849 settled in Dresden, whence, ten years later, he removed to Berlin, which then became his permanent abode. There he came into contact with the foremost writers and artists of the Prussian capital, and was received at court; but spent every summer in his native village in the Black Forest, seeking there recuperation and new inspiration for his literary labors.

A couple of plays produced by him, a tragedy, "Andreas Hofer," and a drama, "Der Wahrspruch," Leipzig, 1860, were not at all successful; nor did he have better fortune with his next novel, a tale of modern life, entitled "Neues Leben," Mannheim, 1851. He therefore reverted to his village tales; publishing "Barfüßele" in 1856 (30th ed., 1896; illustrated by Vautier, 1872), "Joseph im Schnee" in 1861 (illustrated by Kindler, 1867), and "Edelweiss" in the same year. From 1858 to 1869 he edited a "Volkskalender," which numbered among its collaborators the most famous writers. He then again essayed a romance of modern life, this time most successfully; and to-day his "Auf der Höhe," Stuttgart, 1875, and "Das Landhaus am Rhein," Stuttgart, 1868, are numbered among the best works of German prose fiction.

Auerbach was a fervent German patriot, and took the deepest interest in the unification of Germany. During the Franco-Prussian war (1870-71) he was attached to the headquarters of the grand duke of Baden (a great admirer of the poet), and gave vent to his patriotic enthusiasm first in his "Wieder Unser! Gedenkblätter," Stuttgart, 1871, and again in his novel, "Waldfried; eine Familiengeschichte" (1874). He again resumed his "Dorfgeschichten" in "Nach Dreissig Jahren" (1876).

The productions of the last four years of Auerbach's life show some traces of increasing age. To this period belong "Landolin von Reutershofen," Berlin, 1878; "Der Forstmeister," 1879; "Brigitta," Stuttgart, 1880. To complete the list of his writings, the following may be added: "Deutsche Abende," a number of speeches and lectures, Stuttgart, 1866; "Zur Guten Stunde," illustrated by Menzel, Kaulbach, L. Richter, and Meyerheim, Berlin, 1872; and "Tausend Gedanken eines Collaborators," 1876.

Auerbach's attitude toward Judaism receives ample illustration from many a character and passage in his stories. He strove to diffuse the kindest

sentiments among those of all creeds. His world-philosophy was a species of exalted patriotism, conjoined with a pure idealism; but it was destined to suffer a severe shock when anti-Semitism arose in Germany, and, despite the triumph of the German

national idea, a wave of pessimism followed closely on the nation's victories. **Attitude Toward Judaism.** Private troubles may have contributed their share to his unrest: his second marriage had not brought him happiness. He found philosophy and life in ominous opposition, which, to one of his gentle mold, was a deep disappointment. For many years Auerbach, at least publicly, held somewhat aloof from Judaism, though always a Jew in heart and soul. But aroused in his last years, by Theodor Billroth's anti-Semitic work, "Warum Studiren Unsere Juden Medizin?" he openly took up the defense of his coreligionists.

When the blood-accusation was revived in Russia, Auerbach issued an appeal, "An Alle Männer der Wahrheit und Sittlichkeit" ("To All Men of Truth and Morality"), and he also addressed an open letter of thanks to Dr. von Döllinger, president of the Academy of Sciences in Munich, for his courageous speech in behalf of the Jews. In 1880 (July 14) he had the satisfaction of attending the unveiling of the Spinoza monument at The Hague. Auerbach, who had devoted his entire life to the glorification and realization of German ideals, lived to bear himself stigmatized by the Judeaphobes as a foreigner, without share or interest in anything German. The anti-Semitic agitation, then centered in Berlin, and family cares broke down the health of the poet. In the fall of 1881 he went for his health to Cannstadt, but, becoming worse there, he removed to the milder climate of Cannes. There he died, just as extensive preparations were being made to celebrate his seventieth birthday.

The inner life of Berthold Auerbach is abundantly illustrated by his works; but it receives its fullest light and interpretation in his "Briefe an Seinen Vater, Jacob Auerbach," issued by the latter (in accordance with the author's request) in 1884, with a preface by Spielhagen. These letters extend

over a period of 52 years (1830-82), and contain in Auerbach's own words "all that was most important in the development of his general and individual life." They form a mirror, in which his every mood is reflected, and wherein his genuine nature is depicted with an artlessness and naturalness typical of the man. They form the best commentary upon his philosophy, politics, and religion; and throughout them all, two points are constantly expressed; viz., love for the Black Forest and enthusiasm for Israel.

Auerbach always possessed a love for dramatic art, and at his death there was found among his papers a series of studies relating to the stage. These were published under the title "Dramatische Eindrücke," Stuttgart, 1892.

A complete edition of Auerbach's works in 23 volumes was published at Stuttgart in 1863-64; the most recent edition is that of 1892-95 in 18 volumes. His posthumous works were acquired in 1897 by the Schwäbische Schillerverein, and deposited in the

archives of Marbach. A biography of Berthold Auerbach is now (1902) being prepared by Arnold Bettelheim, of Vienna.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* xlv. 126, 157; Friedrich Theodor Vischer, *Berthold Auerbach, ein Nachruf*, 1882; Wilhelm Goldbaum, in *Westermann's Monatshefte*, No. 34, pp. 606 et seq.; Zabel, *Berthold Auerbach*, 1882; Ludwig Solomon, *Berthold Auerbach, eine Biographie*, 1882; Ludwig Stein, *Berthold Auerbach und das Judentum*, 1882; Ed. Lasker, *Berthold Auerbach, eine Gedenkrede*, Berlin, 1882; D. Frischmann, *Berthold Auerbach, in Hayyuth, He-Azif*, 1889, I. 159-171; Rudolf Krauss, *Schwäbische Literaturgeschichte*, 1899, II. 28, 299, and *passim*.

A. S. I.

AUERBACH, ELIEZER BEN HAYYIM.
See AUERBACH, ISAAC BEN HAYYIM.

AUERBACH, FELIX: German physicist; born Nov. 12, 1856, in Berlin. He was only twenty years old when he graduated from the university of his native city, and received the degree of Ph.D. upon the presentation of an excellent thesis, "Untersuchungen über die Natur des Vokalklanges," which appeared in Poggendorff's "Annalen der Physik und Chemie" for 1876. Continuing his studies at the University of Berlin until 1879, he was in that year appointed assistant in the Physical Institute of the University of Breslau. In 1890 Auerbach was appointed assistant professor of physics in Jena University, which position he continues to occupy.

Among Auerbach's scientific contributions is a treatise on hydrodynamics, "Die Theoretische Hydrodynamik. Nach dem Gange der Entwicklungen in der Neuesten Zeit in Kürze Dargestellt," Brunswick, 1881, which received the prize of the Reale Istituto Veneto di Scienze, Lettere ed Arti, and was subsequently translated into Italian (Milan, 1882). Auerbach is also the author of numerous papers of a more technical nature in the "Archiv für Physiologie," in Poggendorff's "Annalen der Physik und Chemie," in the "Nachrichten der Königlichen Gesellschaft der Wissenschaften und der Georg-August Universität zu Göttingen," etc. Short notices of his scientific contributions may be found in the annual "Die Fortschritte der Physik," G. Reimer, Berlin.

BIBLIOGRAPHY: Poggendorff, *Biographisch-Literarisches Handwörterbuch*, Leipzig, 1898; *Deutscher Universitäts-Kalender*, ed. Ascherson, Berlin.

A.

A. S. C.

AUERBACH, HAYYIM B. ISAAC: Rabbi at Lencziza, Russia, and author; of the first half of the nineteenth century. He was the contemporary and friend of R. Akiba Eger of Posen and of R. Solomon Posner of Warsaw. He wrote "Dibre Mishpat" (Words of Judgment), published at Krotoschin, 1835—a halakic work, with additions by his sons Menahem and Isaac. Compare AUERBACH, ISAAC B. HAYYIM.

BIBLIOGRAPHY: *Shem ha-Gedolim he-Hadash*, I. letter ט.

L. G.

P. B.

AUERBACH, ISAAC B. HAYYIM: Polish rabbi; lived in the first half of the nineteenth century; was first rabbi at Dobria, near Kalisz, then at Plock; later he succeeded his father, Hayyim Auerbach, as rabbi of Lencziza, government of Warsaw, Poland. He wrote "Dibre Hayyim" (Words of Life), Breslau, 1852, a pilpulistic disquisition on the Shulhan 'Arukh, and on other rabbinical codes ("poskim"). His work includes a pilpulistic treatise,

"Mayim Hayyim" (Living Waters), by his father, Hayyim Auerbach, and additions and notes by the author's brother Eliezer.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.; preface to the author's *Dibre Hayyim*.

L. G.

A. R.

AUERBACH, ISAAC (ר' יצחק) B. ISAAH (also known as Reis): Grammarian, and exponent of Rashi; flourished toward the beginning of the eighteenth century at Fürth, Amsterdam, and Frankfort-on-the-Main. The works of Auerbach, which are enumerated below, are particularly interesting because of the history of their origin, which curiously illuminates the educational condition of the German Jews of the period. Auerbach, who, like all Jewish scholars of his time, devoted himself exclusively to the study of the Talmud, relates that, as regards certain passages, Rashi's commentary on the Bible was to him a closed book, because even the simplest elements of Hebrew grammar were unknown to him.

The scholars of Fürth, however, were not only incapable of expounding the difficult passages in Rashi, but ridiculed Auerbach's peculiar taste for Hebrew philology. He thereupon left Fürth and went to Amsterdam, where for ten years he studied Hebrew grammar with Samuel Posen. As the fruit of his labors he published (Wilmersdorf, 1718) "Girsa de-Yanuqa" (The Boy's Study), an elementary grammar with paradigms in Hebrew and Judæo-German. This—one of the first elementary Hebrew grammars written by a Jew—met with such success, particularly in Frankfort, where Auerbach had meanwhile settled, that the author soon afterward published his second Judæo-German grammar (Fürth, 1728), entitled "Shuta de-Yanuqa" (The Boy's Talk). The Hebrew and German elementary book of Baruch (Bendet) b. Michael Moses Meseritz (Altona, 1808; Breslau, 1814), entitled "Girsa de-Yanuqa" (The Study of Childhood), is based on excerpts from these two works.

Auerbach had not forgotten that he had been first stimulated to the study of grammar by the works of Rashi; and he now published his comments and explanations on Rashi's commentary on the Pentateuch (Sulzbach, 1730; Fürth, 1762), under the title "Beer Rehobot" (Well of Enlargement); also reissued, after the death of the author, by his son Aaron and extended by him to the Five Rolls. This book may be ranked among the best supercommentaries that have been written on Rashi's Bible commentary, and has proved of great benefit both to teachers and to pupils. Auerbach also translated into Judæo-German the "Behinat 'Olam" of Jedidiah b. Abraham Bedersi, which, under the title "Zaphnath-paaneah" (Gen. xli. 45, "revealer of secrets"; LXX, "savior of the world"), was first published at Sulzbach in 1743, and has since been frequently reprinted. Appended to this work is Auerbach's Judæo-German translation of Bedersi's "Bakḥashat ha-Memin."

Auerbach's father was a martyr; but the occasion on which he met death is not known.

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*, I. 72, 73; Fuenn, *Keneset Yisrael*, p. 589; Steinschneider, *Cat. Bodl.* col. 908; idem, *Bibliographisches Handbuch*, No. 143.

L. G.

AUERBACH, ISAAC LEVIN: A German preacher, educator, and author; born at Inowracław, Prussia, March 21, 1791; died at Dessau July 5, 1853. He was the son of Levin Isaac Auerbach, rabbi of Inowracław, and brother of Baruch Auerbach, the well-known founder of the Jewish Orphan Asylum in Berlin. Isaac belonged to that small band of Jewish young men in Berlin who, in the first quarter of the nineteenth century, paved the way for reforms in Judaism. After receiving an education in Bible and Talmud from his father and at Lissa, he went to Berlin, where he devoted himself to the study of languages and science. His attainments and abilities must have been considerable, for he was appointed preacher at the Jacobsen temple, in which also Kley, Günsburg, and Zunz delivered their German sermons. His next position was on the teaching staff of the Jewish girls' school of Berlin, and finally he was called to the temple of Leipsic, where he officiated for more than twenty-five years.

Auerbach's activities were chiefly directed toward a reform of the divine service. He considered it first an exigency of changed conditions; secondly, the most potent factor in the improvement of the whole religious and ethical life. Likewise he pointed out the necessity of establishing schools, and pleaded for a spirit of toleration in all religious and political matters. These ideas pervade his works and sermons, of which the following were published: (1) "Sind die Israeliten Verpflichtet Ihre Gebete Durchaus in Hebräischer Sprache zu Verrichten?" Berlin, 1818—arguing on rabbinical grounds for the introduction of the German language into the service; (2) "Die Wichtigste Angelegenheiten Israels," Leipsic, 1829—containing nine sermons; (3) "Die Aufnahme Israels in die Grosse Gemeinschaft der Nationen," Leipsic, 1833; (4) "Israels Jüngste Heim-suchung," Leipsic, 1840—on the Damascus affair; (5) "Das Verständniss der Zeit," Leipsic, 1845—on the reform tendencies in Judaism.

BIBLIOGRAPHY: Kayserling, *Bibliothek Jüdischer Kanzel-redner*, I. 19-20.

a.

M. B.

AUERBACH, JACOB: Educator and author; born at Emmendingen, Baden, Nov. 14, 1810; died Oct. 31, 1887. He received his early education in Karlsruhe, where, in the autumn of 1827, he met his cousin and, later, brother-in-law, Berthold Auerbach, the famous novelist, with whom he formed ties of close and lasting friendship. When, on account of straitened circumstances, Jacob was compelled to abandon his studies at the University of Heidelberg, Berthold came to his assistance. In Wiesbaden, where the young scholar was called to occupy the position of a religious teacher after his graduation from the university, he became one of the most intimate friends and enthusiastic followers of Abraham Geiger. Called to Frankfort-on-the-Main in 1842, his time was occupied for nearly forty years with his duties as religious teacher in the Jewish community and (after 1848) at the gymnasium, and with occasional sermons at the "Andachtsaal." He was pensioned by the government in 1879; and, in recognition of his services at the Frankfort Gymnasium, he was decorated with the Order of the Red Eagle.

Among Auerbach's contributions to Jewish history and literature are his essay on "Lessing and Mendelssohn," 1867, and a "History of the Jewish Community of Vienna from 1784." His most valuable work, however, was the publication of the letters received by him from Berthold Auerbach, covering the period from the time of the separation of the two friends at Karlsruhe in April, 1830, to the death of the novelist, Feb. 8, 1883. These letters, which appeared in two volumes under the title "Berthold Auerbach: Briefe an Seinen Freund Jacob Auerbach," Frankfort-on-the-Main, 1884, and in which the whole character and individuality of Berthold Auerbach were unconsciously revealed, form an excellent autobiography of the writer.

Jacob was also the author of several educational works and of the "Schul- und Hausbibel," 1858, which had a wide circulation in Jewish communities in Germany.

s.

A. S. C.

AUERBACH, JOSEPH DANZIGER: Author of "Darke Yescharim" (Paths of the Righteous), a treatise on ethics and morals in the Yiddish dialect, published in Amsterdam in 1758.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books British Museum*, p. 63; Benjacob, *Ozar ha-Sefarim*, p. 120.

D.

A. R.

AUERBACH, LEOPOLD: German physician and biologist; born at Breslau April 27, 1828; died there Sept. 30, 1897. He studied in Breslau, Leipsic, and Berlin, receiving his doctorate in 1849. The following year he began the practise of medicine in Breslau, and at the same time devoted himself, under the direction of Purkinje, to the study of histology and neuropathology. In 1863 he became docent at Breslau University, and remained in that position nine years, when he was promoted to the rank of assistant professor of general biology and histology, which he held for a quarter of a century.

His chief contribution to science is in the domain of cellular biology and histology, in which he attained considerable eminence. The results of his weighty studies on the cell are embodied in the "Organologische Studien" (parts i. and ii., Breslau, 1874), which treats of the structure, chemical constitution, and life-history of the cell-nucleus, and of the early stages of development of the fertilized ovum. Auerbach belongs to the class of modern biologists whose investigations not only paved the way toward the elucidation of important problems in biology, but raised wholly new questions regarding the mechanism of the development and rôle of the cell in hereditary transmission. His researches have materially advanced the knowledge of cell-life and cell-structure. According to Oscar Hertwig, Auerbach established satisfactorily that during cell-division the nucleus does not become dissolved, but becomes metamorphosed. Auerbach also made the important discovery that during conjugation the nuclei of oval eggs rotate so that the axis of the spindle coincides with the longest diameter of the egg. To his cytological researches must be added his investigations on the lymphatics of the intestines as well as his discovery of the cellular structure of the capillaries and his work on the physiology of muscle. Besides his "Organologische Studien,"

which he published separately, Auerbach contributed a number of papers to medical and biological journals and to the transactions of several scientific societies. During half a century of active scientific work he published: "De Irritamentis Nervorum, Studia Critica," Berolini, 1849; "Ueber Psychische Thätigkeiten des Rückenmarks," in Glümsberg's "Zeitschrift für Medicin," 1853, iv.; "Ueber die Erscheinung bei Oertlicher Muskelreizung," in "Abhandlungen der Schlesischen Gesellschaft für Vaterländische Cultur," 1861, pp. 291, 326; "Ueber Perkussion des Muskels," in "Zeitschrift für Rationelle Medicin," 1862; "Bau der Blut- und Lymph-Capillaren," in "Centralblatt für die Medicinische Wissenschaft," 1865; "Lymphgefäße des Darmes," in Virchow's "Archiv," 1865, xxxiii.; "Ueber einen Plexus Mesentericus," Breslau, 1862; "De Ventriculo Carnoso Avium," 31 pp., Breslau, 1863; "Wahre Muskelhypertrophie," in Virchow's "Archiv," 1871; "Ueber den Einfluss Erhöhter Temperatur auf die Nervösen Central Organe," 28 pp., Heidelberg, 1880.

Auerbach is the author also of several scientific monographs which appeared in the "Zeitschrift für Wissenschaftliche Zoologie," in Reichert-Du Bois' "Archiv"; in the "Verhandlungen der Berliner Medicinischen Gesellschaft"; in the "Verhandlungen der Preussischen Akademie der Wissenschaften zu Berlin"; and in Ferdinand Cohn's "Beiträge zur Biologie der Pflanzen."

BIBLIOGRAPHY: Anton Bettelheim, *Biographisches Jahrbuch und Deutscher Nekrolog*, 1888, II. 35; J. Pagel, *Biographisches Lexicon der Hervorragenden Aerzte des 19ten Jahrhunderts*, p. 59; A. Wernich and A. Hirsch, *Biographisches Lexicon Hervorragender Aerzte Aller Zeiten und Völker*, I. 226; Jos. Tyson, *The Cell Doctrine*, 2d ed., Philadelphia, 1876; Ed. B. Wilson, *The Cell in Development and Inheritance*, 2d ed., pp. 5, 106, 127, 132, New York, 1900; *Quarterly Journal Microscopical Science*, 1876, xvi. 131; Hertwig-Campbell, *The Cell*, pp. 192, 218, 219.

S.

W. S.

AUERBACH (JUDAH), LOEB B. ISRAEL: Galician Talmudist of the second half of the eighteenth century. He is the author of "Mehokek Yehudah" (The Lawgiver of Judah), Lemberg, 1792, a commentary on those sections of the Orm Hayyim of Joseph Caro's Shulhan 'Aruk which treat of the regulations for Passover. The work consists of two distinct parts, entitled respectively (1) "Hukke 'Olam" (Eternal Laws), which gives the halakic decisions briefly, and (2) "Hukke Da'at" (Laws of Knowledge), which gives discussions of the preceding.

BIBLIOGRAPHY: Fürst, *Bibl. Hebr.* I. 73; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 337.

L. G.

AUERBACH, MEIR B. ISAAC: Talmudist and chief rabbi of the Ashkenazim in Jerusalem; born Feb. 10, 1815, at Dobria near Kalish, Russian Poland; died May 8, 1878, at Jerusalem. He was rabbi at Kalish when, in 1860, actuated by his love for the Holy Land, he removed to Jerusalem, where he organized the congregation and yeshibah Ohel Jacob, and subsequently became chief rabbi of the Ashkenazim. He also organized an independent board of Shehitah for the Ashkenazim. This action was opposed by the "hakam bashi," David Hazan, and his Sephardic congregation, who controlled the Shehitah. They were upheld by the Mussulmans,

who favored the Jewish mode of killing animals, which corresponded with their religious belief and custom, and who would not eat meat slaughtered by Christians or by Ashkenazic Jews, the latter not being recognized by them as sons of Abraham. This greatly hampered the undertaking of the Ashkenazim, as none but Christians would buy the surplus of the Shehitah, and, being excluded from the Mussulmans' trade, the Ashkenazim found the Shehitah quite expensive. Auerbach appealed to the hakam bashi to intercede on behalf of the Ashkenazim, and requested him to obtain from the Turkish government the recognition of the Ashkenazic Jews as sons of Abraham. The hakam bashi hesitated, and Auerbach threatened him with excommunication for refusing to perform his plain duty and to do justice to the Ashkenazim. At last in 1864 the hakam bashi was not only obliged to remove his objection, but actually compelled to establish the fact before the Ottoman authorities that as regards their religion there was no difference between the Sephardim and Ashkenazim.

Auerbach and Rabbi Samuel Salant in 1866 organized the Central Committee known as the "Wa'ad ha-Kelali" in Jerusalem, as an agency for the distribution of funds from the charity-boxes all over the world for the Ashkenazic poor in Palestine, the income from which from the United States alone amounts to about \$20,000 per annum. In 1875, on the occasion of the visit of Sir Moses Montefiore to the Holy Land, Auerbach protested in an open letter addressed to Montefiore (in Hebrew and English, London, 1875) against the charges of unfair manipulation of the gifts sent to the poor in Palestine.

Auerbach is the author of "Imre Binah" (Words of Understanding), novellæ on Orm Hayyim and Yoreh De'ah, and responsa on Hoshen Mishpat, Jerusalem, 1871-76; of annotations to his father's "Dibre Hayyim," and to Loeb Guenzburg's "Ture Eben." He left many manuscripts on Talmudical subjects, which are still unpublished. Auerbach was known as a great pilpulist.

A "bet ha-midrash" has been founded in Jerusalem to perpetuate Auerbach's memory.

BIBLIOGRAPHY: J. Schwartz, *Tebuot ha-Arez*, ed. Lunz, pp. 501, 501; A. Amshewitz, *Moshe ve-Yerushalayim*, pp. 81-98, Warsaw, 1879; M. N. Auerbach, *Zekut Abot*, Jerusalem, 1895, Introduction; *Allgemeine Zeitung des Judenthums*, 1878, p. 363.

L. G.

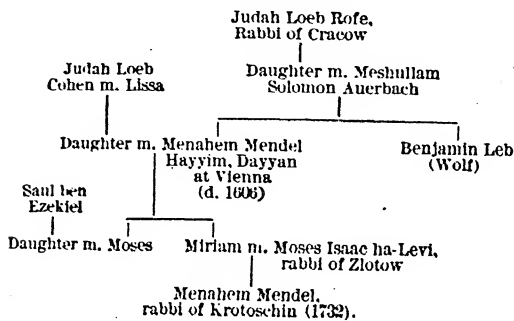
J. D. E.

AUERBACH, MENAHEM MENDEL BEN MESHULLAM SOLOMON: Austrian rabbi, banker, and commentator; born in Vienna at the beginning of the seventeenth century; died at Krotoschin, Posen, July 8, 1689. He was descended from the well-known Auerbach-Fischhof family, both his father, Meshullam Solomon, and his maternal grandfather, Rabbi Judah Loeb Rofe, being members of the Vienna Ghetto.

Auerbach received a Talmudic education, and was a pupil of Joel Särkes (ר'ב), of Joshua ben Joseph of Cracow, and of Menahem Mendel Krochmal of Nikolsburg. He married the daughter of Judah Loeb Cohn of Cracow (died 1645), and then settled in Cracow with his brother Hayyim. For many years Auerbach held the position of dayyan of the Cracow community, being at the same time engaged in the

banking business with his brother. Later, both returned to Vienna, where Menahem remained after his brother's death in 1666, up to the expulsion of the Jews from Vienna by the emperor Leopold I. in 1670. Benjamin Leb (Wolf) Fischhof, probably the youngest of the brothers, was also expelled at the same time, and became rabbi in Nikolsburg.

After the expulsion Auerbach became rabbi at Rausnitz, Moravia, and in 1673 of Krotoschin, where for sixteen years and until his death he occupied the double position of rabbi and parnass of the district of Posen. In Krotoschin he established a yeshibah, which soon became known throughout Poland, and to which he devoted much of his time and energy (Eliakim ben Meir, "Responsa," § 61). His son Moses was parnas of the district of Posen, one of the leaders of the Synod of Great Poland, and president of the Assembly of Kobylin in 1733. The following pedigree exhibits the relationship of this branch of the Auerbach family:



Auerbach was the author of "Ateret Zekenim" (The Crown of Old Men; compare Prov. xvii. 6), a commentary on Orah Hayyim, a division of the Shulhan 'Aruk, printed at Dyhernfurth, 1720, and republished in most editions of that work. He also left in manuscript "Akeret ha-Bayit" (The Barren One of the House; compare Ps. cxlii. 9), a commentary on another division of the Shulhan 'Aruk; namely, Hoshen Mishpat.

BIBLIOGRAPHY: Kaufmann, *Die Letzte Vertreibung der Juden aus Wien*, pp. 172 et seq., Vienna, 1889; H. N. Dembitzer, *Kelilat Yofi*, passim, Cracow, 1888; I. Eisenstadt-S. Wiener, *Da'at Kedoshim*, passim, St. Petersburg, 1897-98.

H. R.

AUERBACH, MESHULLAM SOLOMON. See AUERBACH, MENAHEM MENDEL, and AUERBACH FAMILY.

AUERBACH, PEREZ B. MENAHEM NAHUM: Polish Talmudist; flourished in the first half of the eighteenth century. He was the author of the work, "Pe'er Halakah" (Ornament of the Halakah), Zolkiev, 1738, which contains novellæ to the Talmud, to the commentaries on the Talmud, and to Maimonides' *Yad ha-Hazakah*. The section in the treatise *Pesahim* (14a, 21a), known as the "section of R. Hanina, the chief priest," is treated in a particularly exhaustive manner.

BIBLIOGRAPHY: Ben-Jacob, *Ozar ha-Sefarim*, p. 455; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 64.

D.

L. G.

AUERBACH, PHINEAS BEN SIMON WOLF: Rabbi and Talmudist; lived at the end of

II.—20

the seventeenth and beginning of the eighteenth century. He was chief of the court of justice at Cracow ("bet din"), but on account of the persecutions of the Jews in Poland he was forced to leave his native country (1714), settling later at Frankfort-on-the-Main, where he married the daughter of the rabbi, Joseph Samuel. He is the author of "Halakah Berurah" (The Clear Law), a commentary on the Shulhan 'Aruk, Orah Hayyim (Wilmsdorf, 1717). This work contains, mainly, solutions of questions on which the AHARONIM had widely divergent opinions.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* Nos. 6750, 7196; Wolf, *Bibliotheca Hebraea*, III. 1843b; Azulai, *Shem ha-Gedolim*, s.v. *Pinhas*; Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 53.

L. G.

A. R.

AUERBACH, SAMUEL B. DAVID TEBELE: A cabalistic commentator on the Bible; flourished in the seventeenth century. His father, David, died as a martyr during the persecution of the Jews in Poland, and he himself narrowly escaped a similar fate, first at Lublin, Oct. 16, 1655, and then at Reisen, near Lissa. Auerbach was the author of a work entitled "Hesed Shemo El" (Mercy, Its Name Is God, the letters of "Shemo El" corresponding with those of "Samuel," the author's name). This work, published at Amsterdam in 1699, contains Midrashic and cabalistic explanations of Genesis, of no value whatever. However, of considerable value to the historian, as records of an eye-witness, are the numerous scattered references to the persecution of the Jews of Poland during the years 1648 and 1655.

BIBLIOGRAPHY: Gurland, *Le-Korot ha-Gezerot*, v. 75; Steinschneider, *Cat. Bodl.* col. 2499; Zunz, *Literaturgesch.* 439.

K.

L. G.

AUERBACH, SIMEON. See AUERBACH FAMILY.

AUERBACH, SIMON (ZE'EB) WOLF B. DAVID TEBELE: Talmudist and rabbi of several large communities; born at Posen about 1550; died Nov. 12, 1631, at Prague. His father was either rabbi or, at least, an eminent Talmudic authority in Posen; and his father-in-law was Solomon b. Jehiel Luria, whom he succeeded, after the latter's death, in the rabbinate of Lublin (1578-84). Before this, however, he had officiated as rabbi of the communities of Turbin and Lubomil, Poland. At Lublin he had a bitter quarrel with the celebrated Talmudist of that town, Meir b. Gedaliah (Maharam). The latter apparently had at this time no official appointment at Lublin, but was the leader of one of the largest yeshivot; and by virtue of his great Talmudic authority, he had it in his power to make it very unpleasant for the rabbi of his community. Although the two men had been friends before Auerbach entered upon his office (compare MaHa-Ram, *Responsum* No. 27), this relation was disturbed when Auerbach, as rabbi of the community, became the superior of MaHa-Ram. In addition there was an ancient feud between Luria and Maharam's father, which passed over to their sons.

Auerbach left Lublin, in order to accept the rabbinate of Przemyśl, retiring after a few years to Posen, as he had private means. In 1621 he was appointed chief rabbi of his native place.

Auerbach's great reputation is evident from the

fact that the community of Posen set aside in his favor the statutory law under which no native of the city could be appointed chief rabbi. In Posen, also, Auerbach's position was not entirely pleasant; for, while he was chief rabbi, Benjamin of Morawczyk was the "rosh yeshibah" (head of the college), and difficulties frequently arose between the two. Hence Auerbach, who had refused a call to Vienna as rabbi in 1628, accepted that position in the following year. He did not stay there long, however, being appointed chief rabbi of Prague, and district rabbi of Bohemia. While in office at Prague he had a quarrel with his predecessor, Lippmann Heller, who had been removed from office by the government.

Auerbach wrote several works, none of which has been preserved, nor are any of the names of his many pupils known. According to the testimony of his contemporaries, Auerbach was not only a renowned Talmudist, as is evidenced by the positions he held in the largest community of Poland and of Austria, but a man of inflexible and fearless character, as his controversies with many of his colleagues have demonstrated.

BIBLIOGRAPHY: Bloch, *Simon Wolf Auerbach, Oberrabbiner von Grosspolen*, in *Gedenkbuch zur Erinnerung an David Kaufmann*, Breslau, 1900; Lewinstein, in *Ha-Goren*, I, 41-43 (many of whose statements are inaccurate; e.g., there was in Amsterdam no Solomon Aboab, who is alleged to have been the umpire in a controversy between Auerbach and Maharam); Lieben, *Gal-Ed*, pp. 75, 76 (epitaph), German part, p. 62; Nissenbaum, *Le-Korot ha-Yehudim be-Lublin*, pp. 23, 24; Lublin, 1899 (see also the remarks therein of Harkavy, Buber, and Lewinstein; it is doubtful whether the period given by Nissenbaum for Auerbach's activity at Lublin is correct).

K.

L. G.

AUERBACH, SOLOMON HEYMANN: Hebrew scholar; born at Posen at the end of the eighteenth century; died there in 1836. He translated Habakkuk into German with explanatory notes (Breslau, 1821). He also collaborated in the translation of the Bible undertaken by Zunz, for which he furnished the translation of Ecclesiastes, on which book he wrote also a Hebrew commentary (Breslau, 1837).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 763; Winter and Wünsche, *Jüdische Literatur*, III, 745.

L. G.

I. Br.

AUGSBURG: Capital of the districts of Swabia and Neuburg, Bavaria. According to tradition, it



Seal of the Jews of Augsburg, 1298.
(From "Literaturblatt des Orients.")

is one of the oldest Jewish communities in Germany. The first documentary mention of the city is in 1259; but individual Jews of Augsburg are spoken of earlier. Of the six houses belonging to the church-chapter, and mortgaged in 1259 by Bishop Hartmann of Augsburg, one is described as "a Jewish house."

In 1276 the congregation possessed a synagogue and a cemetery. The chief occupation of the Jews of Augsburg was money-lending; trade in meat and wine was also permitted with certain limitations. In 1316 the Jews of Augsburg must have been affluent, for the city of Munich mortgaged its revenues

to them for six years. Thirteen years later the Jews (that is, the revenues from them) were pledged by the emperor to the counts of Octingen, and by the latter to the family of Hohenneck. In 1364 the council of Augsburg acquired possession of them.

The city owed large sums to the Jews, and to liquidate them instituted, in 1341, forced loans from the citizens. The bishop's debts to the Jews were canceled in part by Charles IV. When the Black Death raged in 1348, and the Jews in Augsburg were massacred, the emperor pardoned the burghers for the crime. In 1349 the bishop again received Jews into the city, but six years later transferred to the city council both the duty of protecting them and the privilege of taxing them. The emperor demanded 10,000 gulden (1 gulden = 41½ cents) from the Jews of Augsburg in 1373; and the council vainly sought to protect them from this amercement. In 1384 they had to pay to the council 22,000 gulden; and in 1385 King Wenzel canceled all debts owing to the Jews. King Sigismund, in 1429, pledged them to Count von Pappenheim, to whom they had to pay 200 gulden yearly. The council bought back this right from Pappenheim in 1439. A year later 300 Jews were expelled from the city, and the gravestones in their cemetery were used in the construction of a city hall. In 1456 Frederick III. demanded that the city deliver to him "all his privileges"; he was appeased by the payment of 13,000 gulden, for which the city retained the right to admit or to expel Jews. From that time no Jews were permitted to dwell in Augsburg. In 1540 the council decided that Jews might stay no longer than a day and a night in the town; and they had to pay the officer who accompanied them during their stay one "sechser" for the service. In 1601 it was forbidden to borrow money of Jews.

During the Thirty Years' war some Jews came to Augsburg. These were officially plundered from time to time under threat of being expelled; in 1649 they were again driven out; and in 1680 the former edicts of expulsion were revived and intensified. While the War of the Spanish Succession raged, a few Jews again ventured into the city; The Jews and in 1704 there were 62 families persecuted. In 1718 even their temporary sojourn was again forbidden.

From 1741 to 1745, Jews were again permitted to dwell in Augsburg on account of the War of the Austrian Succession. In 1742 they were 36 families; but they were driven out again in 1745. The council made an agreement with the Jews of the surrounding villages in 1751 to the effect that for the yearly payment of 1,100 gulden they might have free admission to the city for trading-purposes. In the years following, the council endeavored to restrict their commercial undertakings; but in 1791 edicts were issued, protecting the Jews against ill-treatment and pillage. They were again in the city during the French war of 1796.

Of interest is the medieval seal of the congregation, with its inscription, partly in Latin and partly in Hebrew, surrounding a two-headed eagle, and with a conical hat above all ("Literaturblatt des Orients," 1842, col. 73). In "Monatsschrift," 1861, (p. 280) mention is made of a "Jewish congregational

dance-house" in Augsburg (1290). Numerous Hebrew books, distinguished for their beautiful typography, were printed there between the years 1514 and 1543.

Ancient Congregational Dance-House. Of the various rabbis of the congregation of Augsburg mention must be made of the venerable Senior, who in 1348, an eighty-four-year-old sage, was assassinated while poring over his books. Elijah of Augsburg wrote a commentary upon Moses of Coucy's "Sefer Mizvot Gadol" (Semag), which exists in manuscript in the Vatican library; Jacob Weil, son of Judah, one of the most distinguished rabbis in Germany in the fifteenth century, was also of Augsburg. The cemetery adjacent to the town served as the burial-place for five communities of Swabia. The new congregation has been in existence since 1861. In 1862 Dr. Hirschfeld was appointed rabbi; and he was succeeded by Heinrich Gross. The congregation now (1900) numbers 1,156 members.

Hebrew typography is coeval with the study of the Hebrew language in Germany. In 1514 Erhard Oeglin printed the Decalogue and several parts of the New Testament in Boeschenstein's "Elementale Introductorium in Hebraeas Literas," which is embellished with an elaborate border, falsely ascribed to Hans Holbein. Actual printing in Hebrew was practised by the traveling printer Hayyim Schwarz, who in 1533 completed the Megillot and Rashi's Commentary on the Pentateuch as the first printed production in Augsburg. On Jan. 19, 1534, the Passover Haggadah was completed; and in the same year there was published at Augsburg by an anonymous author a guide to correspondence which became very popular during the seventeenth century. Previous to 1536 there successively appeared a daily prayer-book ("tefillah"), a festival prayer-book ("mahzor"), and a penitential prayer-book ("selihot"), all according to the German ritual.

With his son Isaac and his son-in-law Josef b. Yakar, Schwarz in 1540 published the "Turim" of Jacob b. Asher, and "Abkat Rokel" (The Merchant's Spicebox), a work ascribed to one Makir. These were followed by the Book of Kings (1543), and the Book of Samuel (1544), both in Judæo-German rime. All of these typographical productions are exceedingly beautiful, and may be classed among the rarest specimens of the printer's art. In 1544 Paulus Æmilii, later professor at Ingolstadt, edited at Augsburg a Judæo-German Pentateuch.

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G.—J.

A. F.

AUGURY: Originally, prophesying by the flight of birds; but later the term was applied to all forms of foretelling (*augur* = *ari-gur*, *oiavog*, *oiavovrai*, etc.). Augury was first systematized by the Chaldeans. The Greeks were addicted to it; and among the

Romans no important action of state was undertaken without the advice of the augurs. In fact, the belief in augury has existed at all times, among the uncivilized as well as the most civilized nations, to the present day, the wish to know the future continually giving rise to some art of peering into it.

The various species of Augury, however, depend on the conditions of external nature, race peculiarities, and historical influences. The future was foretold by the aspect of the heavens (ASTROLOGY); by dreams, lots, oracles, and such things; Kinds of orspirits were invoked (NECROMANCY), Augury. and the TERAPHIM and URIM ANI THUMMIM were questioned. As these

forms of prognostication, as well as the pagan method, DIVINATION, are treated under their several headings, this article will be devoted to Augury in the strict sense of the word, including, however, all predictions dependent on chance happenings. All signs and intimations coming under the concepts "nihush" (whisper) and "siman" (omen) belong to Jewish Augury, the history of which may be divided into Biblical, Talmudic, and medieval periods.

—In Bible Times: The observation of the flight of birds for the purpose of prophesying, or as a prognostication, is not expressly mentioned in the Bible. That it was not unknown, however, is shown in Eccl. x. 20, "for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." This knowledge may

Flight of Birds. also be assumed in view of the fact that among the Arabs the raven was a

bird of omen. The Greek version several times translates "nahash" by *oiavog*; but this word, like the Latin "augurium," means any kind of prognostication, and not merely that by the flight or the cry of birds. It is nevertheless a curious fact that tradition also originally applied the prognostication designated by nahash to the omens derived from animals. Joseph practised hydromancy. He divined (nahash) the future by pouring water into a cup, throwing little pieces of gold or jewels into the fluid, observing the figures that were formed, and predicting accordingly (Gen. xlv. 5, according to Dillman's commentary). Laban found out in a similar way (nahash) that God blessed him on account of Jacob (Gen. xxx. 27). King Manasseh also practised this species of divination (II Kings xxi. 6; II Chron. xxxiii. 6). Another method consisted in observing the signs from staves planted upright or flung on the ground ("Cyril of

Alex." in Winer, "B. R." ii. 679), a method that is not identical with the arrow oracle (Hosea iv. 12; perhaps Rhabdomancy, Ezek. viii. 17; compare Num. xvii. 16 et seq.). Ezekiel (xxi. 26 [A. V. 21]) speaks of the arrow oracle of the king of Babylon; but the prophet

Elisha also directs the Israelite king Joash to shoot two arrows through the window in order to find out whether Joash will vanquish the Aramaic king (II Kings xiii. 14-19).

Accidental occurrences (*ἀφ'ᾧ*) are of great importance in divination, and may be taken as omens (*σημεία* = "siman"). Eliezer, Abraham's servant, said: "I stand at the well . . . and the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I

may drink; and she shall say, Drink, and I will give thy camels drink also, let the same be the wife appointed by God for Isaac" (Gen. xxiv.

Omens, 12-19). Jonathan, when he is about to **Accidental** attack the Philistines, says: "Behold, **and Others.** we will pass over unto these men, and we will discover ourselves unto them.

If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand; and this shall be a sign unto us" (I Sam. xiv. 8-11). The prophet Isaiah even gives to the pious king Hezekiah a sign, as an indication that he will get well (II Kings xx. 9). The Lord commands Gideon to choose those warriors who lap the water with their tongues like a dog, but to reject those who get down on their knees to drink (Judges vii. 5). The diviners advised the Philistines to send back the Ark of the Lord in order that the deaths among them might cease:

"Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them. And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us: it was a chance that happened to us. . . . And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left" (I Sam. vi. 7-12).

King David listens to a sound in the tops of the trees when he asks God whether he shall go against the Philistines (II Sam. v. 24), a fact that reminds us of *πολυπνεῖα* and "silhat dekalin" (compare below; also "elon me'onenim," Judges ix. 37; and Baudissin, "Studien zur Vergleichenden Semitischen Religionsgesch." ii. 194, note 4). The incident of Balaam, who attempted prognostication on a hill, refers perhaps to some divination of this kind, since he too uses the characteristic word "nahash" (Num. xxiii. 23). It is highly improbable that the Hebrews prognosticated from the drifting of the clouds, as has been assumed from *מָעוּן* (derived from *מָעַן*, cloud); nor was any attention paid to the lightning flash, which belonged to Augury among the Romans.

The Law strictly and repeatedly forbade all Augury (Lev. xix. 26; Deut. xviii. 10, etc.). The interpretation of signs, however, as in the case of Eliezer and Jonathan, where nothing was done in the way of conjuration, was not considered to be Augury.

—**The Talmudic Period:** Augury is more frequently referred to in post-Biblical times, but it would be rash to assume therefore that it was more widely practised. As among the classical peoples of antiquity and among the Germans to-day, the arts of Augury proved effective only with the person who believed in them, and only such a person was injured by them (Yer. Shab. 8*d*; Bab. Ned. 32*a*; L. Blau, "Das Altjüdische Zauberwesen," p. 77, note 4). The prohibition in Lev. xix. 26 (*לֹא תִנְחָשׁ*), "neither shall ye use enchantment" is referred by Sifra on that passage (ed. Weiss, p. 90) to divination by means of weasels, fowls, and stars, meaning the omens found in the flight and cries of birds and in similar signs;

while Sifre, Deut. 171 takes it in a still more general sense, saying: "Who is a *menahesh* [enchanter]? He, for instance, who says: 'My bread fell out of my mouth'; or 'My staff out of my hand'; or 'A snake crept to my right'; 'A fox ran to my left and his tail crossed my path'; furthermore, he who says: 'Do not begin anything to-day, because it is the new moon'; or 'It is Friday'; or 'It is the Sabbath evening.'" In the parallel passage, Sanh. 65*b*, other evil omens are added; namely, if a man's son calls after him; if a raven croaks at him, or a deer gets in his way; and more explicitly, if one avoids being the first to pay the tax.

The belief in animal omens was widely spread among the Babylonians, who also divined by the behavior of fish, as was well known (Leaumont, "Die Magie und Wahrsagerei der Chaldäer," p. 473; Blau, *l.c.* pp. 45 *et seq.*; Pauly-Wissowa, "Real-Encyklopädie der Classischen Alterthumswissenschaft," iv. 1397, *ἰχθυομαντεία*). Snake and cloud omens were also known (Levy, "Chal. Wörterb." ii. 102*b*).

Augury proper was known among the Jews, but was considered as a foreign Roman or Arabic art. Josephus narrates ("Ant." xviii. 6, § 7; xix. 8, § 2) that a bird (an owl) alighted on the tree against which

Agrippa was leaning while a prisoner **Flight and** at Rome; whereupon a fellow pris- **Cries** oner, a German, prophesied that he **of Birds.** would become king, but that if the bird appeared a second time, it would

mean he would die. The third of the Sibylline Books (line 224) says about the Jews: "They do not consider the omens of flight as observed by the augurers." In the account of the martyrdom of Isaiah ("Ascensio Jesaie," ii. 5) it is stated that in the time of King Manasseh not only magic and other crimes increased, but also Augury by the flight of birds, which is denoted by "*we-nihesh*" (II Kings xxi. 6). According to the Aristæas Letter (§§ 163 *et seq.*), the weasel is the symbol of the informer. This apparently has some connection with the *auspicium*.

Augury and astrology are "the wisdom of the East," mentioned in I Kings v. 10 (Pesik. 33*b*, ידעם, במלות וערומים בטייר). By the "bird of the air" (Eccl. x. 20) is meant the raven, in Augury, says a Palestinian teacher of the Talmud of the third century (Lev. R. xxxii. 2; compare 'Aruk, *s.v.* טייר). The Arabic expression itself, as well as the mention of the raven, the bird of omen of the Arabs, proves that Arabic Augury is here referred to. When Rab 'Ilish was in prison a man who understood the language of the birds interpreted to him the cry of a raven as meaning "Ilish" (flee!), "Ilish" (flee!). Rab paying no attention—the raven being proverbially a liar—a dove addressed him, and when her cry was interpreted in the same way, he obeyed the warning and escaped, since the dove means Israel; that is, the dove is Israel's bird of omen (Git. 45*a*, bottom). The place where the flight of birds was observed is also mentioned (*טיירונא*; Targ. Yer. to Num. xxxi. 10; compare Sifre on the passage, and Levy, *l.c.* ii. 157*a*). With one exception the doves of Herod cried *Képe*, *Képe* (lord, lord!); and when this one was taken to task by the others, she cried *xeipe*; that is, "Herod was a slave"—whereupon she

was killed by the followers of Herod. R. Kahana understood this conversation (Hul. 139b; 'Aruk, s. v. קר; Levy, *l.c.* ii. 324a).

The Romans also understood the language of the birds (Pauly-Wissowa, *l.c.* i., lxxvii. 51; lxxxvi. 29). Judah does not dare, even in a whisper, to advise the emperor Antoninus to proceed against the nobles of Rome; for the birds carry the voice onward ('Ab. Zarah 10b; compare Lenormant, *l.c.* p. 451). God is angry each day for one minute (Ps. xxx. 6) during the first three hours; that is the time when the comb of the cock turns white, or when not a single red stripe is to be found in his comb, and he stands on one leg. R. Joshua ben Levi, who wanted to seize this moment to curse a heretic who had offended him, tied a cock and watched him intently, and in doing so he involuntarily fell asleep (Ber. 7a; 'Ab. Zarah 4b; Sanh. 105b).

The Babylonians divined also by flies (Lenormant, *l.c.* p. 472). In this connection arose perhaps the saying that no fly alighted on the table of the prophet Elisha (see BEELZEBUB). The language of trees, which the ancient peoples, especially the Babylonians, are said to have understood, was probably known to the Babylonian Jews as early as the eighth century (Blau, *l.c.* p. 47; "Knistern des Lorbeers Glückbringend," in Pauly-Wissowa, *l.c.* i. 66, note 24). Thus Abraham learned from the sighing of the tamarisk-tree that his end was nigh (see ABRAHAM, TESTAMENT OF). Lev. xix. 26, לֹא תִנְנִי is translated by the Septuagint ἀληθοῦς; i. e., to divine by sounds and noises (compare Grünbaum, in "Z. D. M. G." xxxi. 253 *et seq.*).

To interrogate Chaldeans (Pes. 113b, etc.) or to practise divination in general is not permitted. He who abstains from so doing is admitted into a section of the heavens which even the ministering angels may not enter (Ned. 32a). But since desire often outbalances precept, a fundamental difference was made by setting up the rule: "There is no such thing as divination, but there are prognostications" (שֵׁנִי נִחֵשׁ יֵשׁ מִן הָעוֹלָם. Yer. Shab. 8c; Bacher, "Ag. Pal. Amor." ii. 25, note 5). The Romans also distinguished between greater and lesser divinations, calling the latter signs (*signa*, "signa," סימן; see Derenbourg-Saglio, "Dictionnaire des Antiquités Grecques et Romaines," ii. 293b, bottom). Such, for instance, are the signs of Eliezer (Gen. xxiv.), of Jonathan (I Sam. xiv.), and also Gen. xxxviii. 11, and xlii. 36; the last-named also leading to the conclusion that every sign had to be repeated three

Prognostications. In consequence of this distinction even the most eminent amoraim made use of certain signs. Rab looked upon it as a favorable omen if the ship that ferried him came to meet him, but as a bad omen if it was not ready. Samuel opened his Bible for a chance intimation. Johanan made a boy recite a Bible verse with the same purpose. When in passing a school he heard a boy say "Samuel has died" (I Sam. xxv. 1), he took it as an omen and did not visit the amora of that name as he had intended to do. The expression "a house, a wife, and a child give signs" must mean that signs may be taken from them, Rashi to the contrary notwithstanding (Yer. Shab. 8c, bottom; Hul. 95b; Gen. R. lxxxv. 5, commentaries).

Boys were often used by diviners to peer into the future, being for that purpose bewitched by magic formulas (Pauly-Wissowa, *l.c.* iv. 1399). The Talmud says, curiously enough (B. B. 12b, where two cases are cited): "Since the destruction of the Temple, prophecy has been given into the hands of the insane and of children." The Jewish view is not far removed from the Greco-Roman one; namely, that the insane were possessed by demons. Bewitchment was strictly forbidden, as was generally the interrogation of demons, except by means of oil or eggs, to find a lost article; but "the princes of oil and of eggs lie" (Sanh. 101a; compare DEMONOLGY and DIVINATION). This view of R. Johanan (died 279) explains that he often sought advice from boys with the formula, "Tell me thy verse!" meaning the verse which the boy had just learned, or which came into his mind at that moment (Hag. 15a; Meg. 28b; Git. 57a, 68a, etc.; Horowitz, "Sammlung Kleiner Midrashim," p. 69, "mah pasukekem"). The same teacher of the Talmud says that if any one happens to remember a verse of the Bible early in the morning, it is a prophecy in miniature (Ber. 57b), the prophetic element being in such cases the accidental. He looked upon a voice which he heard accidentally behind him as being a divination, and followed it; for it is written (Isa. xxx. 21), "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." But, says the Talmud, the voice must be an unusual one, such as a man's voice in a city, or a woman's voice in a desert (Yer. Shab. 8c; Bab. Meg. 32a). Other teachers of the Talmud also paid attention to this kind of voice, which was called BAT KOL. Two persons intending to visit a sick teacher said, "We will be guided by the Bat Kol," whereupon they heard one woman say to another, "The light has gone out." Then they said, "It shall not go out, and may the light of Israel never be extinguished" (ib.). As among other peoples, the Jews also considered the last words of the dying as divinations. Thus Eliezer ben Hyrkanus and Samuel ha-Katan prophesied the martyrdom of several scholars (Sanh. 68a and 11a; Pauly-Wissowa, *l.c.* i. 92, note 11).

Some other omens must be mentioned, called "siman," although not all strictly belonging to the subject in hand. It is a bad sign for any person to make a mistake in his prayers, but a good sign to

know them fluently (Mishnah Ber. v., end; compare Talmud 34b, bottom, **Other Omens.** and 24b, top). It is a bad sign for the remainder of the year if it rains after

Nisan or at the Sukkot festival; or if the wine does not turn out well; or if the Feast of Weeks fall on the fifth of the month. If there is fine weather on the day of that feast it is a good omen for the world (Mishnah Ta'anit 12a, 2a; Ab. R. N. i. 4; Toset., 'Ar. i. 9; see Ab. R. N. ii. 33 and Sifre i. 112, and in general Levy, "Neuhebr. Wörterb." and Krauss, "Griechische und Lateinische Lehnwörter," under the word סימן). It is a good sign for sick people to sneeze (Blau, *l.c.* p. 163; Tylor, *l.c.* i. 98-100, German ed.). Generally much attention was paid to omens (סימנים מלאת היום), an omen is a thing to be considered). In order to find out if one will live the year through, one must take a candle during the ten

days between New-year and the Day of Atonement, and light it in a house where there is no draft; if the candle burn to the socket, that one will live the year through. In order to know if some matter of business will succeed, one must feed a hen; if she grow fat and plump, the matter in hand will succeed. In order to know if one will return home from a journey, one must go into a dark room, and if one see there the "shadow of the shadow," one will return. The Talmud discourages, however, recourse to these oracles given by R. Ami, as a person becomes low-spirited if they are unfavorable (Ker. 5*b*, bottom: Hor. 12*a*). The first form of Augury reminds of pyromancy; the second, of the feeding of chickens (the "tripudium" of the Romans).

—**In the Middle Ages:** It may be said in general that the philosophers were averse to Augury, as well as to any other form of superstition. This is true especially of Maimonides, who, although bound by the Talmudic tradition, was not inclined to make any concessions on this point (Hilk. 'Ab. Zarah xi. 4, 5). The Talmudists, again, for whom the Talmud was the decisive authority, could not accept all the utterances and stories found therein. Hence a curious discrepancy between theory and practise arose, as indeed is found in the Talmud itself. While, on the one hand, everything that at all suggests idolatry is strictly forbidden, much, on the other hand, is permitted, or practised in spite of the interdiction, probably in consequence of overwhelming popular opinion (see Tur and Shulhan 'Arik, Yoreh De'ah. 178-179, together with the commentaries). Expressly heathenish practises, however, were mercilessly condemned. The mystics readily accepted all such beliefs, since all superstitious practises coincided with their views of the world. Moreover, a part of the people could never wean itself from these views.

As Gudemann has shown in his "Gesch. der Cultur der Juden in Frankreich und Deutschland," the Jews of Europe were greatly influenced by the superstitions of the peoples in the midst of whom they were living. A few examples only may here be given. Judah the Pious (died 1216 at Regensburg), who was highly venerated by his contemporaries, and especially during the thirteenth century, gives in his "Book of the Pious" a mass of superstitions. He condemns on the whole the "interpretation of signs, which to-day is so much practised in Israel,"

and declares that the choosing of a day (for instance, starting children in their schooling only on the new moon) is idolatry. He admits, however, that there are certain reliable signs, of which he would rather not speak in order not to lead others into superstition. Thus the itching of the foot indicates that one will go to an unknown place; of the ears, that one will hear something new; of the eye, that one will see or read something new; of the hand, that one will receive money (Gudemann, *l.c.* i. 200 et seq., §§ 59 and 162). This superstition is so firmly rooted as to be given credence to-day. Any one who, during the night or the day, sees his own shadow or form with closed mouth and eyes will die soon (*l.c.* § 547).

R. Moses of Coucy (about 1250) explains **ספספס** (Deut. xviii. 10) to be a form of divination

still practised in Slavonia at his time. Slivers of wood, from which the bark had been removed on one side, were thrown into the air, and according as they fell on the peeled or on the barked side, the omen was favorable or unfavorable. Flames leaping up on the hearth indicated that a guest was coming. Cup and nail divination was practised. Children were made to look into glasses filled with water, into crystals, etc., while invoking a demon, the pictures they saw being then interpreted. For nail divination the children looked upon the finger-nail (Gudemann, *l.c.* §§ 82 and 208, note 1). Asher ben Jehiel thought it permissible to find out a thief by means of divination (Yoreh De'ah, 179), a proceeding that elsewhere is described in detail (Gudemann, *l.c.* § 208, note 1). In France and Germany in the thirteenth century the future was foretold by means of the "name of interpretation" ("shem ha-meforash"), a species of the name of God, to the astonishment of the Spaniard Nahmanides (*l.c.* § 222).

The book "Nishmat Hayyim," by Manassch ben Israel, a celebrated Dutch rabbi, is a mine of information respecting all kinds of superstition. Although a highly educated man, well versed in the knowledge of his time, one who could even enter into negotiations with Cromwell regarding "Nishmat the return of the Jews to England, the Hayyim." author believed in every superstition.

In the nineteenth chapter of the third treatise of his book he rejects the opinion of Maimonides, who declared all the black arts to be lies and deceptions, and refers for the veracity of rhabdomanancy even to the Chinese and the wild Africans. He knows the kinds of divination mentioned above, and speaks also of chiromancy and others.

The cabalistic works, to which Manassch's book belongs, include of course also other directions for foretelling the future, a practise that obtains even to-day among the uneducated and among persons given to mysticism. In Baden, Germany, coins and beans are used, the diviner prognosticating according to their position and the stamp on the coins. An earlier form of divination, for finding a drowned person, was to let a wooden bowl float on the water. Wherever it stopped, the corpse lay on the bottom (Grünwald, "Mitteilungen," i. 111). On pagan methods of prognostication (*κατ' ἐξοχήν*), see DIVINATION.

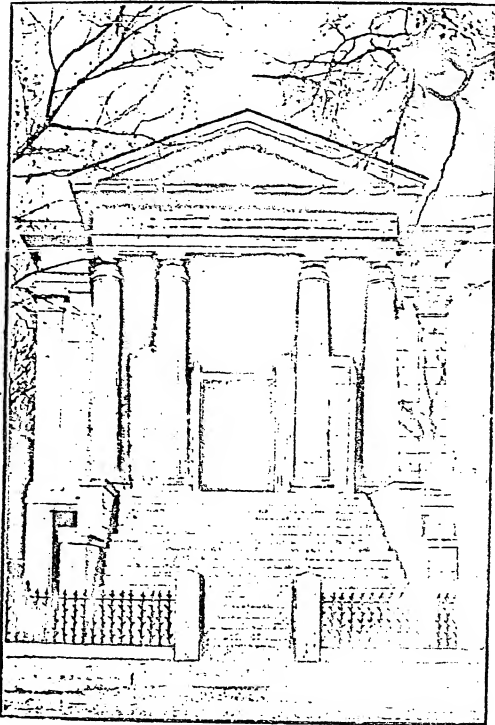
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K.

L. B.

AUGUSTA: The capital of Richmond county, Georgia, received its first Jewish settlers about 1825, when a Mr. Florence arrived with his wife. About a year later, Isaac and Jacob Moise and Isaac Hendricks and his wife came there from Charleston; their number was added to by others from the same place, and subsequent to 1844 Jews from Germany began

to find their way to Augusta (Markens, "The Hebrews in America," p. 113). It has a congregation, Children of Israel, organized in 1850. The religious services were originally held in a hall, where the Sunday-school children also received their instruction. The first rabbi was Rev. H. S. Jacobs, who held that position from 1860 to 1865. During the Civil war many Israelites from Charleston came to Augusta, thus considerably increasing the members of the congregation. During that time a cemetery was acquired and a benevolent society formed. Henry S. Jacobs was called to New Orleans, and was succeeded by Rev. Fisher-Fux, 1869. Rev. A. Blum was called to the pulpit, and he succeeded in



Synagogue at Augusta, Ga.
(From a photograph.)

getting a permanent building. Until then the services were strictly orthodox, a mixture of the Portuguese and Ashkenazic rites. In the fall of 1870 the synagogue was completed and dedicated by its minister. Family pews were introduced, an organ and mixed choir took the place of the old chanting, the Jastrow prayer-book was adopted, and the Sunday-school placed on a modern footing. Rev. Levinson was minister, 1871-76; E. S. Levy, 1876-86; Leo Reich, 1886-87. In 1887 A. Blum was recalled, but remained only one year. J. H. M. Chumaceiro was minister from 1888-94; the present rabbi is J. Feuerlicht.

The congregation has, besides the benevolent society, a ladies' aid society, and a Sunday-school with five teachers, attended (1900) by fifty pupils. There is also a Russian Polish congregation in Augusta,

called Adas Jeshurun; this synagogue is on Tenth and Greene streets.

Prominent Israelites of Augusta have been: Samuel Levy, who was judge of the probate court from 1866 to 1877; Isaac Levy, who held the position of sheriff for many years; Hon. Adolph Brand, who was a member of the Georgia legislature.

The Jewish population of Augusta numbers about 600 in a total of 47,060. The Israelites are mostly merchants, but there are some cotton brokers and lawyers.

A.

A. BM.

AUGUSTI, FRIEDRICH ALBRECHT (originally Joshua ben Abraham Herschel): German author; born at Frankfort-on-the-Oder in 1691; died at Eschberge May 13, 1782. He received the usual Jewish education of that time. According to a biography, printed anonymously during his lifetime and probably inspired by him, he left home very young in the company of a meshullah, or collector of alms for the poor of Palestine of the name of Yekuti'el, intending to accompany him to the Holy Land. While on the way Augusti was taken captive by Tatar robbers and sold as a slave in Turkey. He was ransomed and set free at Smyrna by a wealthy Jew from Podolia, and went to Poland, spending several years in Pinczow, which is now in the government of Kielce, in Russian Poland. Here the Jews and Socinians lived on terms of intimate friendship, and through them young Augusti became acquainted with secular knowledge, especially Latin, an uncommon accomplishment for a Jew in Poland at that time. He visited Cracow and Prague, and, returning to Frankfort, started from there on a journey to Italy. While living in Sondershausen in 1720, he was maltreated by a gang of robbers that broke into the house in which he resided, and was found apparently lifeless on the following morning. He recovered, however, and during his convalescence became acquainted with a clergyman of that place, who succeeded in converting him to Christianity. With much pomp and ceremony Augusti was baptized on Christmas day, 1723, in the presence of the duke of Saxe-Coburg-Gotha and other notables, and soon after began to study theology at the Seminary of Gotha. In 1727 he went to Jena and afterward to Leipsic. He was appointed assistant professor at the Gymnasium of Gotha in 1729, and in 1734 became minister of the parish of Eschberge, in which position he remained until his death. The famous theologian Johann Christian Wilhelm Augusti was his grandson.

Augusti published several works in Latin and German, of which "Das Geheimniss des Sambatlian" (The Mystery of the Sambathian), the fabulous river mentioned in Talmudic literature, which casts stones during six days of the week and rests on Saturday, is probably the most curious. His work on the Karaites, mentioned by Fürst in his "Geschichte des Karäerthums," vol. iii. 66, 67, of which the full title is "Gründliche Nachrichten von den Karaiten, Ihre Glaubens-Lehren, Sitten und Kirchen-Gebräuche" (Erfurt, 1752), is full of inaccuracies and extravagant statements. Baumgarten, in his "Nachrichten von Merkwürdigen

Büchern," vol. i. 341-351, exposes many of these, and justly refuses to believe Augusti's claim that his sources were rare manuscripts which, after he had used them, were partly burned and partly stolen, and of which no duplicates remained. The best proof of his negligence or ignorance of the subject is that he wholly ignores the דוד מרדכי (Dod Mordecai), the full description of the Karaites and Karaism which was written by the Karaite Mordecai ben Nissim, at the end of the seventeenth century for Prof. Jacob Trigland of Leyden, and published with a Latin translation with Trigland's "De Kareis" by Johann Christian Wolf in 1714. Augusti also confuses Judah ben Tabbai, who lived at least a century before the common era, with Judah ha-Nasi, who flourished about three hundred years later.

The "Life of Augusti," by an anonymous author, published in 1751 by Weber, is also reviewed and severely criticized by Baumgarten in the volume cited above (pp. 337-340). The Christian critic displays sufficient familiarity with Jewish affairs and customs to disprove the biographer's claim that Augusti, before his conversion, was a rabbi at Sondershausen, and proves that in reality he was a school-master and possibly a slaughterer of animals or "shohei." Several other biographies of Augusti were written, mostly for missionary purposes, one translated into English by Macintosh, London, 1867. BIBLIOGRAPHY: Delitzsch, in *Saat auf Hoffnung*, 1866; McClintock and Strong, *Cyc.* Supplement.

G.

P. Wl.

AUGUSTINE: The greatest and most important of the Latin church fathers; born Nov. 13, 354, at Tagaste, a town of Numidia; died at Hippo Aug. 28, 430. After a riotous youth as a heathen, he became first a devotee of the Manichean confession, and then after nine years was converted to Christianity by Ambrosius, in 386. He became presbyter in 392 and bishop in 395, and eventually the greatest pillar of the Catholic Church. This remarkable round of religious experience

His Complex Character. indicates very well the complexity of Augustine's character; for in it were combined qualities the most opposite, such as overexuberance of fancy and sharpest critical acumen; vehement prejudice and delicate consideration; romanticism and scholasticism; glowing sentimentalism and hair-splitting casuistry. As a result, Augustine's writings are sometimes introspective in the extreme, frequently soaring into the heights of religious adoration of the Divine Being; at other times he concentrates attention upon the Christian dogma, and attacks with pitiless logic, sometimes indeed with subtle casuistry, all deviations from the strict and rigid faith of the Church. Of introspective writings are his "Confessions," a work translated into nearly all the languages of civilization; of quite another kind are his letters and sermons, his dogmatic and exegetical treatises, and his polemics. These curious psychological contrasts in Augustine—who was too sensuous for a philosopher and too precise for a poet—make it impossible to discern any definite system in his writings, his doctrines having no common foundation, being, indeed, for the greater part mutually contradictory. On the one side he may be said to

have been a forerunner of Descartes and of the modern theory of perception and psychology, and yet, on the other side, he leaned toward mysticism. One might just as easily find connecting-links between Augustine and Luther as between the former and the fathers of the Inquisition. This conflict in Augustine's principles is perhaps nowhere more strikingly revealed than in his attitude toward those two constituents of Christianity, Hellenism and Judaism. His conception of the Deity reveals throughout a strongly marked trace of Hellenism, derived by way of Neoplatonism; and yet, on the other hand, one can not help noticing his stringently legalistic Jewish views, which, curiously enough, are most apparent when he is endeavoring to combat Judaism.

The foundation of his doctrine concerning man was that he is a "massa peccati," incapable of raising himself to virtue, and can find the means of approaching God through the mediation of Jesus alone. This doctrine is so foreign to the essential spirit of Judaism that it may serve to indicate the extreme point in the divergence of Christianity from its origin in Judaism.

Yet grace, according to Augustine, is the result of faith and love; and these, inconsistently enough, he interprets in true Jewish fashion—faith as involving adherence to the law and love as combined with fear. "Quæ caritas tunc perfecta, cum penalis timor omnis abscesserit," is his expression ("Perf. Just." x. 22), which recalls the terse saying of the Talmud. "Where joy [the feeling of communion with God] is, there also must be fear" (Ber. 30^b). Another specifically Jewish conception, dominating Augustine as none other of the church-fathers, is his doctrine concerning the Church; a conception which indeed has exerted signal and decisive influence upon the whole development of Christian theology. The system of Jewish theocracy, by which the welfare of the individual was conditioned by his reception into the community through the sacrament of circumcision, was turned into a Christian form by Augustine in the conception of the holy institution of the Church, upon incorporation with which the salvation of the individual is made dependent. Connected with his doctrine of the Church is also his well-known theory of predestination. Since the Church is the only means of salvation, it results that all not belonging to it ("civitas diaboli," as Augustine calls it, in contradistinction to the "civitas dei") are excluded from salvation. The old particularism of Judaism, without which the Christian Church would never have spread among the heathen, thus survives in somewhat modified form in the teachings of the greatest Christian genius of all time. The fact that Augustine, in the presentation of his tenets, very frequently arrives at conclusions opposed to his principles, is partly owing to his very sweeping theory of inspiration. Scripture, including the Greek translation—that legacy from the Alexandrian Jews to the Church—has, for Augustine, divine dignity as well as authority. As a consequence he considers a thing true because it is stated in the Bible, and it is stated in the Bible because it is true. In this tenet, moreover, he

Of the Church.

Of Scripture.

makes no distinction between the Old Testament and the New Testament: "Novum testamentum in veteri latet, vetus in novo patet"; that is, the Old Testament is the concealed New, the New is the revealed Old. How little may be expected exegetically from such a standpoint can be easily understood.

Not infrequently he gives rationalistic explanations of Biblical anthropomorphisms, which approximate closely to the teachings of both older and later Jewish scholars. Thus, for instance,

His Rationalism. the statement that Creation took place all at once, and not in six days—that, in other words, "before" and

"after" can not be predicated of the Creator, but only of things created ("De Genesis a Lit." iv. 56, v. 12)—is found in Jewish sources (Tan., ed. Buber, i. 2) ascribed to R. Nehemiah, a tanna of the middle of the second Christian century. He explains God's speaking, as a voice "per aliquam imperio suo subditam creaturam" (l.c. ix. 3), and the same is said by Maimonides ("Moreh," ii. 33), and similarly before him by Saadia Gaon ("Emunot we-De'ot," iii., ed. Leipsic, p. 77; compare also Schmiedl, "Studien über Religionsphilosophie," pp. 253-256), who is followed by the majority of Jewish religious philosophers. Rationalism, however, constitutes the smallest portion of his exegesis, which is superabundantly allegorical or typological. Having learned much of his allegorical conception from Ambrose, Origen, and Philo, while at the same time he is not disinclined to allegorize for himself, the curious result is that he interprets the same image differently, even contradictorily, in divers passages. Thus the moon is indifferently explained as representing either carnal man, the Church, or mortality; the clouds are prophets and teachers, but also dark

His Typology. superstitions. He gives much room to the typological interpretation of the Old Testament, which, as mentioned, contains and conceals the New Testament. Biblical history, as well as the laws contained in it, is transformed by Augustine into a history of Christianity and its tenets. Thus, Abel, Seth, and Joseph represent different aspects of Jesus: as crucified, as risen from the dead, and as translated to heaven. Noah's Ark is the Church; in the two lower stories are Jews and heathens; in the third, faith, hope, and love.

Augustine's lack of critical conception of the Old Testament is shown by his opposition to Jerome's undertaking to make a Latin translation of the Scriptures from the Hebrew. To portray as

Augustine Opposes Jerome. vividly as possible the dangers of such an innovation, he informed Jerome in a letter of the fierce tumult which had arisen in an African congregation,

when the bishop adopted the Vulgate, rendering "ivy" instead of the Septuagint "gourd" (in Jonah iv. 6); and what was even of deeper importance, as he narrates, the bishop had had to declare Jerome's translation faulty upon appealing to the authority of a certain Jewish scholar ("Epist. Aug." 171). When, on the other hand, in another letter (82) to Jerome, Augustine suddenly declares himself convinced of the necessity for his undertaking, this must not be considered as a change of conviction on his part, for

in the same epistle he declares that the ruling Church translation, "gourd," must be maintained in spite of its erroneousness. He foresaw that he would have to yield sooner or later in a struggle against a man of such upright character and learning as Jerome was acknowledged to be.

On the other hand, Augustine did not despise assistance from African Jews—who however, were not among the most learned of the race—upon obscure passages in the Old Testament.

Information from Jews. Although the passages in which he quotes directly from such Jewish sources are few, much that is of haggadic and even halakic origin points

to at least oral communication with Jews. His remarks about the material of Jewish tradition are important, "quas non scriptas habent, sed memoriter tenent, et alter in alterum loquendo transfundit, quas Deuteroseos vocant" (c. Advers. leg. ii. 7). This would indicate that the Jews of Africa in the beginning of the fifth century possessed only an unwritten Mishnah (Deuteroseis), and Rabbi's Mishnah could not therefore have been written down. The only two Haggadot mentioned by Augustine as definitely of Jewish origin are a legend concerning Adam's second wife (see Ginzberg, "Die Haggada bei den Kirchenvätern," p. 61) and the story of Abraham in the fiery furnace. The latter, however, he may possibly have drawn from Jerome ("Quaestio" in Gen. ix.). Of the many rabbinical traditions that he does not describe as Jewish, the following examples may serve: Light created by God on the first day of Creation is not the earthly light (De Gen. v.); the same view is given by the Baraita in Hag. 12 and Gen. R. iii. 6. The moon was created when full, because God created nothing imperfect (Gen. ii. 31); wherefore also Adam was created as a perfectly developed man (l.c. vi. 23), which is identical with an old Haggadah ascribed in the Talmud (Hul. 30a) to R. Joshua b. Levi, who flourished about 230. Augustine's teaching that Adam was created by God Himself directly, and not by God's word as everything else was, is also of Jewish origin (see Ginzberg, *ib.* p. 21).

His remarks on the Heptateuch contained much that is rabbinical, but he may have received it from the Roman deacon, Hilarius. His rationalistic explanation of the "sons of God" (Gen. vi. 2) by *ciriusti* is that of R. Simeon b. Yohai (flourished 150; see Gen. R. xxvi. 5). (For the rabbinical sources of his statements that Noah was a hundred years in building the Ark; that he, Noah, possessed such control over the animals therein that even the lions lived on hay; that Rebecca before the birth of her sons inquired of Melchizedek concerning herself, see Ginzberg, *ib.* pp. 75, 77, 118.) Rabbinical influence is also recognizable in the statement that Rebecca, by means of her prophetic powers, discovered Esau's plans of vengeance against Jacob (compare "Quaest." 81 with Gen. R. lxvii. 9); and also in the interpretation in Gen. xxxvi. 31, of the word "king," as meaning Moses (l.c. cxxi.), which coincides with the rabbinical interpretation of Deut. xxxiii. 5, where also the word "king" is applied to Moses. Augustine gives interpretations that can be described as halakic (l.c. Ex. 162); in agreement with the Rabbis (Bab. Pes. 56), he interprets

Ex. xxiii. 18 as a prohibition against having leavened bread in one's possession when bringing the paschal lamb into the house. The offense committed by the sons of Aaron (Lev. x. 1) is understood by Augustine (Lev. x. 31) as being their use, in their sacrifices, of fire from some outside source and not from the altar; following in this interpretation Akiba's teaching (Sifra, *ad loc.*), which is the accepted one among the Jews. In this same passage Augustine has a rabbinical interpretation received from his Jewish teachers, which, as now evident, is obviously the result of a mistake either in writing or in comprehension. The Rabbis very ingeniously connect the passage Leviticus x. 3 with Ex. xxix. 43; but Augustine's Jewish teacher confused the word נִעְרָתִי ("and I will meet"), with which this verse begins, with the word הִרְעָתִי ("Thou hast let me know"), occurring in Ex. xxxiii. 12; and thus gave foundation for Augustine's polemic.

His dependence upon Jewish tradition did not, however, prevent him from reproaching the Jews for not understanding, or not wishing to understand, the O. T. In his "Tractatus Adversus

Polemic Against Jews. Judeos" he endeavors, as his main object, to prove from Scripture that the Law is fulfilled in Jesus, and that therefore Christians may rightfully

have recourse to the O. T. even if they do not observe the Law. His endeavor to prove the Messianic character of Jesus from Psalms xliv., xlviii., and lxx. is very far-fetched; as well as his plea for the rejection of the Jews, based on Isaiah ii. and Mal. i. 10, 11. He says on this point, "If the Jews in the Isaiah passage [verse 5] understand 'the house of Jacob' to be equivalent to 'Israel,' because both names were borne by the patriarch, they only show how incapable they are of comprehending the true contents of the O. T." "The house of Jacob" means the rejected Jews, while "Israel" designates the Christians. The results of such polemics—which, however, belong to the weakest and least important productions of his pen—were, of course, quite inconsiderable. Jewish natural intelligence sufficed to warn them against such conceptions of Scripture.

In view of the almost exclusively Aristotelian character of the Jewish philosophy of the Middle Ages, Augustine's Neoplatonism remained entirely unknown to them. As Kaufmann

Jewish References to Augustine. ("Attributenlehre," p. 41) observes, it is highly improbable that Saadia's polemic against the Christians, who desired to prove the Trinity from the personification of the divine attributes (Being, Living, Knowing), was directed against the Augustinian doctrine of the Trinity, the *memoria, intelligentia, and voluntas* of God. The agreement of Saadia and Augustine concerning the creation of time (Kaufmann, *l.c.* 307) is based upon the fact that both depend upon the Platonic sentence, "Time came into being with the heavens" ("Τίμαρος"). Judah Romano (born 1292) and Isaac Abravanel (died 1508) cite Augustine by name, as do likewise a number of anonymous writers about the same period. For the relation of the Keneset Yisrael (Jewish Church of the Cabalists) to Augustine's doc-

trine of the Church, see the articles CABALA, ZOHAR.

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G.

L. G.

AUGUSTINUS RICIUS. See RICHS.

AUGUSTOW: District town in the government of Suwalk, Russian Poland, on the River Netta and the Lake Biale. In 1887 the Jewish population was nearly 5,500—about half the total population.

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H. R.

AUGUSTUS (called later **Caius Julius Cæsar Octavianus**): The first Roman emperor that bore the honorary title of "Augustus"; born Sept. 23, 63 B.C.; died at Nola, Campania, Aug. 19, 14 C.E. He was the son of Caius Octavius. In his attitude toward the Jews he continued the friendly policy of his uncle, Julius Cæsar, who had made him his sole heir. With a great anxiety to arouse and to further at Rome interest in the national religion, he combined a broad tolerance for other faiths. Though he sanctioned the course of his nephew Claudius, who, while touring the Orient, had neglected to sacrifice at the Temple of Jerusalem, he showed his sympathy clearly on other occasions, both by sending gifts to the Jewish sanctuary and by causing the daily sacrifice to be offered up in his name.

Augustus renewed the edicts which Julius Cæsar had promulgated in behalf of the Jews **His Edicts.** living at Cyrene and in Asia Minor, granting them perfect freedom of worship, sanctioning the collection of money for the Temple, and proclaiming as inviolable their sacred books and synagogues (Josephus, "Ant." xvi. 6, §§ 1-7). Particular regard was paid to their Sabbath; neither on that day, nor on its eve after the ninth hour, could the Jews be required to appear in court; while in Rome, if a public distribution of corn occurred on a Sabbath, needy Jews were entitled to claim their share on the day following. The contemporary Jewish population of Rome was quite considerable, as appears beyond question from the several synagogues the origin of which may be traced to the Augustan age. To one synagogue the name "of the Augustesians" (*συναγωγή Αυγουστανίων*) was given, in honor of the emperor.

The friendship between Augustus and Herod the Great began after the victory at Actium (Sept. 2, 31 B.C.), which rendered the former sole ruler of the Roman domain. Herod lost no time in passing over to the side of the victor, to whom he proffered all

the homage and loyalty which thitherto he had yielded to Antony. Augustus, accepting the offer,

confirmed the royal position of Herod
Friendship and bestowed upon him, after the
with suicide of Antony and Cleopatra, all the
Herod. provinces of which he had been bereft

through the influence of the latter (Josephus, "Ant." xv. 6, § 7). He tried also to aid the harassed Jewish king in his domestic troubles, by effecting a temporary reconciliation between him and the two sons of Mariamne, Alexander and Aristobulus (*ib.* xvi. 4, § 4). Herod showed his appreciation of his patron's favors by naming his new capital, built up out of Samaria, "Sebastê" (Greek for "Augustus," which title the emperor had just then assumed), in honor of the emperor, and its magnificent seaport, which occupied twelve years in the building, "Caesarea" (*ib.* xv. 8, § 5; 9, § 6).

Under Augustus, moreover, Judea forfeited the actual or nominal independence it had possessed for a century and a half, and was made a Roman province. After the death of Herod (3 c.e.), an embassy of fifty prominent men from Jerusalem betook itself to Rome to protest against the continuance of the tyrannical rule of the Herodian dynasty, and to plead

with Augustus for the annexation of
Judea Judea to Syria, and the appointment
During His of a mild magistracy which would
Reign. leave to Judea internal autonomy.

About 8,000 Roman Jews joined the delegation, which was received by the emperor at the Temple of Apollo. The preliminary result of this movement was that Augustus divided Herod's realm between Archelaus—whom he appointed ethnarch, promising him the kingly title if good conduct should warrant such reward—and Philip and Antipas; making liberal provisions, also, for Salome, Herod's sister, and for his two daughters (*ib.* xvii. 11, § 5). At this juncture Augustus rendered another good service to Judea by unmasking and punishing a pretender to Herod's throne, who, emerging from Sidon, had passed for Alexander, one of Mariamne's slain sons, and who, on his triumphal journey from Puteoli to Rome, had gained many a follower among the credulous Jews (*ib.* xvii. 12).

The rule of Archelaus, however, was tyrannous; and about ten years after his accession another embassy of leading Jews appeared before

Augustus Augustus with an arraignment of his
Banishes cruel despotism. The emperor there-
Archelaus. upon summoned him to Rome, and

banished him and his wife, Glaphyra, to Vienne, a city of Gaul, now in the Isère department, France. His wealth was confiscated, while Quirinius, a prominent senator, accompanied by Coponius, was delegated to Syria and Judea (6-7 c.e.) for the purpose of taking a census of those provinces and of introducing the Roman system of poll and property taxation, as well as of making the proper disposal of the belongings of Archelaus.

The census proved highly unpopular, particularly among the Zealots, a band of resolute republicans led by Judas the Galilean, or the Gaulanite, and by Zadok, who saw in this innovation a menace to national and personal liberty, and opposed it accordingly, though without permanent success. In some

places open resistance even may have occurred (Josephus, "Ant." xviii. 1, § 1; xx. 5, § 2; *idem*, "B. J." ii. 8, § 1; 17, § 8; Luke ii. 1-3; Acts v. 37). Judea thus became wholly a Roman province of the second order, not incorporated into Syria, as Josephus says, but having an imperial representative in the person of a procurator, who resided at Caesarea.

New marks of loyalty were shown to Augustus by his Herodian protégés. Antipas fortified Sephoris, the chief city of Galilee, dedicating it to the emperor; while the new fortress at Betharamphtha he named "Julias," after the emperor's wife. Similarly, Philip built an important city at the head of the Jordan valley, styling it "Caesarea Philippi," in distinction from its namesake built by Herod the Great; while he enlarged and embellished Bethsaida, near the Lake of Gennesaret, and called it also "Julias," after the daughter of Augustus (Josephus, "Ant." xviii. 2, § 1).

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6.

H. G. E.

AUGUSTUS II., THE STRONG: Elector of Saxony 1694-1733, and from 1697 king of Poland with the title Frederick Augustus I.; born at Dresden May 12, 1670; died at Warsaw Feb. 1, 1733. He confirmed the privileges of the Jews, following the example of his predecessor, John Sobieski (1674-96); but while that monarch always manifested a friendly disposition toward them, Augustus II., with his lavish expenditures—which impoverished Poland and laid the foundations for her future misfortunes—was quite indifferent to the condition of the Polish Jews, who had hitherto always been protected by the throne. This indifference was in face of the fact that the Jewish bankers—Oppenheimer of Vienna,

Liebmann of Berlin, and Meyer and Assisted Lehmann of Dresden—furnished the in Election greater part of the 10,000,000 thalers by Jews. used by Augustus to buy up the Polish nobles for the purpose of securing the throne. Another Jew, Berend Lehmann (b. 1659 at Halberstadt), furnished the money necessary for his coronation at Warsaw, and in order to do this he negotiated the sale of the hereditary estate of Quedlinburg to Brandenburg for 340,000 thalers (according to Velthe and Gretsche). But this indifference with regard to the protection of the Jews may be explained by the fact that Augustus was also indebted to the Jesuits of Vienna, who furnished a part of the funds for the purchase of the Polish throne, taking his jewelry as security. With the aid of the Jesuits he attempted to corrupt the inconstant Poles with money, and by intrigues to keep them in dependency; for this purpose he even tried to change the electorate to a hereditary order.

That he personally favored certain Jews is evident from his letter dated Sept. 23, 1707, in which he praises Berend Lehmann for his services, fidelity, and good character. The same friendly tone marks a letter of protection dated March 27, 1708, authorizing Berend Lehmann's family and servants, and also his brother-in-law, Jonas Meyer of Hamburg, to settle at Dresden (see Berend LEHMANN).

During his reign the discipline in the Polish army became very lax, and the Jews suffered much from the violence and robbery of the soldiers. The Catholic clergy ordered the enforcement of the decree of the Council of Basel instituting conversionist sermons in the synagogues, which decree had hitherto remained a dead letter. In vain did the Jews ask to be relieved from such sermons, pointing out their futility. Often this preaching could be maintained only with the aid of military force, as, for instance, at Lemberg in 1721. The land-owners, synods, and courts took energetic measures against the renting of inns by Jews. The poll-tax was collected from the Jews through their "kahals" with more energy than ever before, even after the long wars with Charles XII. of Sweden had ruined the Jews. At

the Diet of 1717 in Warsaw, the Jewish poll-tax was still more increased. **Measures Against the Jews.** The gentry (*szlachta*), the merchants, and the guilds soon observed that the Jews no longer enjoyed the favor of

the throne, and their attitude toward them became more and more hostile. The ordinances of the Catholic Church exceeded in hostility to the Jews those passed in the seventeenth century. The animosity between the Jews and the Christians at this period was more of a religious than of an economico-social nature, as had been the case in the preceding period. The persecution of the adherents of non-Catholic creeds, of dissident Christians and Jews, was the predominating policy of Poland in the time of Augustus II. The Catholic synod of 1720, held at Lovich, passed an edict, "that the Jews shall not dare to build new synagogues or to repair the old ones," threatening them with the courts of the Church.

At the end of his reign Augustus II. abandoned himself to a life of pleasure, and his last years, characterized as they were by boundless luxury and corruption of morals, hastened the downfall of Poland.

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H. R.

AUGUSTUS III.: Elector of Saxony, and as such Frederick Augustus II., king of Poland; son of Augustus II., "the Strong"; born at Dresden Oct. 17, 1696; died there Oct. 5, 1763. Like his father, he was brought up in the Protestant religion, but secretly embraced Catholicism in 1712, although he did not formally announce his conversion until 1717. Without the abilities of his sire, he inherited his passions, and, following his example, distinguished himself by the splendor of his feasts and the extravagance of his court. Like his predecessors, he continued the privileges of the Jews in Poland; but under him they became but a dead letter. Neither he nor his favorite, Count Brühl—who was the actual ruler of both countries—did anything to protect the Jews from the attacks of the Catholic clergy and the Christian merchants.

Soon after Augustus had ascended the throne (April 4, 1733), he issued an edict, levying, almost without distinction of age, sex, or state, a special tax

(*Leibzoll*) on every Jew passing through Dresden (Codex Augustus, iii. 10). Only on a petition of the Jews of Dresden, presented by their delegate, Elias Berend Lehmann, children under ten years of age were exempted by virtue of an edict issued Sept. 24, 1733. In Poland, in the same year, the synod of Plotzk endorsed the medieval dictum, "that the Jews ought to be tolerated in Christian countries only to remind us of the torments of Christ, and with their wretched position of slaves to serve as an example of God's just chastisement of the unbelievers."

The reign of Augustus was very unfortunate for the Jews of Poland. Blood-accusations and destruction of Jewish property, synagogues, and cemeteries were of frequent occurrence; and in the courts the cunning lawyers of the Catholic Church always succeeded in convicting the innocent victims of the Jesuits. In vain Baruch Yavan, agent of Count Brühl, appealed to that obdurate statesman for aid in behalf of the unfortunate Polish Jews. The minister made liberal promises, but referred Yavan to the nuncio of the pope. From 1758 to 1760 the pontiff repeatedly instructed his representatives in Poland to prevent the spread of these accusations (the falsehood of similar ones had been stated as early as the thirteenth century by a bull of Innocent IV.); but it proved easier to inculcate such prejudices in the masses than to root them out.

During this reign the Frankists appeared in Poland, and caused great disturbances among the Jews, enjoying the protection of the clergy, and even of the king himself. At the same time Dembovski, archbishop of Lemberg, with the aid of the clergy, police, and the Frankists, began to confiscate copies of the Talmud and works of rabbinical literature, which were gathered in Kamenetz-Podolsk, and burned by the thousands. This hostility to the Talmud, which extended throughout the country as far as Lemberg, lasted till Dembovski's death (Nov. 17, 1757). In Dresden an order was issued Aug. 16, 1746, restricting their right to trade in that city and prohibiting them from building synagogues and from meeting in any place for prayer. See FRANKISTS.

BIBLIOGRAPHY: Alphonse Levy, *Gesch. der Juden in Sachsen*, pp. 63-66, Berlin, 1901; Sidor, *Gesch. der Juden in Sachsen*, p. 73; E. Vohse, *Gesch. der Höfe des Hauses Sachsen*, vi. Hamburg, 1854; S. M. Dubnow, *Yevreiskaya Istoriya* (after Bäck and Brann) ii. 300 *et seq.*, Odessa, 1897; Grätz, *Gesch. der Juden*, x. 428, Leipzig, 1882.

H. R.

AURANITIS. See HAURAN.

AURUM CORONARIUM: A tax paid to the emperor by all the Roman provinces. Originally it was a voluntary contribution toward the golden crown to be offered to those to whom a "triumph" was given, and to the emperors (compare Cicero, "In Pisonem," xxxvii.); but later it became a statutory tax. The emperors who displayed moderation in it—Augustus (compare Dio Cassius, book 51, p. 458, ed. Hanover, 1606), Hadrian, and Antoninus Pius—were much praised on that account by the Augustan historians.

The Romans also applied the term "Aurum Coronarium" to the yearly tribute paid by the Jews of Rome for the maintenance of the patriarchate. The name of the tribute was of itself objectionable to the Roman emperors, as implying regal rights in the

patriarch, and they sought in every way to prevent its payment: even Julian the Apostate, otherwise friendly to the Jews, asked the patriarch Julius to absolve the Roman Jews from paying it.

The Aurum Coronarium pressed heavily upon the Romans, and still more upon the Jews in Palestine, where the Roman functionaries could impose it arbitrarily. The Talmud relates that at the time of the patriarch Judah I. all the inhabitants of Tiberias fled in order to avoid the payment of this tax (B. B. 8a, where it is called רמ"י כליא). See APOSTOLÉ.

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I. Br.

AUS OF KURAIZA: A poet belonging to the Jewish tribe of Kuraiza in Medina. When this tribe was besieged by Mohammed, the wife of Aus saved her life by embracing Islam and summoned her husband to do likewise. He refused to follow her example, improvising the following verses:

"When next we met, she bade me turn
My faith to hers, but I declined;
Come back, then, false one, to the fold,
To Israel's law by God defined!

"By Moses and his code we live,
In his commandments will we walk:
Mohammed's faith is bad in sooth;
'Tis nothing but insensate talk.

"Both we and he believe our own
To be the truest, straightest road;
That one is right whose natal faith
Doth guide him to the blest abode."

The second verse now reads, "How good is the religion of Mohammed," but such an alteration is common in antagonistic poems handed down by Moslem litterateurs. To the same poet is attributed another poem of similar character.

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G.

H. Hir.

AUSPITZ, HEINRICH: Austrian dermatologist; born at Nikolsburg, Moravia, Sept. 2, 1835; died May 23, 1886, at Vienna, barely two years after succeeding Zeissl. Auspitz acquired his medical training at the University of Vienna, where he was a pupil of Brücke, Skoda, Rokitsky, Oppolzer, and Hebra; and upon being received as privat-docent at his alma mater, in 1863, lectured on dermatology and syphilis. He was appointed



Heinrich Auspitz.

director of the general clinic of Vienna in 1872, and, as soon as a vacancy occurred in the faculty of the university, he was promoted to the position of associate professor in 1875, having still charge of the courses in dermatology and syphilis.

Among his most important contributions to med-

ical science are: "Anatomie des Blatternprocesses," in Virchow's "Archiv," 1863; "Die Lehren vom Syphilitischen Contagium," Vienna, 1865; "Die Zellen-Infiltrationen der Lederhaut bei Lupus, Syphilis, und Skrophulose," in "Medicin. Jahrbücher," Vienna, 1866; "System der Hautkrankheiten," Vienna, 1881, besides a great number of papers and articles which have appeared on the pages of the "Vierteljahresschrift für Dermatologie und Syphilis"—a journal founded (1869) and edited by him—and which had considerable influence on the pathology of skin-diseases.

His views, often novel and striking, raised no little discussion and debate; but it is universally conceded that dermatology is indebted to him for a beneficial and fruitful impetus, and for many important and lasting contributions. Especially is this true in regard to his "System der Hautkrankheiten" (translated into French by Doyon under the title "Traité de Pathologie et de Thérapeutique Générales des Maladies de la Peau," Paris, 1887. The same excellence of treatment and originality of thought characterize the chapter (on general pathology and therapeutics of skin-diseases) that H. Auspitz prepared for Ziemssen's "Handbuch der Speciellen Pathologie und Therapie" (vol. xiv.).

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S.

A. S. C.

AUSPITZ, JACOB: Geographical writer; lived at Budapest, Hungary, in the first quarter of the nineteenth century. He was the author of "Be'er ha-Luhot" (Explanation of the Tablets), consisting of five Biblical maps, copied from a Latin source, and of copious annotations of the same. The maps represent: (1) The spread of mankind after the Deluge; (2) the migrations of the Hebrew tribes in the desert; (3) their camps; (4) the Mediterranean and the projected division of Palestine; (5) Palestine, according to Jewish and Gentile sources. The work was published at Vienna in 1818.

BIBLIOGRAPHY: Ben-Jacob, *Ozar ha-Sefarim*, p. 64.

S.

M. B.

AUSPITZ, RUDOLF: Austrian member of parliament and leading manufacturer; born at Vienna July 7, 1837. He is a member of one of the oldest and most prominent Jewish families of Moravia, which settled in the city of Auspitz, whence it derived its name. One of his ancestors, Abraham Auspitz, was chief rabbi of Moravia during the latter part of the eighteenth century; his grandfather, Lazar Auspitz, was the founder of the well-known firm of L. Auspitz (at present [1901] "Auspitz Enkel"), manufacturers of woollens, the leading members of which are Rudolf and his elder brother Karl Auspitz, Elder von Artenegg.

Auspitz received his early education in his native town, attending the Technische Hochschule. To complete his education he visited Berlin and Paris, being interested in the natural sciences, and returned to Austria in 1858. He has since taken an active part in the industrial and political life of his country.

When, in the middle of the last century, the manufacture of beet-sugar was being introduced into continental Europe, Auspitz was one of the first

large landowners and leading capitalists to encourage the industry. Combining business enterprise with capital and knowledge, he founded in 1863 a company for the production of sugar from beets. In this undertaking he was very successful; and in 1862 his company absorbed the great sugar manufacturing concern of Count Chorinsky in Bisenz. By this transaction his firm, under the style of "Die Rohatetz-Bisenzer Zucker Fabriken Rudolf Auspitz und Co.," became the only sugar manufacturers in northern Moravia. His grandfather having made the name Auspitz prominent in the woolen trade, Rudolf has now made it equally prominent in the sugar trade. Not only in the business world was he conspicuous, but also in the political field which, he entered in 1871 as the successful candidate for the Moravian Landtag, representing the district comprising the cities of Gaya, Butschowitz, and Wischau from 1871 to 1884, and from 1884 to 1900 the chamber of commerce of Brünn. In 1873 he was also elected a member of the Austrian Reichsrath for the district Auspitz-Wischau. He was also a member of the chamber of commerce for Lower Austria from 1888 to 1892, and since 1900 he has been trustee of the Jewish congregation of Vienna.

Auspitz has always belonged to the German Liberal party, in whose caucuses he has taken a prominent part, and whose platforms have been ably advocated and successfully defended by him. He has been very active in the meetings of the houses of which he has been a member.

Auspitz's wide knowledge of economics, his sagacity and enterprise as a merchant and manufacturer, and his manifold connections in the export and import trade have made his advice much sought after in state and national legislation. During the controversy between Austria and Hungary in 1898 he was one of the mediators through whose untiring energy the seemingly irreparable breach between the two constituents of the dual monarchy was finally and satisfactorily healed (1901).

In 1899 Auspitz was a member of the house committee of the Reichsrath for the investigation of the anti-Semitic movements in Holleschau and Wsetin, Moravia; and in 1900 he was chosen speaker of the committee of leading Jews of Vienna, which waited on the Austrian minister-president Freiherr von Körber, to protest against the anti-Semitic excesses in Austria.

Auspitz, in spite of his political and other duties, has still found leisure for scientific researches, the fruits of which are embodied in his well-known work (edited jointly with R. Lieben), "Ueber die Theorie des Preises."

BIBLIOGRAPHY: Kchut, *Berühmte Israelitische Männer und Frauen*, No. 17, p. 371; private sources.

F. T. H.

AUSSEE: Town in Moravia, Austria. It had a Jewish community in the seventeenth century. In 1622 Emperor Ferdinand II. presented the town to Prince Karl of Lichtenstein, on condition that none but Catholics should be permitted to reside there; and as late as 1834, out of a population of 4,534, only 24 were Protestants. In 1688 the dean of Müglitz gave orders for the erection of a synagogue at Aussee. This building was destroyed in 1722 under the

following circumstances: During the services on the eve of Yom Kippur a Catholic priest entered the synagogue and began to preach a missionary sermon to the people assembled for worship. The officers of the congregation asked him to withdraw; but he persistently refused to do so, and they were compelled to eject him. When the Jews brought charges against the priest for disturbance of the peace, he claimed that they had assaulted him. After a protracted lawsuit a decision was rendered to the effect that the synagogue be destroyed and that no other be built. Of those charged by the priest with assault three men were branded with a hot iron and exiled; while the fourth, a man seventy-four years old, was sentenced to work upon a Catholic church then in course of construction. Thirty-two years elapsed before permission was granted the Jews to establish three places of worship; and none of these was allowed to bear the name or to have the appearance of a synagogue. It was not until 1783 that permission was given to build a regular synagogue (Abraham Broda, "Megillat Sedarim"); and when this was dedicated Abraham Prostiz was chosen rabbi. Other rabbis were Israel, brother of R. Manli Fuchs, of Kromau; Loeb Pollak, and M. Duschak. David ben Jacob Szezebrszyn, author of notes on the Targumim, is said to have occupied the rabbinate in the seventeenth century.

Under the law of March 21, 1890, relating to the legal conditions of the Jewish congregations in Austria, the community of Aussee was amalgamated with the neighboring communities; and, through personal and local considerations, Mährisch-Schönberg became the seat of the Jewish communal district.

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D. E. B.

AUSTERLITZ: Town in Moravia, Austria. Its Jewish congregation is one of the oldest in the province; according to some historians, dating from the beginning of the twelfth century. Records seem to point to a tribute paid by the Jews to King Wenzel in 1288, which revenue he presumably turned over to the Teutonic Knights when they obtained

possession of the domain. The payment of this tribute was continued to the successors of the Knights, the counts of Kaunitz. A record in the archives of the present congregation of Austerlitz shows that the Jewish tribute for the year 1757 included pepper, ginger, and other spices. The Jewish merchants visited all the Mediterranean ports, and dealt extensively in the natural and artificial products of the Orient; and it was for this reason that the tribute mentioned was exacted from them, not only by the local secular and ecclesiastical officials, but even by the papal court itself.

The fact that as late as 1798 the Jewish community was ordered, under penalty of legal enforcement, to pay arrears amounting to 503 florins, 3 kreutzers = \$200, indicates that this tribute had been exacted from them for a considerable period.

Jewish
Com-
munity in
Twelfth
Century.

The relations existing between Jews and Christians were at all times friendly. During the Hussite movement, which in 1550 had its headquarters at Austerlitz, no change in the friendly relations between Jews and Christians had occurred; at least the movement was not provocative of any ill-feeling toward the Jews. A striking testimony of this friendly feeling even at a much later date is the fact that on the occasion of the closing of the monasteries by Joseph II. (1780-90), an abbot deposited his valuables with a poor Jew, who later, on finding with no little difficulty the dwelling of the depositor, returned to him intact all he had received from him.

The main occupation of the Jews was trading, and the chief articles sold by them were starch and lime. In connection with this fact it

Known as is interesting to note that in Jewish records still extant Austerlitz is called "the White City." "Ir Laban" (the White City). The Jewish inhabitants numbered about 445 individuals, occupying thirty-four houses, one of which bears the inscription "Moses Abraham in the year 1523."

When Maria Theresa issued the edict restricting the number of Jewish families in the province of Moravia to 5,100 (later to 5,400), Austerlitz was permitted to shelter 72 Jewish families. Charitable societies for the sick and needy, and schools, established about that time, are still in existence.

According to manuscripts left by R. Josef Weisse, the following ministers officiated at Austerlitz as rabbis: in 1560, R. Löh, a contemporary of R. Moses Isserles, with whom he was in correspondence for some time; in 1570, Jacob, son of Moses, a contemporary of Rabbi Loewe ben Bezalel; in 1594, Hayyim Meling, son of Rabbi Isaac Meling, of Prague; in 1620, Baer Eilenburg; in 1643, Joel Glogau; in 1659, Mordecai; in 1690, Abraham, son of the author of "Bet Yehudah"; in 1703, Nathan Feitel; in 1770, Simha Leipnik; in 1780, Elijah Hirsch Istels; in 1790, Jacob Gleiwitz; in 1811, Gerson Buchheim, great-grandfather of Dr. Gustav Karpeles, editor of "Die Allgemeine Zeitung des Judenthums" at Berlin; and in 1845, Hirsch Duschak, who had received a thorough rabbinical training, and possessed wide secular knowledge.

In 1663 and in 1724 Jewish synods held their sessions at Austerlitz, passing the important resolutions

now embodied in the *תקנות א"י* (311 regulations) (see INSTITUTIONS). A noteworthy incident took place in 1805, when a French officer of high rank asked the rabbi to summon ten Jews that he might say "kaddish" for a deceased member of his family.

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E. BA.

AUSTERLITZ: Name of a Jewish family. As is the case with all names derived from places, the surname "Austerlitz" does not necessarily signify

that all the persons so named belong to one family. It denotes that an ancestor of the person came from that place or was for some time a resident there. In the tombstone inscriptions of the old cemetery at Prague this name occurs after 1620. The name is also found in Prague among those of Jews banished from Vienna in 1670, and in other localities in Austria and Hungary. Of the members of this family known in literature and communal life, the following may be mentioned:

Aaron b. Meir Austerlitz: Secretary to the rabbinate of Berlin, 1775.

Baruch b. Solomon Austerlitz: Rabbi in Cologne and preacher at Prague at the beginning of the eighteenth century; grandson of Baruch, an exile from Vienna. He was son-in-law of the "primator" (president of the congregation), Samuel Tausk, or Taussig, of Prague. He wrote approbations ("haskamot") to an edition of the Midrash Rabbat printed at Frankfort-on-the-Oder, 1705, and to the 'Aruk ha-Kazer, Prague, 1707. One of his sermons was published in Prague, 1713. His daughter became the second wife of R. Moses Harif (Brandeis).

Hirschel Austerlitz: A communal leader exiled from Vienna in 1670. In 1675 he, together with Hirz Coma, Max Schlesinger, Solomon Wolf, and Solomon Auspitz, signed a petition to Emperor Leopold I., praying that the Jews might be allowed to resettle in Vienna.

Mayer Austerlitz: Now rabbi in Eperies, Hungary; was one of Hildesheimer's earliest pupils.

Moses b. Joseph Austerlitz: A scholar and promoter of Jewish learning; lived in Vienna, but when the Jews were expelled from that city and from Lower Austria (1669), he removed to Nikolsburg, Moravia. His house was the resort of scholars, especially after the fire of Prague in 1689. Thus he helped to support the cabalist Moses ben Menahem Graf, author of "Wa-Yakhel Mosheh" (And Moses Gathered); Judah b. Nisim, author of "Bet Yehudah" (The House of Judah); and Isaac Zoref, author of "Mo'zene Zedek" (Just Scales), all of whom speak highly of him.

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D.

M. BA.

AUSTRALIA: The island-continent between the Indian and Pacific oceans. In more senses than one it has been a land of sunshine to the Jews. Nurtured and reared on British traditions, Australia has inherited the national characteristics of the mother-country. The spirit of democracy, so strong in Australia, has always manifested itself as a unified current that absorbs in itself all the varied elements of race and religion. Religious freedom accordingly has always been granted in full measure as soon as the colonies received legislative independence. Amid such conditions it was only natural that the Jews who settled there should find a cordial welcome and a hospitable home.

Australia offered its great undeveloped resources to all who were willing to develop them. Many Jews embraced the opportunity and prospered. Though the Jews of Australia have never aggre-

gated much more than 15,000 out of a population of three and a half millions, they have appreciably assisted in the development of the country, and many of them have gained distinction. A few have devoted themselves to agriculture; but the majority found here as elsewhere that manufacturing and trade offered inducements well suited to their capabilities. Industry has been largely developed by them; and in the raising of sheep and cattle they have been particularly prominent. In science, art, and literature Jews have been active participants; and in the government of the colonies they have had an honorable share.

As Australia itself has been developed in but little more than a hundred years, it is not surprising that the formation of the earliest Jewish community was not accomplished before the end of the first quarter of the nineteenth century. Sydney, the capital of the mother-colony of New South Wales, contains the oldest Hebrew congregation. Its early history is recorded in "Sydney in 1848," which

Earliest Jewish Congregation. states that there were about twenty Jews in the colony in 1817, and that these were "little versed in the faith of their ancestors." Nevertheless, they were sufficiently attached to their religion to form themselves into a Jewish society for the purpose of attending to the interment of their dead. In 1820 the Jews obtained their own "bet hayyim" or burial-ground by applying to the Rev. Dr. Cowper, who allotted to them the right-hand corner of the Christian cemetery. The death of one Joel Joseph prompted the application; and he was the first Jew buried there. During the next ten years there was no great increase in membership; and the services of the society were not called for more than once a year. The account continues:

"In 1827 and 1828 the worldly condition of the Hebrews in the colony improved considerably, in consequence of the great influx of respectable merchants; and this, with other circumstances, has raised the Hebrews in the estimation of their fellow-colonists. About this period Mr. P. J. Cohen having offered the use of his house for the purpose, divine worship was performed for the first time in the colony according to the Hebrew form, and was continued regularly every Sabbath and holiday. From some difference of opinion then existing among the members of this faith, divine service was also performed occasionally in a room hired by Messrs. A. Elias and James Simmons. In this condition everything in connection with their religion remained until the arrival of Rev. Aaron Levi, in the year 1830. He had been a dayyan, and, duly accredited, he succeeded in instilling into the minds of the congregation a taste for the religion of their fathers. A Sefer Torah [scroll of the Law] was purchased by subscription, divine service was more regularly conducted, and from this time may be dated the establishment of the Jewish religion in Sydney. In 1832 they formed themselves into a proper congregation, and appointed Jacob Montefiore as the first president."

In the same year the first Jewish marriage was celebrated, the contracting parties being Moses Joseph and Miss Nathan. Three years later a Mr. Rose came from England and acted as the *hazan*, *shohet*, and *mohel*. He was succeeded by Jacob Isaacs. The condition of the Jews improved to such an extent that in 1844 they erected a handsome synagogue in York street, in which they continued to worship for more than thirty years.

Following upon the formation of the Sydney community, Jews began to assemble in Victoria, and

congregations sprang up in the towns of Melbourne, St. Kilda, Geelong, Bendigo, and Ballarat (1853). The congregations of Geelong and Bendigo are now (1902) extremely small, in fact all but non-existent. In South Australia, Jews settled considerably later than in Victoria; and it was not till 1871 that they were numerous enough to erect a synagogue in the capital city of Adelaide. Somewhat

Con-gregations, and Synagogues. later still, the Brisbane (Queensland) congregation took form. For more than twenty years (1865-1886) they continued to hold services in the Masonic Hall; and at the end of that period they were able to build a commodious synagogue in Margaret street, with a seating capacity of 400.

The youngest of the Australian communities is that of Perth, the capital of West Australia, the formation of which in 1892 was due to the great influx of people into the western colony after the discovery of gold in the nineties. The Jewish congregation grew rapidly; five years after the first "minyan" (the minimum of ten males over thirteen years of age necessary to form a congregation for divine service) gathered in the colony, a handsome synagogue was built and consecrated in Brisbane street. Each of the colonies, except South Australia, has witnessed the rise and decline of a congregation. In New South Wales there was at one time a flourishing community in Maitland. A synagogue was built there in 1879; but owing to adverse circumstances most of the Jews left for other parts, and now little more than sufficient to form a minyan remains. The same fate has befallen the congregation of Toowoomba in Queensland, where in 1879 the Jews built a beautiful house of worship on their own ground, and under such favorable conditions that within a few years the synagogue was entirely free from debt. It is now used only on the high holy days by the few living at Maitland. Rockhampton, also in Queensland, has suffered similarly.

Perhaps the shortest career was that of the Coolgardie community in western Australia. In 1896 a number of Jews, attracted by the rich gold-fields, were in that city. They at once obtained a grant of land from the government, collected subscriptions, and forthwith proceeded to build a synagogue. Within three years, however, such a thinning-out had taken place that the remaining members were unable to pay the debt on the synagogue; and the building was sold by the creditors to a Masonic body and converted into a Masonic hall.

Jews have been mayors of nearly all the capital cities of Australia, as well as of many smaller towns. The title of justice of the peace, which is only conferred upon men highly respected by their fellow-citizens, has been gained by an exceptionally large number of Jews, as many as thirteen receiving that distinction at one time (1897) in New South Wales alone. The Hon. H. E. Cohen is on the bench in Sydney; and the appointment of chief justice was offered to, but was refused by, Sir Julian Salomons. The agent-generalship of New South Wales, the premier colony, has been administered by two

Jews, Sir Saul Samuel, Bart., K.C.M.G., one of the most prominent and successful Jews in Australian politics, and Sir Julian Salomons.

Jews in Public Life. A goodly number of Jews have sat in the various parliaments; and, in proportion to the population, a large percentage have held ministerial portfolios.

Indeed, the highest office attainable was held by a Jew, when, for a short time in 1899, V. L. Solomon was premier of South Australia. Sir John Vogel, whose history, however, belongs to New Zealand, was also premier for many years.

The foremost among the Jews that have figured as pioneers in Australia is Jacob Montefiore, a cousin of Sir Moses Montefiore. South Australian history records him as one of the founders of the colony; and he was selected by the British government to act on the first board of commissioners, appointed in 1835 to conduct its affairs. His portrait hangs in its National Gallery, and his memory is perpetuated by Montefiore Hill, one of the leading thoroughfares of Adelaide. Jacob Montefiore's activity was not confined to South Australia. With his brother Joseph he gave an impetus to, and left his impress upon, the progress of New South Wales. Jacob owned one of the largest sheep-runs in the colony, and founded and for many years acted as director of the Bank of Australia. The firm that the two brothers established in Sydney in its early

Dis- tinguished business houses of that city. The in **Politics.** close connection of these brothers with the colony is further evidenced by the township of Montefiore, which stands at the junction of the Bell and Macquarie rivers in the Wellington valley. Joseph Montefiore was the first president of the first Jewish congregation formed in Sydney in 1832.

The Hon. V. L. Solomon of Adelaide is remembered for the useful work he achieved in exploring the vast northern territory of his colony, the interests of which he represented in Parliament. M. V. Lazarus of Bendigo, known as Bendigo Lazarus, also did much to open up new parts in the back country of Victoria. The coal industry of Victoria received a great impetus from the persistent advocacy of the Hon. Nathaniel Levi, who for many years urged the government of Victoria to develop it. The cultivation of beet-root for the production of sugar and spirits likewise owes its existence as an industry to Levi's ceaseless efforts. In his labors on behalf of this industry he published in 1870 a work of 250 pages on the value and adaptability of the sugar-beet. In western Australia the townships of Karridale and Boyanup owe their existence to the enterprise of C. M. Davies, a large lumber merchant.

It is noteworthy that in the theatrical history of Australia a Jew, Barnett Levy, stands as the pioneer. A record of that fact is found in the following entry in "Sydney in 1848," a work published in that year: "In the late twenties His Excellency Sir R. Bourke granted Barnett Levy a license for dramatic performances, with a restriction that he should confine himself to the representation of such pieces only as had been licensed in England by the Lord Chamberlain." Levy was at that time the owner

of the original Royal Hotel in George street; and he fitted up the saloon of that establishment as a theater,

Jew Es- tablishes the First Theater. where the first representations of the legitimate drama in the colony were given. The encouragement that this undertaking received induced the enterprising proprietor to enlarge his sphere of action. He built a theater

called the Theater Royal, which was opened in 1833.

In the course of the half-century of communal life in Australia, four important Jewish journals appeared: "The Australian Israelite" was issued from 1870 to 1882 in Melbourne, and was edited by S. Joseph, a practised journalist, who also conducted "The Tainororth News"; "The Jewish Herald" of Melbourne has been published, first weekly and then fortnightly, from 1885 onward, under the joint editorship of Rev. E. Blaubaum and Maurice Benjamin; "The Australian Hebrew," conducted by Jacob Goldstein, appeared for only eighteen months in 1895-96; "The Hebrew Standard" was first published in 1897, under the directorship of Alfred Harris.

In the domain of art two Jews, E. P. Fox and Abbey Alpon, have done good work. Paintings by both these artists have been hung in **Journalism and Art.** the Melbourne National Gallery. In the Adelaide Gallery hangs a tribute to the memory of H. Abrahams for the

services he rendered to the progress of art in Australia. Two Jews of Australian birth have attained to some distinction as writers—S. Alexander and Joseph Jacobs. During the South African war Jews contributed their quota to the Australian contingents to the number of 15. The numbers of Jews in the Australian colonies at the census of 1891 were as follows:

New South Wales.....	5,484	Tasmania	84
Victoria.....	6,459	Western Australia.....	129
South Australia.....	840	New Zealand.....	1,463
Queensland.....	809		
		Total.....	15,238

The following estimate has recently been given of the Jewish population of Australasia for 1899: New South Wales, 8,140; Victoria, 5,820; South Australia, 1,110; Queensland, 930; Tasmania, 550; Western Australia, 850; New Zealand, 2,270. Total, 19,670.

See ADELAIDE, MELBOURNE, and SYDNEY.

J.

D. I. F.

AUSTRIA: * Empire in Europe now united with the kingdom of Hungary; its territorial extent has changed considerably during the past thousand years.

From the Earliest Times to the Charter of Frederick II. (1238): The date of the first settlement of the Jews in Austria, like that of almost all other European countries, is enveloped in obscurity. Folk-lore speaks of a Jewish kingdom supposed to have been founded in Austria, 859 years after the Deluge, by a Jew or pagan called Abraham, who came from the wonderland "Terra Ammiracionis" to Auratim (Stockerau) with his wife, Susanna, and

* In the present article no reference is made to Hungary or to the former Italian provinces of Austria or to the Austrian Netherlands; Bohemia, Galicia, and the other outlying provinces of contemporary Austria are only treated in so far as they are connected with the history of the monarchy as a whole.

his two sons, Salim and Ataim. This country was ruled over by seventy-two princes down to 210 B.C. It is possible that the Jews themselves in Austria, as in other countries, invented such fables in order to free themselves from the accusation of having participated in the crucifixion of Jesus; but more likely the whole story is an invention of the chroniclers, who wanted to present to their readers interesting tales (Pez, "Scriptores Rerum Austriacarum," i. 1046 *et seq.*, quoted by Scherer, "Rechtsverhältnisse der Juden," 1901, i. 112). The first reliable report of the existence of the Jews in Austria is found in a law respecting tolls issued at Raffelstätten during the reign of Louis the Child, 899-911, article 9 of which reads: "Lawful merchants—i.e., Jews and other merchants—whencesoever they come, whether from this or any other country, shall pay a just toll on their slaves and on other merchandise, as has been the case under the former kings" (Pertz, "Monumenta Germaniæ," Leges, iii. 480). From this statement it would appear probable that Jews lived in those days in Austria. The first documentary evidence comes, however, from the twelfth century. Duke Leopold V. (1177-94), who did a great deal for the development of commerce in Austria, had a Jewish "mintfarmer" (master of the mint) called Shlom, who was engaged in a litigation with a Vienna monastery about the possession of a vineyard. Shlom was assassinated by a mob of Crusaders, because he had had arrested a servant of his who had stolen some money and had subsequently taken the cross ("Quellen zur Gesch. der Juden in Deutschland," ii. 92; "Emek Habaka," ed. Wiener, p. 37). A synagogue in Vienna is first mentioned in 1204; somewhat later appear Kräms, Wiener Neustadt, Tulln, Klosterneuburg. As in all German cities, Jewish settlements ("Judendorf," "Vicus Judæorum") were found in Austria in those days. Vienna must have been a considerable community; for in the first half of the twelfth century one of the most prominent rabbis of the time, Isaac ben Moses, author of the compendium on ritual "Or Zarua", lived there, as well as Abigdor ben Elijah ha-Kohen and his brother Eliezer. At the same time Moses ben

Hasdai הסדאי (of Tachau?) was living in Wiener Neustadt. Others are mentioned in Mordecai ben Hillel's (died Aug. 1, 1298) glosses to Alfasi.

Important Rabbis. During the first half of the twelfth century the Jews of Vienna must have been a very influential factor in commercial and political life, because Duke Frederick II. the Belligerent (1230-46) prohibited on their advice the exportation of corn and wine from Austria during his war with Hungary (Pertz, *l.c.* ix. 706); and, if the statement of this chronographer be exaggerated, it is certainly significant that in the charter which Emperor Frederick II. granted to the citizens of Vienna (1237) he should have agreed that no Jew should henceforth hold office. The emperor, who was at war with the duke and who naturally desired to have the good-will of the citizens of Vienna, must have made this concession upon the complaint of the citizens. That the sentiment with regard to the Jews was far from friendly appears from the fact that the emperor expressly states that the Jews, because of their crime—i.e., for having

killed Jesus—should be held in everlasting servitude ("cum imperialis auctoritas . . . Iudæis indixerit perpetuam servitutem"). A year later the emperor granted to the Jews of Vienna a charter in

which the Jews are called, for the first time in Germany, the emperor's serfs **Camere** ("servi camere nostræ"); and although **Nostræ.** this expression is meant in the first

sense to assert the emperor's right over the Jews, it is, with regard to the fact that the emperor considers them as condemned to eternal servitude, a matter of some importance.

Charter of Emperor Frederick II. (1238): The jurisdiction over the Jews, like many other fiscal rights, was a subject of controversy between the emperor and the feudal lords. While Emperor Frederick, when he had conquered Vienna, catered to the burghers by excluding the Jews from public offices, he also wished to attach them to his cause, and therefore defined their rights in a charter which is, in its most important features, a repetition of the one granted to the Jews of Germany in 1236. The charter contains ten sections, and states first that the Jews shall be under the emperor's protection ("servi camere nostræ"). They are exempt from the duty to furnish vehicles and horses for the royal retinue ("hospites"). If stolen property is found in their possession, they have merely to swear how much they have paid for it in order to receive that sum from the lawful owner. The baptism of Jewish children without the consent of their parents is expressly prohibited; and a heavy fine is imposed on transgressors of this law. Baptism of the slaves of Jews is similarly prohibited. Converts shall be given three days during which the sincerity of their desire to embrace Christianity shall be tested. In civil law Jews and Christians are treated as equals; but a Jew can not be forced to the ordeal and can free himself by oath from any accusation. Jews can not be condemned on the testimony of Christians alone. Their lives are under the protection of the law, and for killing or assaulting a Jew a fine is imposed, which, according to the views of the time, is the reparation for such a crime. In their internal affairs they have perfect autonomy and shall be judged by their rabbis and communal officers ("coram eo qui preest eis"); only in important matters jurisdiction is reserved to the emperor. In connection with the commercial activity of the Jews, dealing in wines, paints, and antidotes is especially mentioned: some of them must, therefore, have been physicians.

Charter of Duke Frederick II. of Austria (1244): After Frederick II. had regained possession of his country he vigorously asserted his rights, although he made some concessions to the states ("Stände"). Thus, he confirmed to the citizens of Wiener Neustadt the privilege that the Jews should not be placed in office, just as Emperor Frederick had confirmed it to the citizens of Vienna; but, on the other hand, he regulated the position of the Jews, and evidently with a benevolent intention. He says that he grants this charter in his desire to give to all those who are living within his dominion a share in his grace and benevolence. This law is a classic type of the legislation on the Jews during

the thirteenth and the two subsequent centuries. It remained in force until the expulsion of the Jews from Austria in 1420, and was more or less literally copied in the laws of the following rulers: Bela IV. of Hungary, 1251; Przemysl Ottocar II. of Bohemia, 1254; Boleslav of Kalisz, 1264; and Bolko of Silesia, 1295. The most important feature of this charter is the large space given to money-lending; no fewer than ten of its thirty sections dealing with questions of interest, pledges, and the like, in addition to the sections dealing with the jurisdiction over the Jews. Of greatest importance is the fact that the duke claims the Jews as his own subjects, which is the first instance in which they are claimed by the territorial ruler instead of by the emperor. It may also be noted that the Jews are permitted to receive as interest eight denars a week on the talent, a rate of 173.33 per cent per annum. If any pledge prove to have been stolen, the Jew has merely to swear how much he loaned on it, and that he did not know that it was stolen, in order to receive its value from the owner. Everything may be accepted as pledges, with the exception of bloody or wet garments; and in case of loss by fire or robbery the oath of the Jew is sufficient to prove his assertion. It is expressly stated that Jews may lend money on real estate; but it is uncertain whether, in cases of foreclosure of their mortgages, they may possess them. For the murder of a Jew by a Christian the death penalty is inflicted; while for manslaughter and injury a fine is imposed, part of which is to be paid to the duke, part to the person wounded. Capital punishment is also the penalty for desecration of a Jewish cemetery; while for damage to a synagogue a fine of two talents is inflicted. Abduction of a Jewish child is punishable as theft. Their lawsuits are conducted in the duke's court, and he appoints a special judge for Jewish affairs (*"judex Judæorum"*). There is also a *"magister Judæorum,"* a rabbi or overseer of the congregation, elected by the Jews and confirmed by the duke; he is their legal representative, and has authority to administer their internal affairs. Like the imperial law, that of Duke Frederick also states that a Jew can not be condemned unless there is a Jewish as well as a Christian witness against him; but it differs from the imperial law in that the duke permits Jews to challenge an evil-doer to the ordeal. It is, however, most likely that in such a case the Jews hired a champion.

The Interregnum (1254-1276): Duke Frederick fell in battle June 15, 1246; and as he left no children, his dominion became the bone of contention for various claimants, from whom King Przemysl Ottocar II. succeeded in 1251. The new ruler naturally sought to gain the good-will of the citizens in his newly acquired territory, and, therefore, soon after the occupation of Austria, he confirmed to the cities the privilege granted to them by Duke Frederick of the exclusion of Jews from public office. His political plans required for their accomplishment a great deal of money, and this was evidently the reason that he renewed (March 29, 1254) the privileges granted to the Jews by Duke Frederick; proclaiming, like his predecessor, his desire to show his good-will to all his subjects (*"Wann wir wellen, das allerley leut die in unser herrscheft wonund sind,*

unser genad und gütwilligkait tailheftig werden funden"). The only difference between the charter of Ottocar and that of Frederick is that Ottocar prohibits taking sacred vestments as pledges. He, further, exempts the Jews from returning pledges on their holy days, does not limit the rate of interest, and protests against the BLOOD ACCUSATION, referring to the papal decrees on that subject. These insignificant differences can scarcely have been due to a change in policy: they were most likely caused by emergencies of the intervening period. It seems that these charters were not respected; for, on his return from the crusade against the heathen Prussians, Ottocar again renewed the grants to the Jews (March 8, 1255). Further, he did not enforce the ordinance excluding Jews from public office; for, in a document dated 1257, two Jews are mentioned as the king's financiers (*"comites camera"*).

The Church, then at the height of her power, had, since the Lateran Council of 1215, attempted to circumscribe the position of the Jews; but her decrees were not carried into effect. Pope Clement IV., therefore, sent Cardinal Guido, a Cistercian monk, as his delegate to northern Europe to enforce ecclesiastical discipline. In this capacity Guido presided over various diocesan councils which discussed, among other matters, the enforcement of the law against the Jews. Such a council was held in Vienna May 10-12, 1267. The canons of this council enjoin the distinctive Jewish dress, and the payment by the Jewish inhabitants to the priest in whose parish they dwell of an annual sum equal to that which he would receive were Christians living in their places. Jews are prohibited from frequenting bathing-houses and taverns of Christians, from employing Christian domestics, from acting as tax-collectors, and from holding any other public office. A Jew cohabiting with a Christian woman shall be heavily fined; while the woman shall be whipped and expelled from the city. Social intercourse between Jews and Christians is strictly prohibited, and Christians shall not buy meat or other food from Jews, as the latter are likely to poison it. If a Jew exacts exorbitant interest from Christians, he shall be excluded from all intercourse with Christians. When the host is carried through the streets, the Jews shall close the doors and shutters of their houses and shall remain within. A similar duty is enjoined for Good Friday. Jews shall not discuss matters of religion with the common people, shall not prevent the wives and children of converts from embracing Christianity, nor convert a Christian to Judaism. They shall not attend Christian patients nor call upon them. They shall not build new synagogues, and when they repair an old synagogue they shall not enlarge it. On days of abstinence they shall not carry meat in the streets uncovered (Pertz, *l.c.*, "*Scriptores*," ix. 699 *et seq.*; H. Baerwald, "*Die Beschlüsse des Wiener Conciliums über die Juden aus dem Jahre 1267 in Wertheimer's Jahrbuch*," 1859-60, pp. 180-208). Ottocar renewed this charter of 1254 on Aug. 23, 1268. Complaints by the ecclesiastics, that the Jews kept Christian servants, show that the canons of the Vienna council remained to a great extent a dead letter.

Under the House of Hapsburg (1276-1420): Through the treaty of Nov. 21, 1276 the Austrian territories were ceded to Rudolph of Hapsburg as a vacant vassalage, which he later transferred, in his capacity as German emperor, to his sons Albrecht I. and Rudolph (Dec. 27, 1282). He at once asserted his rights by granting a new charter to the Jews, because in this respect, as in many others, he was anxious to emphasize the fact that Ottocar's dominion was not a legitimate one. This charter, dated March 4, 1277, was also, in its principal points, a reproduction of that issued by Frederick II. in 1244, although Rudolph issued it not as duke of Austria, but as German emperor. It was not until 1331 that the dukes of Austria received the right to keep Jews. Another important difference lies in the fact that the charter of Rudolph was limited to the Austrian possessions, while in Bohemia the regulations of Ottocar remained in force. Rudolph, who naturally, like Ottocar, wished to attach the cities to his government, also confirmed to several of them the privilege of excluding Jews from public office; however, he refused to confirm forged privileges of Wiener Neustadt dating from about 1270, and which were still more unfavorable to the Jews. Under his successor, Albrecht I. (duke of Austria from 1282; German emperor from 1298; assassinated 1308), the Jews were protected in Germany; while, in his own dominions, Albrecht connived at the outrages committed upon them by mobs or by princes. The sentiment of the populace with regard to the Jews may be judged from the verses of the contemporary poet, Seyfried Helbling, who complains that there are too many Jews in the country, and that thirty Jews are enough to fill the largest city with "stench and unbelief." He therefore advises that all the Jews be burned, or sold at the rate of thirty for a penny (Haupt, "Zeitschrift für Deutsche Alterthümer," iv.). In 1293 the Jews of Krems were accused of having murdered a Christian; two were broken on the wheel, and the others had to pay heavy ransom for their lives.

The persecution started in Franconia by RIND-
FLEISCH also showed its effects in Austria, and in various cities the accusation was made
Per- that the Jews had desecrated the host;
secutions. so that while Albrecht fined the cities in Franconia heavily for outrages committed against the Jews, the Jewish inhabitants of Kornenburg were killed or expelled (1306). There is no report of any punishment of the participants in the massacre, although it had been proved by the bishop that the miracle of the host was a fraud perpetrated by a priest who, after dipping a host in blood, claimed that it bled because the Jews had pierced it. Only from St. Poelten is it reported that Albrecht threatened the city with destruction for an outrage committed against the Jews, and that the city had to pay a ransom of 3,500 talents. Under Albrecht's successor, Frederick (1308-30), the only event of importance is his assignment of the Jewish taxes to the archbishop of Salzburg for services rendered in the war against his rival, Ludwig of Bavaria. Frederick levied taxes on the Jews in Austria on the basis of his rights as German emperor; he also canceled the debt of Albert von Rauhenstein

to a Jewish money-lender, the first instance of a usage that became frequent in later times (see TÖR-
BRUEF).

The First Frederick's order, that no
Tödtbrief. Jew should engage in tailoring or in selling cloth ("Gewand-Schneiden")

in the city of Wiener Neustadt, is a further evidence of the growing hostility of the municipalities toward the Jews and of the disposition of the rulers to yield to them.

Under Albrecht II. (1330-58) and Otto (1330-39), brothers and successors of Frederick, the right to keep Jews was expressly granted by the emperor to the dukes of Austria by the treaty of Munich, May 4, 1331 ("Darzu sollen sie die Juden, die hinter in gesessen seindt, in allen den Rechten und Gewohnheiten haben und niessen, als sie oder ir Vordern herbracht haben"). It became the custom in those days for the emperor, in order to obtain the good-will of his powerful vassals, to transfer among other royal privileges the right to keep Jews; that is, to tax them. In spite of the greater interest which the territorial rulers took in their Jews, when they became their taxable property, the persecutions, begun under ARMLEDER in Alsace in 1338, had their counterparts in Austria. In Retz, Znaim, Horn, Eggenburg, Neuburg, and Zwettl the Jews were massacred, and in the first-named city, where a desecrated host had performed the usual miracles, a church of the "Holy Blood" was erected in commemoration of it. Evidently because of their fear of similar massacres, the Jews of Vienna voluntarily reduced the rate of interest from 173.33 per cent, to which they were entitled under the charter of 1244, to 65 per cent on large and to 86 per cent on small loans. This document, written both in Hebrew and in German, is preserved in the municipal archives of Vienna (Wolf, "Studien zur Jubelfeier der Wiener Universität," Vienna, 1865, p. 170). The desire of Duke Albrecht II. to protect the Jews against mob violence, for which the desecrated host furnished pretexts, is evident from the fact that he wrote to Pope Benedict XII. asking him to order an investigation of alleged miracles in connection with a desecrated host in Pulkau, which, according to the opinion of some, were merely a pretext to pillage the Jews.

The pope, in an ambiguous reply dated Aug. 29, 1338, directs that an investigation be made; but of the result nothing is known.

New sufferings came upon the Jews of Austria with the appearance of the Black Death (1349), though not to so great an extent as elsewhere in Germany. In various cities the accusation was spread that the Jews had caused the plague by poisoning the wells; and in Krems, Stein, Mautern, and other places the Jewish communities were massacred. For this infringement of the public peace and for the destruction of the duke's property the cities were fined, three of the mob leaders were executed, while others had to pay ransom for their lives. Contemporary chronographers call the duke for this act of justice a partizan of the Jews ("fautor Judaeorum"). A report, first found in an old manuscript, "Wiener Geserah" (Steinschneider, "Cat. Bodl." col. 537; Grätz, "Gesch. der Juden," 3d ed., vii. 344, wrongly based on Pez, l.c. i. 541), according to which the

Jews of Vienna killed themselves in their synagogue upon the advice of their rabbi Jonah, is unfounded (see Scherer, *l.c.* p. 371). Albrecht's successor, Rudolph IV. (1358-65), forged the so-called "Privilegium majus," according to which Emperor Frederick I. had in 1156 given to the dukes of Austria unusual privileges, among which was the right to keep Jews and "public usurers." Emperor Karl IV. confirmed the right of the Austrian dukes to keep Jews in all places in their dominion, and made a treaty with the dukes of Austria, in his capacity as king of Bohemia, that neither party would allow Jews who had left their country to settle in that of the other (Dec. 13, 1360). This measure was adopted in order to prevent Jews who might endeavor to escape from extortions from seeking another home. If a Jew found another home, his bonds were invalidated. Such "Tötbriefe" issued by Rudolph are extant from the year 1362. The same conditions prevailed under Rudolph's brothers and successors, Albrecht III. (1365-95) and Leopold III. (1365-86). When Jews had left the country, those who remained had to indemnify the duke for the loss which he had suffered. In 1367 several Jews, probably the representatives of their coreligionists, made a treaty with the dukes, promising to pay 20,000 florins for two Jews, Musch and Chadgim (Hayyim), who had left the Austrian territory; in consideration of which payment the dukes allowed them to take all of the fugitives' property. In 1366 the dukes issued an order that no Jew should engrave a seal; and two years later they prohibited dealing in gold and silver and money-changing by Jews, restricting them to lending money on pledges. About

Restrictions on Occupations. 1370 all the Jews in the Austrian territories were imprisoned by secret order, and their property was confiscated.

One report has it that the object of this outrage was to convert the Jews to Christianity. However this may have been, the attempt failed; only two, a man of forty and a young girl, were baptized, the former of whom returned to Judaism and was burned at the stake. At a subsequent period, probably in 1378, a new charter was granted to the Jews. The deed is not now extant; but from quotations in later documents it is learned that the Jews were given a renewed assurance of the ducal protection; the right of residence in all the ducal lands was accorded to them; they were to be assisted in collecting their debts; and the dukes undertook to issue no letters of invalidation. The Jews were not to be blackmailed by loans and taxes beyond those stipulated by their charters, and accusations against them must be proved by the testimony of honest ("unversprochenen") Christians and Jews.

Notwithstanding the promise that they should not be troubled with demands for loans by the dukes, the latter in 1379-80 exacted another loan of 10,000 pounds of Vienna pennies, assessed under the penalty of excommunication against all the Jews of Austria. Similarly, in spite of the promise granted in the charter, the dukes in 1382 remitted the interest which the citizens of Vienna owed to the Jews on loans. An order of 1371 prohibits the sale of wine and grain by the Jews of Styria; yet the Jews of Vienna are expressly exempted from the impost

laid by the municipality of Vienna on wine brought into the city.

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Jews of Vienna killed themselves in their synagogue upon the advice of their rabbi Jonah, is unfounded (see Scherer, *l.c.* p. 371). Albrecht's successor, Rudolph IV. (1358-65), forged the so-called "Privilegium majus," according to which Emperor Frederick I. had in 1156 given to the dukes of Austria unusual privileges, among which was the right to keep Jews and "public usurers." Emperor Karl IV. confirmed the right of the Austrian dukes to keep Jews in all places in their dominion, and made a treaty with the dukes of Austria, in his capacity as king of Bohemia, that neither party would allow Jews who had left their country to settle in that of the other (Dec. 13, 1360). This measure was adopted in order to prevent Jews who might endeavor to escape from extortions from seeking another home. If a Jew found another home, his bonds were invalidated. Such "Tätbriefe" issued by Rudolph are extant from the year 1362. The same conditions prevailed under Rudolph's brothers and successors, Albrecht III. (1365-95) and Leopold III. (1365-86). When Jews had left the country, those who remained had to indemnify the duke for the loss which he had suffered. In 1367 several Jews, probably the representatives of their coreligionists, made a treaty with the dukes, promising to pay 20,000 florins for two Jews, Musch and Chadgim (Hayyim), who had left the Austrian territory; in consideration of which payment the dukes allowed them to take all of the fugitives' property. In 1366 the dukes issued an order that no Jew should engrave a seal; and two years later they prohibited dealing in gold and silver and money-changing by Jews, restricting them to lending money on pledges. About

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One report has it that the object of this outrage was to convert the Jews to Christianity. However this may have been, the attempt failed; only two, a man of forty and a young girl, were baptized, the former of whom returned to Judaism and was burned at the stake. At a subsequent period, probably in 1378, a new charter was granted to the Jews. The deed is not now extant; but from quotations in later documents it is learned that the Jews were given a renewed assurance of the ducal protection; the right of residence in all the ducal lands was accorded to them; they were to be assisted in collecting their debts; and the dukes undertook to issue no letters of invalidation. The Jews were not to be blackmailed by loans and taxes beyond those stipulated by their charters, and accusations against them must be proved by the testimony of honest ("unversprochenen") Christians and Jews.

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sein von den die es erdencken, nachdem sein kay. gn. daran zumal ungütlich beschiebt" (Scherer, *l.c.* p. 427). The complaints against the residence of Jews in Austria were frequently repeated in spite of the emperor's assurance that they would not be allowed to settle there; so that in his reply, dated Dec. 13, 1463, he makes the remark that while he was willing to carry out his promise not to allow any Jews to settle in Austria, he could not, in his capacity as king of the Romans, refuse them permission

to come to his court whenever they had business to transact there. For **Petitions** **Against** some years this seems to have sufficed; **Re-** but in 1479 the complaint is repeated, **settlement.** and the emperor is petitioned to issue a decree that no debt shall be valid unless the bond is signed in the presence of a judge.

The hostility to the Jews was constantly fomented by the clergy, who refused to give absolution or to admit to communion any judge or other official who in a litigation should render sentence in favor of the Jews. In order to stop this agitation, Frederick obtained from Pope Paul II. the bull "*Sedis apostolicæ copiosa benignitas*" (May 31, 1469), in which the pope declared that the Jews had a claim to be treated justly. The emperor also intervened in favor of the Jews of Emdingen, who had been accused of the murder of a Christian child (see **BLOOD ACCUSATION** and **JOSEL VON ROSHEIM**); and he took similar action when charges of a like nature were made in Trent (1476) and Regensburg (1478). The animosity of the citizens remained unabated. When the Hungarian king Matthias Corvinus captured Vienna in 1485, the citizens petitioned him that "in consideration of their disgraceful action toward God Almighty, the Jews should be expelled." The king granted the petition. The hostility of the population is further manifested in various polemical works of the period (Scherer, *l.c.* p. 433).

The death of Frederick (Aug. 19, 1493) at once changed the condition of the Jews. His successor, Maximilian (1493-1519), seems, as heir presumptive, to have tried to induce his father to change his attitude toward the Jews. When Maximilian took possession of the throne, conditions changed to some extent in favor of the Jews, because his political ambitions—especially his wars with Francis I. of France—forced him to protect the Jews, who furnished his only reliable source of income. As under his father, the states ("*Stände*") of Austria constantly complain that, contrary to their privileges, Jews are tolerated. Maximilian always answers by referring to the temporary character of his grants to the latter. Still, as can be seen from his attitude toward the charges made by the convert **PREFFERKORN**, who demanded the confiscation of all rabbinical books, the emperor was not favorably inclined to the Jews. When, therefore, the states in Carinthia and in Styria declared their willingness to indemnify him for the taxes of the Jews, he de-
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and Styria. March 12, 1496), which, partly under his father, partly under his own reign, had been united with the Austrian possessions. The states of Styria paid for the privilege of the expul-

sion of the Jews 38,000 pounds of Vienna pennies; while those of Carinthia paid 4,000 Rhenish florins (the text of this decree was published in "*Allg. Zeit. des Jud.*" 1849, p. 23). The motives assigned for the expulsion are partly religious, arising from alleged insults to the sacrament, and partly economic, in view of the Jews' usurious and fraudulent business practises. Carniola had only one Jewish settlement, in Laibach, and the citizens of that town also obtained a decree ordering the expulsion of the Jews (Jan. 1, 1515). In all of these territories Jews had existed since the thirteenth century, and probably earlier, as is indicated by the names of many places; *e.g.*, Judenburg, Judendorf, etc.

The decrees of expulsion, with very few exceptions, remained in force until the new era following the year 1848. In Austria proper the petition of the states for the expulsion of the Jews, though often repeated, was never fully granted; and in 1518 the emperor, in replying to a petition for expulsion, stated that, while he was willing to expel the Jews from Vienna and from the province of Austria, it was not his intention to expel them from the province at once. He, therefore, permitted them to reside in the cities on the border, Eisenstadt, Marchegg, etc., where they should have a chance to look for a place of definite settlement. This policy the emperor maintained to the last. Shortly before his death (Jan. 12, 1519), he, in reply to repeated complaints of the states, announced that Jews who had been expelled from his various dominions would be allowed to reside in the border towns; and he further exempted from the expulsion the Jew Hürschl, who had been permitted to reside in Vienna (May 24, 1518). This is the beginning of the era of the **COURT JEWS**. Maximilian was succeeded by his grandson Charles V. (1519-56), who, in his capacity of German emperor, exercised a considerable influence upon the condition of the Jews in Austria. The frequent expulsions at the end of the fifteenth and at the beginning of the sixteenth century had made it imperative for the German emperor (who, in his illusionary capacity as Roman emperor, considered himself as the protector of all the Jews, and who, as such, derived an income from the Jewish taxes) to provide some remedy. Charles, therefore, at the commencement of his reign confirmed the privileges of the Jews (1520), among which was the important stipulation that they should not be expelled without his consent from places where they had been allowed to settle. This charter he confirmed after his coronation as Roman emperor (May 18, 1530), and again on April 3, 1544. In the latter document he also declared against the blood accusation. The policy of maintaining the Jews where they had once been tolerated and of prohibiting their settlement elsewhere remained in general

the policy of the Austrian rulers after his time, although this rule was not without exceptions. When, in 1525, the states of Austria again demanded

that Jews should not be permitted to reside in any part of Austria, Ferdinand (to whom, in 1522, Charles had assigned his Austrian possessions) emphatically replied (Feb. 23, 1526) that he would allow them to live in any part of his possessions where Jews had previously dwelt. On May 23, 1529, he

again confirmed the charter of the Jews in Austria. Individual Jews occasionally received special favors, as, for example, the physician Lazarus, whom the tutor of the emperor's children commends highly for services rendered to the imperial household (1534), and the Jew Moysse, who had distinguished himself by services rendered to the mint (1542). The latter was granted, as a special favor, permission to deal in all kinds of merchandise, though he was prohibited from lending money on interest. In spite of his promises to allow Jews to reside in places where they had been tolerated, Ferdinand ordered an expulsion of the Jews from Austria (Jan. 31, 1544). The order was, however, never executed. An expulsion from Bohemia, decreed by Ferdinand in 1561, was repealed owing to the efforts of Mordecai MEISELS, who went to Rome and obtained from Pope Paul IV. the absolution of the emperor from his vow.

Under the successors of Ferdinand, Maximilian II. (1564-76), Rudolph II. (1576-1612), and Matthias (1612-19), the conditions remained the same. Expulsions were threatened and revoked; taxes were imposed on every occasion; and petty persecutions, especially in regard to the distinctive Jewish costume or badge, were the key-note of the legislation. In 1567 a charter granted to the Jews of Bohemia "for all time"; while in the following year it is decreed that they shall not be permitted to reside in the mining towns. From these latter they remained excluded until the new constitution of 1848 abolished their disabilities. Another decree of expulsion followed, for the Jews of Lower Austria, in 1572, which was suspended in the following year, but seems to have been finally executed in 1575 or 1576. This expulsion, like that decreed in 1561 in Bohemia, must either have been revoked or, more probably, became again a dead letter owing to the exceptions in favor of the court Jews, who had the right to take other Jews into their employ; for in 1597 the states of Lower Austria again demand the expulsion of the Jews from the province, and, as if they knew that such a decree would not be carried out, they demand the enforcement of the decree compelling Jews to wear a badge. Rudolph II. took a great interest in the Jews from a scientific point of view also. Being an alchemist, he, like many others at that time, believed that cabalistic literature contained information on the mysteries which he was studying, and therefore he called Rabbi Löwe ben Bezalel to his castle in Prague (1592) to give him the much-desired information ("Zemah David," ed. Frankfort-on-the-Main, 1692, p. 662).

Ferdinand II. (1619-37) was a bigoted Catholic and a disciple of the Jesuits, who, in their desire to crush out all heresy, were naturally enemies of the Jews. As during the sixteenth century complaint was made that the Jews sympathized with the Turks and served them as spies, so after the battle at the White Mountain near Prague (1620), which restored Bohemia to the house of Hapsburg and to Catholicism, the charge was made that the Jews favored Protestantism. Thus, the dean of Teplitz complains in a report to the archbishop of Prague that the Jews receive Protestants into their houses, and that the noise of their synagogues ("rugitus et mugitus illo-

rum") disturbs the church services ("Allg. Zeit. des Jud." 1887, p. 30). In spite of his religious prejudices, however, Ferdinand treated the Jews with comparative fairness. When the town council of Vienna ordered landlords having Jews as tenants to require them to vacate the premises, the emperor at once intervened, enjoined the council from disturbing the Jews, and also took measures to protect them against further disturbances by allotting an area in one of the suburbs of Vienna to be set apart for the habitations of the Jews, in which they would be permitted to acquire real estate (1624). In a charter, dated Dec. 6, 1624, the Jews have assured to them undisturbed residence in Vienna; they are permitted to enter the city without the badge; the population is warned not to molest them; they are placed exclusively under the jurisdiction of the

The Vienna imperial authorities; and their houses **Ghetto.** are exempted from the obligation to billet soldiers. On the other hand, Ferdinand, as a strict Catholic, ordered that both in Vienna and in Prague Jews should be forced to attend a mission service on every Sabbath, when a Jesuit would preach to them on the truth of the Catholic religion (1630).

The policy of Ferdinand seems to have been to exempt individual Jews from the disabilities imposed upon the Jews as a class. Thus, he gave to Jacob BASSEVI hereditary nobility, and to the court Jews of Vienna a privilege which exempted them from the jurisdiction of the congregational authorities. This privilege and the immunity of the Jews from communal taxes and from the jurisdiction of the municipal authorities proved bones of contention; and after the death of Ferdinand (1637) the Jews of Vienna compromised with the city authorities, offering to pay the sum of 6,000 florins into the city treasury. This offer had not, however, the desired effect. The municipal authorities of Vienna demanded of the new emperor, Ferdinand III. (1637-57), the expulsion of the Jews from Lower Austria; and the emperor acceded to the extent of ordering that Jews should not be permitted to keep stores in the city, and that their exemption from municipal jurisdiction should cease (1638). A year or two later this law was revoked. In 1641 the

Immunity *status quo* of 1624 was restored, and in **from** recognition of the services rendered by **City Taxes.** the Jews to the imperial treasury during the severe crisis which the war with the Swedes had brought upon Austria, the former privileges were confirmed in 1645. Although the Jews had been accused of secret complicity with the enemy, they suffered terribly during the Thirty Years' war. In various congregations of Moravia Jewish houses were pillaged, and in Kremsier seventeen people were killed and a considerable number wounded (June 26, 1643) (Frankl-Grün, "Gesch. der Juden in Kremsier," pp. 96 *et seq.*). The heavy taxes exacted from the Jews, in consequence of the depletion of the imperial treasury during the protracted war, and the constant quarrels in the overburdened Jewish communities, induced the emperor to give to the Jews of Vienna a new constitution (1646) which should enable the officers to enforce their authority (Meynert, in Wertheimer, "Jahrbuch für Israeliten,"

v. 22). The enforcement of a decree of expulsion against the Jews of Lower Austria in 1652 could only be averted by the payment of a contribution of 35,000 florins.

Ferdinand's son and successor, Leopold I. (1657-1705), had originally been destined for the priesthood, and only the death of his elder brother Ferdinand placed him on the throne. Of deeply religious character and a blind admirer of the Jesuits, he was only too eager to listen to the ever-renewed complaints of the citizens of Vienna. At the beginning of his reign he confirmed the privileges of the Jews (1658); and repeated his assurance of their protection, when the municipal council of Vienna ordered an appraisement of the houses and other property of the Jews, though they were not subject to municipal taxation (June 21, 1661). He also successfully checked the mob when, in 1665, the body of a murdered woman most found in the ghetto, and a rumor was spread that the Jews had committed the crime. His attitude soon changed, however. In 1660 he had married Margaret Theresa, a Spanish princess, and her influence was strongly brought to bear against the toleration of the Jews, for to this fact she ascribed the misfortune of the death of her first-born. To this was added the influence of the patriotic but fanatic bishop of Wiener Neustadt, Count Kollonitsch; and at length the emperor yielded to the demands of the citizens of Vienna, and ordered the expulsion of the Jews from the city and from the provinces of Lower and Upper Austria (Feb. 27, 1670). All Jews

Expulsion from Vienna. were required to leave the capital by July 23, 1670, and those living in the country were expelled in the following spring. The synagogue of Vienna

was converted into a church (Aug. 18, 1670), which, in honor of the emperor, was named after his patron saint, Leopold. The persecution of the Jews soon bore fruit. The city could not, as it had promised, pay the taxes of the Jews in addition to those which they had paid before; and many citizens complained that the commerce of the city had suffered through the emigration of such a large number of consumers. Leopold then adopted a milder policy. He not only allowed the exiles to settle in his other provinces, notably in Moravia and Bohemia, but further permitted (1673) Jews to visit the fairs in the province of Lower Austria, whence they had been expelled. Moreover, when in 1680 the ghetto of Prague was destroyed by incendiaries, he refused to listen to the entreaties of the municipality of Prague, who wanted to use the opportunity to expel the Jews altogether. Negotiations with the representatives of the Vienna exiles at Wischau, Moravia, for their resettlement in the capital did not lead to the desired result; nevertheless, not long after the expulsion Jews again appeared in Vienna.

Culture: Though the Jews of Austria were not very prominent in rabbinical literature and other spiritual activities, the two congregations of Vienna and Prague, and, later on, that of Nikolsburg, contained quite a number of important Talmudists. Many of them had come from Germany, like Yom-Tob Lipmann HELLER, rabbi in Nikolsburg, Vienna, and Prague, who in 1630 became the object of a

treacherous calumny and had to leave the country. Before him R. Löwe ben Bezalel (d. 1609) occupied a very prominent position in Prague. The massacres by the Cossacks in Poland (1648-56) also brought many learned fugitives to Austria, like Ephraim COHEN, Shabbethai COHEN, Samuel KADANOWER, and others. Menahem Mendel KROCHMAL was rabbi of Nikolsburg, where he died in 1661, and was succeeded by his son-in-law, Gerson ASHKENAZI, who was the last officiating rabbi of Vienna before the expulsion. Prague was the first town in Germany in which a printing-press was established (1513). Jewish physicians were always to be found in Vienna, successful rivals of their Christian colleagues. In the sixteenth century occurs the name of Leo Lucerna, called "Maor Kaṭon"; in the seventeenth century, those of Leo (Löw) Winkler, who graduated in Padua in 1629, and of his two sons, Jacob and Isaac, who were graduated there in 1669. Acquaintance with German seems to have been rare, for the documents signed by the Jews are signed in Hebrew. Still, the knowledge of spoken German was evidently very general, for the Jesuit priests who preached the mission sermons for the Jews were instructed to preach in German. Some Jews could write in German, as is seen from a letter addressed to WAGENSEIL by Enoch Fränkel, one of the exiles who settled in Fürth. This letter is also interesting from the broad-mindedness of the author, who protests against the accusation that the Jews hate Christians, as he can not see any reason why the professors of different religions should not be tolerant toward one another (Kaufmann, "Die Letzte Vertreibung der Juden aus Wien," p. 197).

From the Expulsion of 1670 to the Toleration Edict of Joseph II. (1782): As has been stated above, the needs of commercial life made the expulsion from Vienna a dead letter. The Jews went to the city on business, and the only difference was that they were not permitted to reside there. Even this prohibition was soon disregarded in exceptional instances. The war with the Turks, who in 1683 nearly captured Vienna, required large means; and among those who furnished the army with provisions and the treasury with money was Samuel OPPENHEIMER, a Jew from Heidelberg, who was given the right of residence and even that of acquiring property in Vienna. His right of residence dated from about 1685. Through him other members of his family were permitted to dwell in the city, either as members of his household, or as his employees. Prominent among them was Samson WERTHEIMER (1658-1724). Others followed, such as Simon Michael of Presburg, who had deserved well of the imperial treasury by furnishing gold and silver for the mint; so that in a comparatively short time the city had again a Jewish congregation, only with the difference that it possessed no corporate rights as such. The short reign of Leopold's son and successor, Joseph I. (1705-11), brought **Court Jews.** no change in their condition. Under Charles VI. (1711-40), a brother of Leopold, the traditional policy was also maintained. About 1725 there came from London to Vienna as a court Jew Diego D'AGUILAR, who farmed the tobacco monopoly, and who, according to the testi-

mony of Maria Theresa, had a claim on her gratitude because of his disinterested services.

The malignant fanaticism of the clergy continued. Typical for their position is the case of the congregation of AUSSEE, when its synagogue was destroyed and three members were exiled on the charge of the local priest, who asserted that they had assaulted him, when he (contrary to the law) had entered their synagogue on Yom Kippur and preached Christianity to them (1722). In Brünn, whence Jews had been expelled through the efforts of Capistrano in 1454, one Solomon Deutsch in 1706 held services in an inn. When this became known the repetition of such an act was prohibited under a fine of 100 reichsthaler. On the application of Deutsch permission was, however, given to read prayers, but not to use a scroll of the Law ("cum res sapiat synagogam," "Tagesbote aus Mähren," Nov. 7, 1901). The taxes were very heavy. Charles demanded of the Jews of Vienna 148,000 florins to defray the expenses of his coronation (1711). In 1717 they had to lend 1,237,000 florins, toward which Samson Wertheimer contributed 500,000 florins. On the other hand, these court Jews used their influence in the interest of their coreligionists elsewhere when the latter were in trouble. It was due to Samuel Oppenheimer's influence that the work "Neu Entdecktes Judenthum," by J. A. Eisenmenger, was prohibited. They also tried, though in vain, to obtain a repeal of the cruel sentence against the Jews of Aussee mentioned above. The treatment of the Jews was still guided by the principle that they were a nuisance which required constant watching, lest it became pernicious. Thus Charles issued an order that of every Jewish family only one member should be considered "pro incola," which meant that only one should be permitted to marry (Sept. 23, 1726). Jews were expelled from Breslau in 1738 upon the demand of the merchants.

Maria Theresa (1740-80), who was very bigoted, was especially hostile to the Jews. During the war with Frederick the Great the rumor spread, as had been the case during the war with the Swedes and with the Turks, that the Jews had betrayed the country to the enemy. The empress imposed upon them a contribution of 50,000 florins, and in 1744 issued an edict that all the Jews in the kingdom of

Bohemia, including the provinces of Moravia and Silesia, should be expelled. Only after great efforts by various philanthropists and foreign ambassadors did she consent to suspend the edict for ten years for an annual payment of 3,000,000 florins (Aug. 5, 1748). Later on the matter was abandoned. During the seven years' war with Prussia the empress permitted the statement to be published that the suspicion against the Jews was unfounded. In 1756 the district rabbi of Moravia, Moses Lemberger, upon the demand of the empress pronounced an excommunication against all traitors. In spite of her aversion to the Jews, the empress took a deep interest in all matters pertaining to the administration of Jewish congregations. Her statute for the Jewry of Moravia, "General-Polizey-Process- und Kommerzialordnung für die Judenschaft im Marggraffthum Mähren" (1754), is a classic type of

paternal legislation in the administration of Jewish affairs. The duties of the district rabbi, the mode of his election, and even the course of Talmudic studies were regulated in detail. She examined personally the bill of the delegates to the election of the Jewish representatives (1751), and demanded that a Jesuit should be a member of the commission which should examine all Hebrew books. Her special confidence was enjoyed by the Jesuit Franz Haselbauer (1677-1756), who in 1726 brought the charge against a Jewish calendar, printed in Amsterdam, that it contained blasphemies against the Catholic religion ("Zeit. für die Gesch. der Juden in Deutschland," ii. 388). In 1760 she issued an order that all unbearded Jews should wear a yellow badge on their left arm.

Of the restrictions placed on the Jews a specimen may be given from a petition of the community of Prague. They complain that they are not permitted to buy victuals on the market before a certain hour—vegetables not before 9, and cattle not before 11 o'clock; to buy fish is sometimes altogether prohibited; Jewish druggists are not permitted to buy herbs at the same time with Christians ("Allg. Zeit. des Jud." 1887, pp. 676 *et seq.*). The taxation was exorbitant. For instance, it was decreed in 1744 that the Jews should pay a special tax of 40,000 florins for the right to import their citrons for the Feast of Booths (see ERROG). Upon the petition of the Jews this tax was reduced to 4,000 florins. Only occasionally was the empress humane in her treatment of the Jews. Thus, on Feb. 15, 1769, she ordered that no Jewish child should be baptized against the will of its parents; and in a special case she decided against the Church (Wolf, "Judentaufen in Oesterreich," pp. 55 *et seq.*, Vienna, 1863). An evident intention to improve the material condition of the Jews is found in her orders (1) that the Jews may sell new garments made by themselves, against which the guild of tailors had protested (April 10, 1772); (2) that Jews may engage in jewelers' work, although they must not keep an apprentice (April 24, 1772); and (3) that they may keep tanneries under certain restrictions (Sept. 20, 1775).

Culture: The mental activity among the Jews during this period is still almost exclusively restricted to Talmudic literature. Higher literary aims were pursued by David OPPENHEIM, nephew of the court Jew Samuel Oppenheimer, who was rabbi of Nikolsburg 1690-1705, and of Prague 1705-36. His rich and well-selected library could not, however, be brought into Austria on account of the severe censorship, then in the hands of the Jesuits. The movement of Shabbethai Zebi agitated the Jews of Austria to no small degree; and some of the mystics who followed the pseudo-Messiah were Austrians, like Loebele PROSSNITZ; or they found a fertile soil in Austria in men like Nehemiah HAYYIM and Joseph FRANK. The controversy between Jacob EMDEN and Jonathan EYBESCHÜTZ also caused a great commotion in Austria, where the latter had spent a great part of his early life and where, also, Emden had lived for some time in the house of his father-in-law, Mordecai ha-Kohen, rabbi in Ungarisch Brod. Members of the AUERBACH family who had lived in Vienna and in Nikolsburg were called to important

rabbinical positions in Poland; others, like Schmelke Horowitz, rabbi in Nikolsburg (d. 1778), and Ezekiel Landau, chief rabbi of Prague (1754-93), were called to Austria from Poland. Prominent men from Austria filled positions in Germany; e.g., the TEOMIM-FRÄNKEL family, the BACHARACHS, Jacob PORPERS in Frankfort-on-the-Main, and Jacob REISCHEN in Metz, both the latter being natives of Prague. To Bohemia, as the country of their nativity, point the names of Horowitz and Lipschütz, the latter derived from Liebeschütz in Bohemia. Even secular knowledge began to spread in Austria, as can be seen from the physicians Abraham KISCH, the teacher of Mendelssohn, and Jonas JEITTELES (1735-1806), who had studied medicine in Halle.

From the Emancipation Edict of Joseph II. to the Revolution of 1848: Under Maria Theresa's son and successor, Joseph II. (1780-90), a new era began for the Austrian Jews. Joseph was an admirer of Voltaire and a disciple of the school of enlightenment, and he, therefore, adopted an attitude toward the Jews differing from that of his mother and considered it his duty to improve their condition. One of the first acts of his government was the abrogation of all the laws requiring the Jews to wear a distinctive dress (Oct. 21, 1781). The enlightenment ("Aufklärung") of the Jews was one of Joseph's cherished plans. To this end he demanded that the Jews should assimilate themselves to their surroundings, adopt the language of the country, and establish schools according to the plan of modern pedagogy ("Normalschulen"), that they should be allowed to enter all high schools and universities (which, as he expressly states, had been at no time directly prohibited), to lease lands for agricultural purposes (if they worked it with Jewish hands), to engage in all mechanical trades, arts, and wholesale commerce (Oct. 19, 1781). He abolished the poll-tax (Dec. 19, 1781), directed the authorities to treat the Jews like fellow-men ("Nebenmenschen"), and commanded that Jewish children in the public schools should also receive proper consideration. Joseph's views are most clearly expressed in what is called the TOLERANZPATENT (Jan. 2, 1782). He introduces this law with the statement that it is his aim to permit all his subjects, without distinction as to creed and nationality, to participate in the welfare and freedom of his government; and, although the restrictions on residence in the other provinces and the prohibition to reside in Lower Austria are expressly maintained, the law breathes the spirit of a new era. The specific ecclesiastic restrictions, dating from the time of the Vienna council, prohibiting Jews from being abroad before noon on Sundays and Catholic holy days, and from visiting places of amusement, are abolished. He also compelled the Jews to assume fixed family names (1787) and to serve in the army—in each case the first instance of the kind in Europe.

The short reign of Leopold II. (1790-92), brother and successor of Joseph, was too uneventful to leave any traces in the history of the Austrian Jews; but it may be mentioned that upon his ascent to the throne the bishops presented a petition asking that the laws of Joseph II. relating to the Jews be abro-

gated, and that the Jews be again declared crown vassals ("Kammerknechte") whose position depended solely on the good-will of the monarch. Leopold replied evasively that the times were too troublous to allow him to take any decisive steps in the matter. Francis II. (1792-1835), Leopold's son and successor, reigned during the most critical period of Austria's history. He was a man of narrow views, a typical Philistine; and his conception of the political and economic situation of the Jews was in harmony with his general policy. When, in 1793, Baron von Saurau, one of the highest officials, made a motion to abolish a special department of the police, the "Judenamt," an invidious distinction against the Jews, the emperor agreed that the department should be called a commission. Economic and social restrictions were numerous. The principle of improving the condition of the Jews by opening to them new ways of activity, as Joseph II. had intended, was given up. Agriculture, which Joseph II. endeavored to introduce among them, was restricted. They were prohibited from farming rural property. Only in the case of the estates of noblemen ("Landtäfliche Güter") was an exception made (March 29, 1793); and even then hereditary tenancy or acquisition was prohibited. Similarly, a Jew could foreclose a mortgage on real estate only under the condition that he should not buy it or take it under his administration (Oct. 23, 1816, and July 20, 1827). The Jews of Vienna were especially restricted: The emperor wrote with great indignation to one of his ministers stating that he had heard that the Viennese Jews bought houses in the names of Christians, and that this scandal ("Unfug") would not be tolerated (May 27, 1814). A law of 1804 prohibited dealing in salt-peter; one of 1814, in salt and grain. Although Simon von LÄMMEL, a favorite of the emperor, petitioned to have the last-mentioned act repealed, the emperor refused (1819). A law of 1818 (repeated in 1829) prohibited Jews from establishing themselves as druggists; only one exception being made; namely, in favor of Michael Perl, the son of Joseph PERL, whose father had done good service in the cause of education among the Jews of Galicia. In 1802 it was decreed that thenceforth no Jew should obtain a "Toleranz," or grant, to reside in Vienna, which law was later amended in favor of the wealthiest. The law that Jews should not keep Christian domestics, dating back to the Council of Vienna, 1267, was repeatedly renewed between 1803 and 1817. Typical for the condition of the Jews and the policy of the authorities is the case of Abraham Heimann and his family, natives of Bavaria, who during the French occupation (1809) had settled in Laibach, whence the Jews had been expelled since 1515. As soon as the Vienna congress (1815) restored the former conditions, Heimann received an order of expulsion, and until 1848 he had to fight in the courts for the most natural rights of a human being. The highly interesting details of this struggle are described by a member of the family in "Allg. Zeit. des Jud." 1849, pp. 41 *et seq.* Isaac Samuel REGGIO, who during the French occupation had been professor at the Lycée in his native town, Gorice, was

Case of Abraham Heimann. as the Vienna congress (1815) restored the former conditions, Heimann received an order of expulsion, and until 1848 he had to fight in the courts for the most natural rights of a human being. The highly interesting details of this struggle are described by a member of the family in "Allg. Zeit. des Jud." 1849, pp. 41 *et seq.* Isaac Samuel REGGIO, who during the French occupation had been professor at the Lycée in his native town, Gorice, was

discharged when Austria again took possession of Illyria.

The ecclesiastical laws were also applied with regard to the internal affairs of the Jews. The latter were not permitted to have any music in Advent, which generally occurred during Hanukkah; and an order was issued that Christians should not be permitted to dance at the balls of the Jews on Purim (1806 and 1824). How little the Jews were understood can be seen from the fact that when the assembly of Jewish notables convened in Paris, an order was given to watch the correspondence of the Jews, so as to ascertain whether they were plotting against the government. The police soon reported that, aside from some insignificant letters, which some Jews received from their relatives living in France, no interest was taken by them in the proceedings of the assembly and of the subsequent Sanhedrin (1806). The only Austrian Jew who received an invitation to attend this meeting, Bernhard von ESKELES, loyally turned over his invitation to the police. Another ecclesiastical restriction against the Jews was the prohibition of the assumption of names of Christian saints as first names (Nov. 6, 1834), which was evidently a reflex of the similar prohibition issued in Prussia Dec. 22, 1833. There was somewhat of the humorous in the report of a court councilor upon the synagogue which the Jews of Vienna desired to build: he expressed the fear that, if the Jews should have an attractive building and good sermons, the synagogue would soon be better frequented than the church (1824) (Wolf, "Gesch. der Juden in Wien," p. 133).

On the other hand, it must be acknowledged that Francis had the intention of being in a measure just to the Jews, and that he sincerely wished to improve the desolate condition of their religious organization. It is certainly a notable sign of

Interest in progress that as early as 1810 a Jew, **Communal** Hönig, member of a family of famous financiers, was appointed an officer in the army—except in France, the first case of the kind in Europe. Even a tyrannical measure, such as that requiring every one who wished to marry to pass an examination in religion (based on Herz Homberg's text-book, "Bene Zion," 1810), was well meant, although its maintenance down to 1856 was vexatious. As early as 1795 the emperor had busied himself with a scheme to improve the spiritual condition of the Jews. He intended to establish a rabbinical seminary; and the failure of the scheme was due to the opposition of rabbis of the old school, like Eleazar FLECKELES, Samuel LANDAU, and Marcus BENEDIKT. It certainly is creditable to him that he declined to entertain the propositions of narrow-minded rationalists like Herz HOMBERG and Peter BEER—who denounced the rabbis as blind fanatics, and the Talmud as the source of all evil among the Jews—and it is especially creditable that he did not reward Homberg's defamations of Judaism with the much-coveted "Toleranz."

The next result of the investigations of the spiritual condition of Judaism was the "Patent" for Bohemia, issued Aug. 3, 1797, which stated the principle that it was the emperor's object ultimately to

remove all Jewish disabilities, although for the present the only tangible progress was the law requiring every rabbi to take a course of philosophical studies. This law was repeated for the other provinces of Austria (Jan. 22, 1820, and Jan. 29, 1826). It remained for a long time a dead letter, and even to-day (1902) it is not fully carried into practise. Next followed the establishment of the first scientific institution for the education of rabbis, opened in Padua (then under Austrian dominion) Nov. 10, 1829. It also redounds to the emperor's honor that he refused to entertain the proposition made by three Jews to pay into the treasury the annual sum of 150,000 florins, if they were given the right to levy a tax on Etrogim. The emperor considered it wrong to impose a tax on a religious practise (Dec. 12, 1799) ("Israelitisches Familienblatt," Hamburg, Oct. 10, 1901). It showed also considerable progress when the Jews in Vienna obtained permission to build a "Tempel," named so after the one founded in Hamburg, 1817. This name is in itself significant; for in 1620 the citizens of Vienna complain that, while the emperor had given the Jews the right to build a synagogue, they had erected a "Tempel." On the other hand, the name "congregation" was still denied to the Viennese Jews: they

The Vienna were merely "the Jews of Vienna," "Tempel," and their representatives not a board of trustees ("Vorstand"), but merely delegates ("Vertreter"), their rabbi an inspector of "kosher" meat, and their preacher (I. N. MAXNHEIMER) merely a teacher of religion.

Francis was succeeded by his son, Ferdinand I. (1835–48), an invalid of no brilliant intellect, and practically without influence on the affairs of the government. The ministers who ruled for him were bent on maintaining the patriarchal state of affairs which had existed under Francis I., and which was considered by the leading statesman, Metternich, to be the best safeguard of public order. Still, the progress of the age demanded here and there a milder interpretation of the existing laws. Thus, when the administration of Count Salm's estate in Raitz prohibited the giving of a night's lodging to Jewish peddlers, the authorities of the central government set aside the order (1836). The position of the Jews of Vienna was somewhat improved. Those that possessed the right of residence were allowed to transfer it to their children, and strangers were permitted to remain in the city two weeks. Further, the police did not carry out these restrictions rigorously; and sometimes they became a dead letter. Those not having the right of residence had merely to have their passports revised, as if they had left the city. Immediately after having passed the gate, they returned and applied for a new permission to reside in the city two weeks (Wolf, "Gesch. der Juden in Wien," p. 142). Here and there senseless restrictions were introduced, probably upon the complaint of some overzealous official or of an unsympathetic population, as when (Jan. 31, 1836) a prohibition against peddling in the border districts was issued because the Jewish peddlers were supposed to be responsible for smuggling, or when (1841) the Jews of Prague were prohibited from spending the summer in the suburb of Bubentsch.

But, on the whole, the policy of the government made for progress. Thus an order of June 4, 1841, permitted the possession by Jews of rural estate when they worked the farms themselves; and the restrictions (dating from the beginning of the eighteenth century) against the number of Jewish marriages, and which even Joseph II. would not remove, were more liberally interpreted. Teachers and rabbis were permitted to marry, even when there was no vacancy in the number of legally permitted families. Similar favors were bestowed on manufacturers, on the owners of large estates, and on prominent scholars. The need of a revision in the legal status of the Jews is strikingly illustrated by the fact that in 1847, when the famous composer MEYERBEER visited Vienna, the government had to issue an order declaring him to be a "cavalier" and not a Jew, so that he might be exempt from the tax which every non-resident Jew had to pay when visiting the city. One great mark of progress was the abolition of the Jewish OATH (Aug. 18, 1846), in which matter Austria preceded most of the German states. Another important step was the law of March 24, 1841, for Galicia, which promised certain improvements for the Jews of that province who should dress in European costume and

Signs of Progress. acquire a knowledge of either German or Polish. For the same reason the government established there county rabbinate ("Kreisrabbinate"). The government also took a great interest in the reform of public worship; and the authorities of Prague ostentatiously took part in the dedication of the new "Tempel für Geregelteten Gottesdienst" in that city, which was dedicated on the emperor's birthday, April 19, 1837. Similarly it encouraged the endeavors to induce the Jews to devote themselves to agriculture and mechanical pursuits. These endeavors are treated below under CULTURE.

From the Revolution of 1848 to the Present Time: The revolution in France awakened an echo everywhere in Europe. In Vienna tumults occurred March 13, and one of the first victims of the revolution was a Jewish student, Heinrich Spitzer, who was shot by the troops. Legislation relating to the Jews was at once revised in a liberal sense. In the new constitution of April 25 the free exercise of religion was granted; and the special Jewish taxes were abolished Oct. 28. For the first time in the history of Austria, Jews were appointed professors in the universities; e.g., Jacob GOLDENTHAL in Vienna and Wolfgang WESSELY in Prague, both, however, as assistant professors in Semitic languages. Jews took a prominent part in the revolutionary movement. To the first parliament, assembled first in Vienna and later on in Kremsier, five Jewish deputies were elected: Adolph FISCHNER, who had always taken a prominent position, and was one of the most popular men in Vienna; Joseph Goldmark, also from Vienna; Abraham Halpern from Stanislaw; I. N. MANNHEIMER, the Vienna preacher, for Brody; and Bär MEISELS, rabbi of Cracow, from that city. Another Jew who had taken an active interest in the revolutionary movement was one of the victims of reaction, when Prince Windischgrätz captured Vienna.

Hermann JELLINEK was shot as a rebel Nov. 23, 1848.

Ferdinand, who was too weak to remain at the helm of the state's ship in such critical times, abdicated, and was replaced by his nephew, the present emperor, Francis Joseph, who, at the age of eighteen, ascended the throne Dec. 2, 1848. The young emperor was soon prevailed upon to adopt a more autocratic policy. The Reichstag of Kremsier was suddenly dissolved, and a constitution, proclaimed by the emperor without the consent of the parliament, was promulgated ("Octroyierte Verfassung") March 4, 1849. This constitution still retained the principle of religious liberty, and the administrative authorities still interpreted the laws in a liberal sense, the right of the Jews to acquire real estate and the abolition of the restriction on marriages being expressly acknowledged. Signs of reaction were, however, not wanting. The clergy agitated against the abolition of Austria's character as a Roman Catholic country, and petitioned (April 18, 1850) the emperor to appoint no Jews to any office. The population, on the other hand, was also unwilling to allow the Jews an extension of their former rights. In cities where they had been excluded, the population would not have them admitted; and in cities where their right of residence had been restricted to certain quarters,

Reaction. objections were made to their removal into forbidden districts. Even before the constitution of April 25, 1848, had been promulgated there were excesses in Prague, which spread over various parts of the country and assumed very serious proportions in Hungary. The city of Sternberg, Moravia, passed a resolution that at no time should a Jew be given the city's franchise; and the council of Laibach excluded the Jews from the right to acquire real estate. In Prague the burgomaster demanded that the Jewish congregation should prevail upon its members to close the stores which they had rented outside of the ghetto (1849). The government seemed to favor this agitation; for, when a Jew applied for a position in the postal service, he was told that he must bring a certificate from the rabbi that he was permitted to write on the Sabbath. Officially the reaction was introduced when the government repealed (Dec. 31, 1851) the constitution of March 4, 1849, although even then it was declared that religious liberty should not be disturbed. This provision, however, had hardly any practical value. As the civil code had provided that a Jew who married had to show permission from the authorities, and this clause had not been abrogated, the government decided that a Jew who wished to marry had to bring a special license, a view which changed the former status only in so far as the number of marriages was no longer limited. At the same time the right of the Jews to hold real estate in all parts of the country was suspended, and the prohibition (1817 and 1834) against keeping Christian domestics and against assuming the names of Christian saints was renewed (Oct. 2, 1853). In a new regulation concerning notaries public (May 21, 1855), the Jews were excluded. In the same spirit in which, under Francis I., the Jews were suspected of conspiring against the government, an order was

issued that the Jews of Austria should not be permitted to have any dealings with Ludwig Pannipson, nor to join his society for the promotion of Jewish literature (Aug. 5, 1855).

The Concordat of Aug. 18, 1855, which delivered Austria altogether into the hands of the clericals, had its effects upon the condition of the Jews. They were excluded from positions as teachers in elementary and high schools, and, contrary to the spirit of the legislation of Joseph II., the government wished even to exclude Jewish children from the public schools, which were to be exclusively Catholic. Count Thun, minister of public education, attempted to force the congregation of Vienna to establish a Jewish school. Jewish house-physicians in the Vienna hospital were to be limited in numbers (1856); and even the farming of rural estates was prohibited. The language of some of the governmental orders is in itself significant; for instance, one was issued to the administrative authorities requiring them to see that the Jews "who have sneaked into Christian real estate are removed" (March 23, 1856). Returning to the policy of 1670, the government prohibited the establishment of Jewish congregations in the province of Lower Austria (April 28, 1857), and restricted the appointment of Jewish veterans to civil positions to towns where Jews possessed the right of residence (1858). The commercial high school ("Handelsakademie") in Vienna, established from funds appropriated by merchants, among whom were quite a number of Jews, could not be opened because the minister insisted that no Jew should be appointed to a position therein. Some municipal authorities followed the example of the government in their own way. The burgomaster of Saaz, Bohemia, on the strength of the privileges granted to the city in 1561, ordered that all Jews should leave the city within two weeks; and the municipal authorities of Marburg, insisting on the legality of the edict of expulsion issued in 1496, ordered a Jew who had lived in that city for nine years to leave within a fortnight. The defeat of Austria in the Italian war of 1859, terminated by the peace of Villafranca (July 11, 1859), brought a change of policy. As late as June 6, 1859, the prohibition against keeping Christian domestics was reinforced, and on June 17 the marriages concluded without special license were declared void; but on Nov. 29 these restrictions were removed, and on Aug. 22 a liberal legislation on the position of the Jews was promised.

This legislation was promulgated Feb. 18, 1860. It gave to the Jews of most of the Austrian provinces full right to hold property. In

Dawn of Freedom. Galicia and in the Bukowina this right was limited to those who possessed a

certain education; while Upper Austria, Styria, Carinthia, Tyrol, and Vorarlberg were excluded from the law, and in these provinces Jews were not permitted to hold any real estate until the new constitution, Staatsgrundgesetz of Dec. 21, 1867, abolished all disabilities on the ground of religious differences. In the population the new condition of affairs aroused enmities, and again occasional disturbances occurred, as in Trebitsch, Moravia, and Lemberg. The clerical party also protested against the admission of the Jews to the full rights of citi-

zenship. Noteworthy in this connection is the libel suit brought against KURANDA by Sebastian Brunner, the anti-Semitic editor of the "Wiener Kirchenzeitung," May 10, 1860, though it was dismissed. At the election to the new parliamentary bodies, the "Landtage," a number of Jews were returned, two of whom, Kuranda and WINTERSTEIN, were delegated by the Landtage to the Reichsrath. The emperor called into the House of Lords Baron Anselm von Rothschild, which is perhaps the first case of a Jew being made a peer. The constitution of Dec. 21, 1867, finally removed all disabilities, and from that date the political history of the Jews in Austria is limited to their treatment by the administrative authorities and to the position of the several political parties, on which subject information will be found under ANTI-SEMITISM.

The government of Austria has always taken great interest in internal Jewish affairs. Even under the clerical minister of public instruction, Count Thun, religious instruction in the high schools was made compulsory (Feb. 11, 1852). At a later period the government paid the teachers' salaries. On March 21, 1890, a law was issued which regulated the condition of Jewish congregations. It makes it compulsory for every Jew to be a member of the congregation of the district in which he resides, and so gives to every congregation the right to tax the individual members. In elective bodies and in governmental positions since the beginning of the constitutional era the Jews have always held their own, especially in the army, where some of them have even risen to the rank of general. The Reichsrath has since its inception had its quota of Jewish members, and the House of Lords has always numbered Jews among its members; at present there are three, the two brothers GOMPERZ and Baron von OPPENHEIMER. As soon as the new era began (1860), Jews were appointed to positions in the university. The first regular professor in the University of Vienna was the dermatologist ZEISSL, and in Prague in the same year Wolfgang Wesserly was appointed full professor of criminal law.

Culture: The intentions of Joseph II. to raise the intellectual and moral status of his Hebrew subjects awakened an echo in the hearts of the Austrian Jews. In towns where there were already centers of civilization, as in Trieste and Prague, Jewish schools ("Normalschulen") were established. Other places followed, especially after the awakening of the modern spirit in Austria (about 1830-39). In Galicia this movement was not very successful, although even there some men like PERL obtained good results. In Lemberg, Abraham Kohn died a martyr to the cause of education and progress (Sept. 7, 1848). The movement to lead the Jews to mechanical and to agricultural occupations was very energetically reciprocated by the Jews of Austria. The noble and active philanthropist Joseph von WERTHEIMER founded the Society for the Promotion of Mechanical Occupations in Vienna, 1840; and similar societies followed in other parts of the country, as in Prague, 1846. Wertheimer was also instrumental in introducing the Kindergarten in Austria. Hirsch Kolisch in 1844 established in Nikolsburg the first Jewish institute for deaf-mutes, which in 1852

was transferred to Vienna. There, through the efforts of Ludwig August FRANKL, the first Jewish institute for the education of the blind was founded in 1870. An institution for the training of rabbis, which at the end of the eighteenth century had already engaged the attention of the government, was finally opened in Vienna, 1894.

In religious matters Austria has always been conservative. The first introduction of any changes in the service took place in Vienna, where M. L. BIEDERMANN, the moving spirit of the congregation, hoped to introduce the reforms of the Hamburg temple; but Mannheim, who had himself participated in these services, felt that for

Religious Vienna a more conservative spirit was **Con-** necessary. The latter, therefore, limited **servatism.** the reforms to the omission of some *PIYYUTIM*, to a trained choir, to decorum in service, and to the introduction of a German sermon. This type of temple, dedicated 1826, was introduced everywhere in the civilized parts of Austria, and also in Galicia, where, in Tarnopol, Lemberg and Brody, the cultured element of the community founded what was called a "Chor-schul." From Brody this type of reform was even introduced to Odessa, where many people from Brody had settled.

Secular education had made rapid progress after the decree of Joseph II., although, owing to the fact that the practice of medicine was the only field open for Jews through academic education, the students could not be numerous. The events of 1848 increased this number. In 1851 the number of Jewish students in the high schools of Austria was 1,593; in 1857 they had increased to 2,143. The increasing number of students in the secular schools drove the yeshivot out of existence; and so the Talmudists of the old school, with the exception of those of Galicia, have almost completely disappeared. To the first part of the nineteenth century belong: Eleazar Fleckeles (d. 1826), rabbi of Prague; Ephraim Zalman Margulies in Brody (d. 1828); Marcus Benedikt, district rabbi in Moravia (1753-1829); Jacob Ornstein, rabbi in Lemberg (d. 1839); Nahum Nehemiah Trebitsch, district rabbi in Moravia (1777-1842); Hirsch Chajes, rabbi in Zolkiev (d. 1855); Solomon Kluger in Brody (d. 1869); Marcus Wolf Ettinger (d. 1863) and Joseph Saul Nathansohn (d. 1875), both in Lemberg; and Aaron Kornfeld in Goltsch-Jenikau (d. 1881). The Jewish scholars of a more modern type are so numerous that only the most prominent names can be quoted here. Among those who belong to the school of the *BICRISTS* must be mentioned Herz Homberg (1749-1841) and Peter Beer (1758-1838). In the school of systematic scholars Z. Frankel (1801-75) deserves the first rank. The Polish circle counts Nachman Krochmal (1789-1840), S. L. Rapoport (1790-1867), and Isaac Erter (d. 1851). The succeeding generation has Solomon Buber (b. 1827) and S. H. Halberstamm (1832-1900). One of the best-known writers of the present historical school is I. H. Weiss (b. 1815). Others are: Leopold Löw (1811-75), M. Steinschneider (b. 1816), H. B. Fassel (1802-83), A. Jellinek (1821-94), S. I. Kämpf (1815-93), Nehemias Brüll (1843-91), David Kaufmann (1852-99). Further might be included the

Italians I. S. Reggio (1784-1855), Joseph Almanzi (1801-60), and S. D. Luzzatto (1800-65), all of whom spent their life under Austrian dominion. Of prominent poets and authors those may first be mentioned who have written on Jewish subjects; viz., Leopold Kompert (1822-86), Leo Herzberg-Fränkel (b. 1827), Karl Emil Franzos (b. 1848), L. A. Frankl (1810-94), Moritz Rappaport (1808-80), Seligmann Heller (1831-90), Michael Klapp (d. 1888), J. L. Lederer (1808-76), and Moritz Hartmann (1821-73). The pianist Ignaz Moscheles (1794-1870) and the actor Adolph Sonnenthal (b. 1834) are distinguished; and to them may be added the regenerator of synagogue music, Solomon Sulzer (1804-90); the mathematician Simon Spitzer (1826-87); the chess-player W. Steinitz (d. 1900); statesmen like Kuranda, Fischhof, and Winterstein; scientists like Jacob Fischel, an authority on psychiatry (d. 1892); the dermatologist Zeissl, and others, too numerous to mention, show how, in a comparatively short time, the Jews of Austria have risen to the level of their non-Jewish fellow-citizens.

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D.

AUTHENTICATION OF DOCUMENTS

(*Kiyyum*, *Ashsharta*, *Henpek*): An official certificate of genuineness. This is either the result of actual litigation on the subject, in which case the decision of the court is the official authentication, or where the proper persons appear before a competent tribunal, which takes their testimony and officially authenticates the instrument for the purpose of preventing litigation concerning it. The use of authentication is well known in Talmudic law. Strict law does not require the authentication of an instrument in order to give it validity, because, according to Resh Lakish, the attestation of subscribing witnesses is equivalent to the testimony of those who have been examined in court (*Git. 3a*). The reason for this rule is obvious: there may be danger of fraud and forgery in the case of an instrument signed by the debtor, but such danger is far removed in the case of an instrument which is signed by two disinterested witnesses. An instrument is considered judicially authenticated (1) if the judges themselves recognize the handwritings of the subscribing witnesses; or (2) if the witnesses sign in the presence of the court; or (3) if the subscribing witnesses appear before the court and acknowledge their signatures, stating that they witnessed the transaction; or (4) if other witnesses appear of **Authen-** and testify that they recognize the **tication.** handwriting of the subscribing witnesses; or (5) if the court, after comparison of the signatures in issue with the signatures in at least two other instruments, reaches the conclusion that the signatures are genuine.

In the latter case, the instruments with which the comparison is to be made must be at least three years old (this being the period in which prescriptive rights to real estate may be obtained), and must be instruments of conveyance of real estate in the hands of the persons in open and undisputed possession of such estate. If the instruments with which the comparison is to be made are in the possession of the person who is interested in having the signatures authenticated, they can not be used for such purposes. Some authorities are of the opinion that a comparison with the signatures in a letter or with the handwriting of the author of a book in manuscript is not permitted (Shulhan 'Aruk, Hoshen Mishpat, 46, 7, gloss).

Frankel ("Der Gerichtliche Beweis," p. 415) reduces these five cases to three fundamental principles:

- (1) Acknowledgment by subscribing witnesses;
- (2) the testimony of third persons who know the signatures of the subscribing witnesses; and (3) comparison of handwritings.

As to the acknowledgment of their signatures by the subscribing witnesses, the Mishnah provides (Ket. ii. 4) that if one witness says, "This is my signature, and the other signature is in the handwriting of my associate, the second witness," and the other witness testifies in the same manner, their testimony is sufficient for authentication. If the one says, "This is my signature," and the other likewise says, "This is my signature," a third person must be called who recognizes both signatures, in order that there may be two witnesses for each signature. This is the decision of Rabbi Judah; but the Sages say that a third person need not be called in, because it is sufficient if each one proves his own handwriting.

The point raised here touches the very essence of attestation of documents. According to Rabbi Judah, the witnesses admitting their own handwriting are testifying merely to that fact, and not to the substance of the document; whereas, according to the Sages, the testimony of each of the witnesses acknowledging his own handwriting is to the substance of the document; hence, according to the latter, there are in fact two witnesses attesting the fact in issue; namely, the substance of the document. Therefore, it is unnecessary to call in a third person who is familiar with their signatures.

Proof of the handwriting of the witnesses is alluded to in the Mishnah above cited and in the Baraita (Ket. 19b). In this case, each of the signatures must

Proof of Hand- writing.

be proved by two witnesses, because the testimony is not as to the substance of the instrument, but as to the genuineness of the signature. If one of the subscribing witnesses admits his signature, and he and a third person prove the signature of the other subscribing witness, this is not sufficient, because thereby the instrument is proved for the greater part by one witness: to wit, the subscribing witness, who admits his own signature and proves the signature of the other. The Talmudic law requires that in every case the testimony of the witnesses, in order to establish a fact, must go to the entire matter; and a fact is not proved if the testimony of one of the witnesses proves more than that of the other (see Ket. 21a; B. B. 57a).

On the question of comparison of handwritings for the purpose of proving the signatures, the rule seems to be that the comparison may be made with two other instruments, as above stated; but comparison may also be made with an instrument the validity of which has been attacked and which has been judicially declared genuine (Ket. 19b), and such a judicially authenticated instrument is for this purpose as good as two ordinary instruments (Hoshen Mishpat, l.c.).

In authenticating the document, it is customary to mention the mode of authentication (*ib.*). The Shulhan 'Aruk simply prescribes that, if the court merely writes, "In the presence of us

Examples three sitting together, this instrument
of was authenticated," this is sufficient.

Formulas. although they do not state in what manner it was authenticated. The fol-

lowing formulas are customarily used:

- (1) When the subscribing witnesses themselves admit their signatures:

We three sat together in court and considered the aforesaid document to which there are subscribed two witnesses: A, the son of B, and C, the son of D. These two witnesses came before us and acknowledged their signatures, and admitted that they were their own handwritings. Therefore, we, as is proper, have found them to be genuine and authentic. (Here follow the date and the signatures of the three judges.)

- (2) When other witnesses testify to the signatures of the subscribing witnesses:

We three sat together in court and considered the aforesaid document to which there are subscribed two witnesses: A, the son of B, and C, the son of D; and there came before us two other witnesses: E, the son of F, and G, the son of H; and they testified before us concerning the signatures of the aforesaid witnesses who have subscribed these documents, and they made clear to us that the said signatures are in the handwritings of the said witnesses. Therefore, we, as is proper, have found them to be genuine and authentic. (Here follow the date and the signatures of the three judges.)

The formula in each case is varied to suit the nature of the proof brought before the court. A list of such formulas may be found in Nahalat Shib'ah, xxvi.; see also "Seder Tikkune She'arot," by J. G. C. Adler, Hamburg, 1773.

As a rule, the signatures of the three judges are required; but it is sufficient if the authentication is signed by two of them (Hoshen Mishpat, 46, 29).

The tribunal authenticating the document need not necessarily be learned **Two**
Judges in the law, nor is it necessary that the
Must Sign. debtor or the person to be charged by this document be present; indeed, the authentication may take place even if the debtor declares the instrument a forgery (*ib.* 5). The authentication is simply a judicial affirmation of the correctness of the signature of the subscribing witness, and the truth of the facts set forth in the document is not directly in issue (Ket. 109b, top; Hoshen Mishpat, l.c. 20).

In order that there might be no danger of the authentication being used for some other instrument, the rule was adopted that no space must be left between the document and the authentication, but that the latter must be written immediately under the signature of the witnesses, or on the back of the instrument immediately behind the writing (B. B. 163a; Hoshen Mishpat, 46, 31). If, however, the

space between the signatures of the witnesses and the authentication is filled up by lines and dots, it is sufficient (*ib.* 32 *et seq.*). Maimonides (*Malveh we-Loweh*, xxvii. 6) and the *Hoshen Mishpat* (*i.e.*) seem to have been of the opinion that the authentication could be written alongside of the document.

Although an authenticated document was in the nature of a public record, and had all the faith and credit given to it as such, nevertheless the question of its genuineness could be raised. If any such question arose, it was sufficient for two of the subscribing judges to acknowledge their signatures to the authentication. Other rules concerning the proof of authenticated instruments, when the same are attested, are stated by the *Shulhan 'Aruk*, *Hoshen Mishpat*, 46, 14-16, 37, 38.

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J. SR.

D. W. A.

AUTHORITY, RABBINICAL: The power or right of deciding the Law, in dubious cases, or of interpreting, modifying, or amplifying, and occasionally of abrogating it, as vested in the Rabbis as its teachers and expounders.

In Biblical times the Law was chiefly in charge of the priests and the Levites; and the high court of justice at Jerusalem, which formed the highest tribunal to decide grave and difficult questions, was also composed of priests and Levites (*Deut.* xvii. 9, 18; xxxi. 9; xxxiii. 10; *Jer.* xviii. 18; *Mal.* ii. 7; *II Chron.* xix. 8, 11; xxxi. 4). In the last two pre-Christian centuries and throughout the Talmudical times the Scribes ("Soferim"), also called "The Wise" ("Hakamim"), who claimed to have received the true interpretation of the Law as "the tradition of the Elders or Fathers" in direct line from Moses, the Prophets, and the men of the Great Synagogue (*Abot* i. 1; Josephus, "*Ant.*" xiii. 10, § 6; 16, § 2; x. 4, § 1; "*Contra Ap.*" i. 8; *Matt.* xv. 2), included people from all classes. They formed the courts of justice in every town as well as the high court of justice, the Sanhedrin, in Jerusalem, and to them was applied the law, *Deut.* xvii. 8-11, "Thou shalt come . . . unto the judge that shall be in those days, . . . and thou shalt do according to the sentence which they . . . shall show thee; . . . thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left." This is explained thus: Whosoever the judge of those days may be, if he be recognized as competent and blameless, whether he be a Jephthah, a Jerubbaal, or a Samuel, he is, by virtue of his position as chief of the court of justice, invested with the same authority as Moses (*Sifre*, *Deut.* 153; *R. H.* 25ab). Even when they decide that left should be right, or right left, when they are mistaken or misled in their judgment, they must be obeyed (*R. H.* 25a). Heaven itself yields to the authority of the earthly court of justice as to the fixing of the calendar and the festival days (*Yer.* *R. H.* i. 57b; compare also *Mak.* 22b).

The power of the Rabbis is a threefold one: (1)

to amplify the Law either by prohibitory statutes for the prevention of transgressions ("gezerot") or by mandatory statutes for the improvement of the moral or religious life of the people ("takkanot"), and by the introduction of new rites and customs ("minhagim"); (2) to expound the Law according to certain rules of hermeneutics, and thereby evolve new statutes as implied in the letter of the Law; and, finally, (3) to impart additional instruction based upon tradition. But the Rabbis were also empowered on critical occasions to abrogate or modify the Law (see *ABROGATION OF LAWS AND ACCOMMODATION OF THE LAW*). In many instances where greater transgressions were to be prevented, or for the sake of the glory of God, or the honor of man, certain Mosaic laws were abrogated or temporarily dispensed with by the Rabbis (*Mishnah Ber.* ix. 5, 54r, 63a; *Yoma* 69r; compare also *Yeb.* 90b).

In matrimonial matters the principle adopted is that, since marriages are, as a rule, contracted in accordance with the rabbinical statutes, the Rabbis have the right to annul any marriage which is not in conformity with their ruling (*Yeb.* 90b). In money matters the Rabbis claimed the same right of confiscation in cases when their ruling was disregarded as was exercised by Ezra (see *Ezra* x. 8; *Git.* 36b). As to the validity of the decisions of the Rabbis, the following rules are to be considered:

"No rabbinical court [bet din] can impose laws or institute forms of practise which the majority of people can not without great hardship accept and observe" ('*Ab. Zarah* 36a, *B. B.* 60b).

"No rabbinical court can abrogate laws and institutions made by any other court, unless it is superior in both wisdom and number" ('*Eduyyot* i. 5). If, however, such a prohibitory law has

Dissenting Rabbis. been accepted by the entire Jewish people, no rabbinical court, even though superior to the one that introduced it, has the power of abrogating it ('*Ab. Zarah* 36b; Maimonides, "*Yad*," *Mamrim*, ii. 4).

In case two rabbis, or two rabbinical courts, differ in their opinions, the rule is that in questions concerning Mosaic laws the more rigid decision should prevail; in questions concerning rabbinical laws the more lenient decision should be followed ('*Ab. Zarah* 7a). "After one of rabbinical authority has declared a thing to be unclean, no one else has the power to declare it clean; after one rabbinical authority has forbidden a thing, no other can permit it" (*Baraita* in *Nid.* 20b; *Ber.* 63b). If a teacher dissents from the decision of the highest court, he may state his dissent and teach accordingly; but he is not allowed to oppose the authority of the court in practise, in which case he falls under the category of a "zaken mainre" (a rebellious elder) (*Deut.* xvii. 12; '*Eduyyot* v. 6; *B. M.* 59b; *Yer.* '*Ab. Zarah* ii. 42d; *Ber.* 63a).

As a matter of course, the Rabbinical Authority and legislative power rested with the entire body of the court of justice or rabbinical academy, and not with the president or patriarch only. Still, the more eminent the latter in knowledge and wisdom, the better he succeeded in making his opinion or propositions prevail in the deliberation; and so the new

measure or institution was ascribed to him, or to him and his bet din (R. H. ii. 5-9, iv. 1-4; Yeb. 77a, and elsewhere). At any rate, the NASI,

Authority of President or Patriarch. or patriarch, announced the decision, proclaimed the New Moon, and represented on all official occasions the whole rabbinical body as its highest authority. The power of investing

others with Rabbinical Authority was therefore presumably his exclusive privilege. It is known that from the beginning of the third century before the common era, rabbinical authorization by the patriarch consisted in the bestowal of authority and power ("reshut") to teach, to judge, and to grant permission regarding "the forbidden first-born among animals" ("yore yore, yadin yadin, yattir bekorot," Sanh. 5a). But it is obvious that this is no longer the original form of rabbinical authorization. Far more significant and expressive of the idea of Rabbinical Authority are the words used by Jesus when ordaining Peter as chief apostle, or his disciples as his successors, and undoubtedly taken from pharisaic usage: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 19, xviii. 18). This corresponds exactly with what Josephus, or rather his source, tells of the Pharisees in the time of Queen Alexandra: "They were the real administrators of the public affairs; they removed and readmitted whom they pleased; they bound and loosed [things] at their pleasure" ("B. J." i. 5, § 2). The terms "bind" and "loose" ("asar we-hittir"), employed by the Rabbis in their legal terminology, point indeed to a sort of supernatural power claimed by the Pharisees for their prohibitory or permissive decrees, probably because they could place both men and things under the ban, or "herem." See BINDING AND LOOSING.

But there are other expressions which were presumably used in the old formula of rabbinical ordination. "Elijah," says Johanan ben Zakkai ("Eduy. viii. 7), "does not come to declare as clean or unclean and to separate or bring nigh." This was indeed a very important function at the time when the Levitical laws of purity and the questions of family or purity of blood ruled the entire social life of the Jews. Here the authority of the Pharisees made and unmade men and homes; and it is to this that Josephus (*l.c.*) possibly refers in saying, "They removed and readmitted whom they pleased."

When with the Bar Kokba war the solemn act of ordination ceased, Rabbinical Authority changed its character also, inasmuch as the continuity of tradition was no longer its basis and safeguard. Hence the greater learning became the chief source of authority. Thus, for instance, Rab's authority was decisive in ritualistic questions and Samuel's in legal matters. From Abaye and Raba onward the latter-day authorities were regarded as of greater weight than the earlier ones, because they could weigh all sides better. In the Middle Ages this attitude changed, from lack of self-confidence, and the respect for the former generation, which amounted to blind adoration, grew greatly (see AHAONIM). In fact,

the great lack of a central body representing Rabbinical Authority was felt more and more, and the attempts of Jacob Berab to reintroduce the ordination, or Semikah, failed. See SEMIKAH.

Thus Rabbinical Authority was transferred from the personality of the teachers to the codes of law, until finally the Shulhan 'Aruk became its embodiment, while Jewish synods in various countries provided for temporary emergencies. Singularly enough, the abolition of the power of excommunication, under the influence of modern times and through the interference of the worldly government, marks the beginning of the decline of Rabbinical Authority in occidental Judaism; while the derogation of the Shulhan 'Aruk in the modern life of the Jew practically hastened the process, and led to the convocation of rabbinical conferences, synods and like measures. See SYNODS; CONFERENCES, RABBINICAL; RABBINISM; REFORM; HALAKAH; ORDINATION; CODIFICATION OF LAW; KARAISM.

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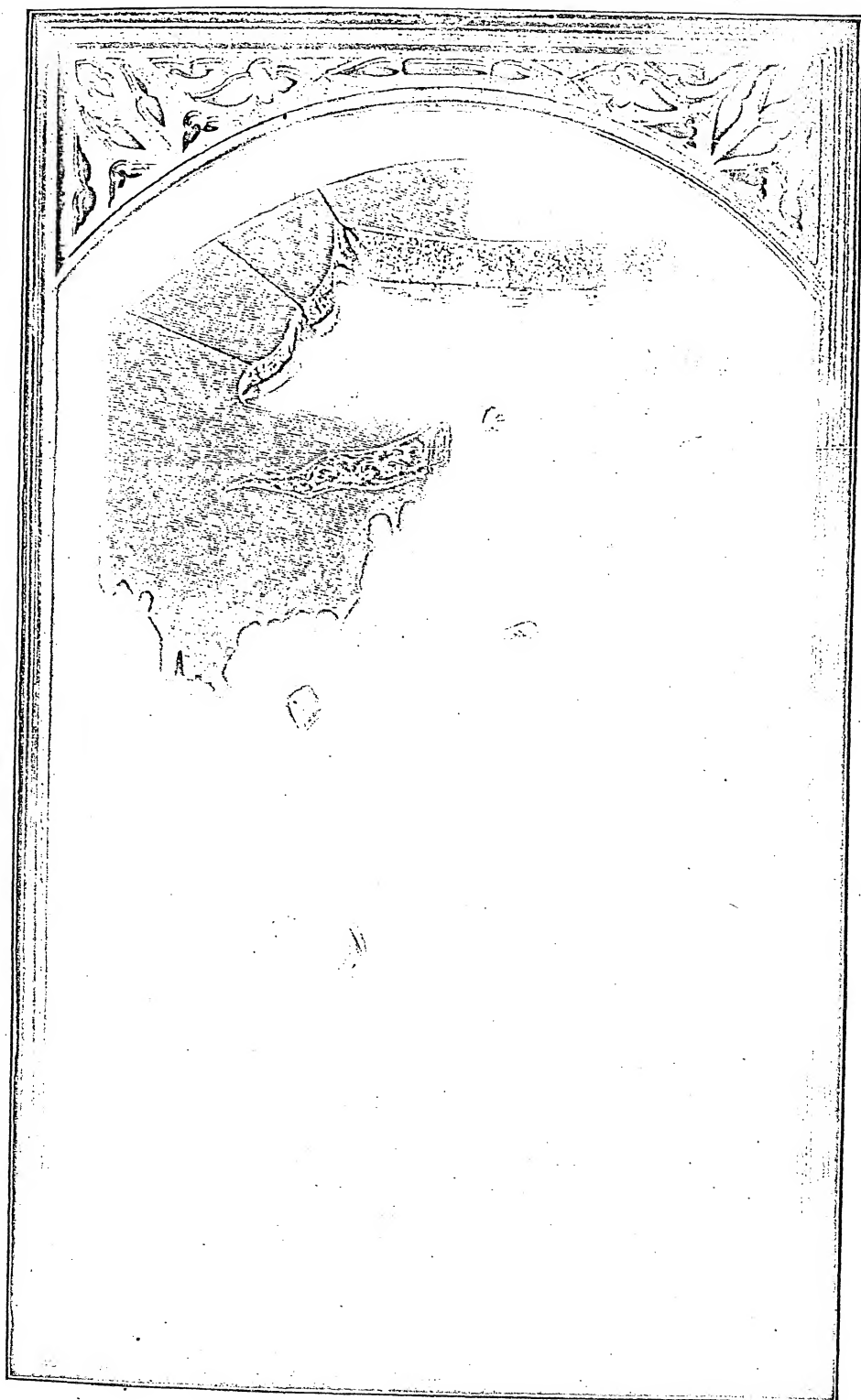
K.

AUTO DA FÉ: Portuguese form of the Spanish "auto de fé" (in French, "acte de foi," from the Latin "actus fidei"), the solemn proclamation and subsequent execution of a judgment rendered by the Court of the Inquisition on "reos," or persons condemned by it; though in the ordinary acceptance of the term it is applied to the carrying out of the sentence only. The expression is also erroneously, or perhaps metaphorically, applied to the burning of books (the Talmud, etc.) in the early Middle Ages.

The solemn proclamation was ordinarily made in a church and on the first Sunday in Advent; because on that day the lection from the Gospel (Luke xxi.) deals with the last judgment. Some authorities held that such sentences should not be publicly read in a church because of the death-penalty connected with many of them. Where this view was held, as in Spain, some public place in the city was chosen where a large estrade was erected so that a great concourse of people could gather and witness the ceremony; "for," says Nicolas Eymeric ("Manuel des Inquisiteurs," p. 143), "it is a sight which fills the spectators with terror and is an awful picture of the last judgment. Such fear and such sentiments ought to be inspired, and are fraught with the greatest advantages."

Some time previous to the auto a formal proclamation was made before the public buildings and in the public squares of the city, which proclamation, in the case of the auto held at Madrid in 1680, was worded as follows: "The inhabitants of the town of Madrid are hereby informed that the Holy Office of the Inquisition of the city and kingdom of Toledo will celebrate a general Auto da Fé on Sunday, the 30th of June of the present year, and that all those who shall in any way contribute to the promotion of or be present at the said auto will be made partakers of all the spiritual graces granted by the Roman Pontiff."

There were various kinds of autos: the "Auto Público General," which was surrounded with much pomp and was held in the presence of all the magistrates of the city, often in celebration of the birth



AN AUTO DA FÉ.
(From a painting in The National Gallery, Madrid.)

or marriage of a prince; the "Auto Particular," at which the inquisitors and the criminal judges alone were present; the "Autillo" (little auto), which was held in the precincts of the palace of the Inquisition in the presence of the ministers of the tribunal and some invited guests; and lastly the "Auto Singular," held in the case of a single individual.

After having been immured for months or even years in the dungeons of the Inquisition, and after the trial, the condemned persons whose sentences were to be read were taken out of prison on the night preceding the auto and led to a place where they were prepared for the ceremony. A special

dress was given them, consisting of a vest, the sleeves of which came down to the wrists, and a pair of trousers reaching to the heels, both made of black stuff striped with white. Over

this was thrown a scapular, called "sanbenito"—usually made, for those accused of some crime against the church, of yellow cotton marked both on breast and back with the St. Andrew cross painted in red. For those, however, who had been convicted and who persisted in their denial, or who had relapsed, the scapular was gray and was called "samarra," and there was figured on it both in front and behind the likeness of the prisoner resting upon burning torches and surrounded by devils. Often the name of the prisoner and the crime for which he was convicted were written beneath the picture. For those who had accused themselves the flames were inverted; and for such as had been convicted of sorcery a bonnet of paper in the form of a sugar-loaf was also prescribed, upon which were figured devils and flames of fire. These bonnets were called "carochas." The culprit's feet were bare, and in his hand he carried a taper of yellow wax.

In the solemn procession which was formed, the banner of the Inquisition with its inscription "Justitia et Misericordia" was carried foremost; then came the officers of the Inquisition and other dignitaries. One or two citizens were assigned to each culprit to act as godfathers, whose duty it was to see that those given in their charge were returned safely to the prison. In the procession were also carried the bones of those who had died before sentence could be pronounced upon them: for, says Bernardus Comensis ("Lucerna Inquisitor," p. 52), "Mortui heretici possunt excommunicari et possunt heretici accusari post mortem . . . et hoc usque ad quadraginta annos." The procession also included effigies of those who had been condemned *in absentia*. The reason for this course was because the Inquisition, when it condemned a person, was able to sequester his property. As Bernard Gui expressly states in his "Practica Inquisitionis," "The crime of heresy must be proceeded against not only among the living, but even among the dead, especially when it is necessary to prevent their heirs from inheriting, because of the beliefs of those from whom they inherit" (Molinier, "L'Inquisition dans le Midi de la France," p. 359).

In the church elaborate preparations had been made for the ceremony. The great altar was draped with black cloth, and upon it were placed two thrones, one for the Inquisitor-General, the other for the king or for some high dignitary. A large

crucifix was also erected; those to whom its face was turned were to be spared; while those to whom its back was shown were to die. Before

Procession the actual ceremony took place the and secular authorities had solemnly to **Ceremony.** swear to lend all their aid to the Inquisition and to carry out its behests.

A long sermon was then preached for the purpose of exhorting those who still remained obdurate to confess, and of inciting the onlookers to the profession of faith which was made at various intervals. On this account the auto was sometimes called "sermo publicus," or "sermo general de fide" (Molinier, *ib.* p. 8). A good example of this preaching may be seen in the sermon of Don Diego Annunciazaro Justinianus, at one time archbishop of Craganor (translated by Moses Mocatta, and published in Philadelphia, 1860). A bibliography of such sermons preached at the autos in Portugal is given by I. F. da Silva ("Diccionario Bibliographico Portuguez," Lisbon, 1858 *et seq.*, s.v. "Autos da fé").

A chance was also given to those so inclined to make abjuration of their heresies, this being done at a table on which lay several open missals. Two clerks then read the report of the trial and the punishment meted out, the reading of which often occupied a whole day. As each report was read, the culprit was led out by one of the familiars of the Inquisition into the middle of the gallery, where he remained until the sentence had been pronounced.

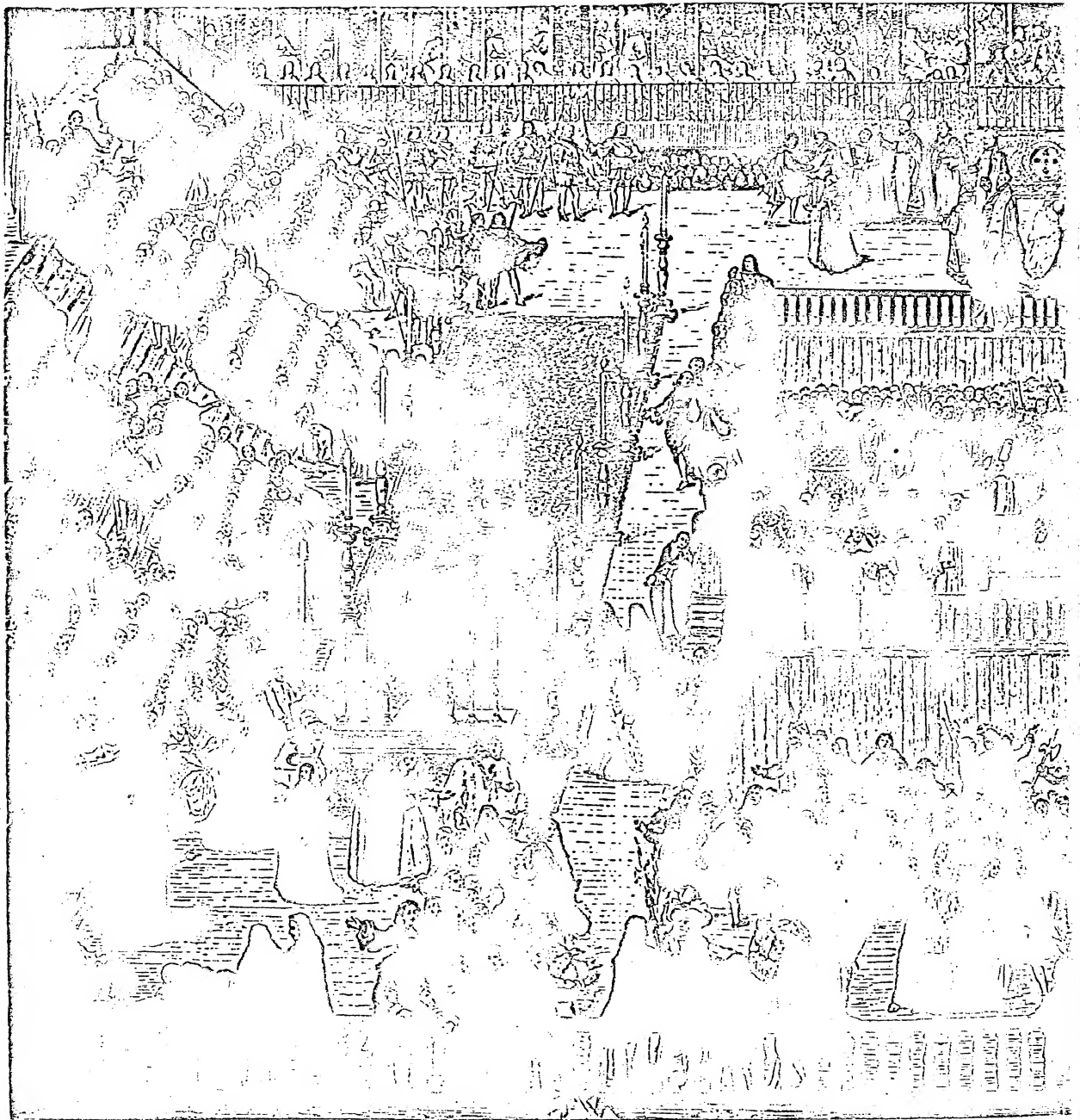
The same ceremony was gone through when the service was held in a public square. Here a large amphitheater was erected with all the necessary appurtenances for the service, and with temporary dungeons beneath the platforms for the condemned.

The punishments meted out by the Inquisition were of four kinds according to the official enumeration: (1) Citation before the Inquisition; (2) the performance of pious deeds; (3) public

Punish- pilgrimages, flagellations, and the
ments. wearing of large crosses; and (4) confiscation of goods, perpetual imprisonment, and death.

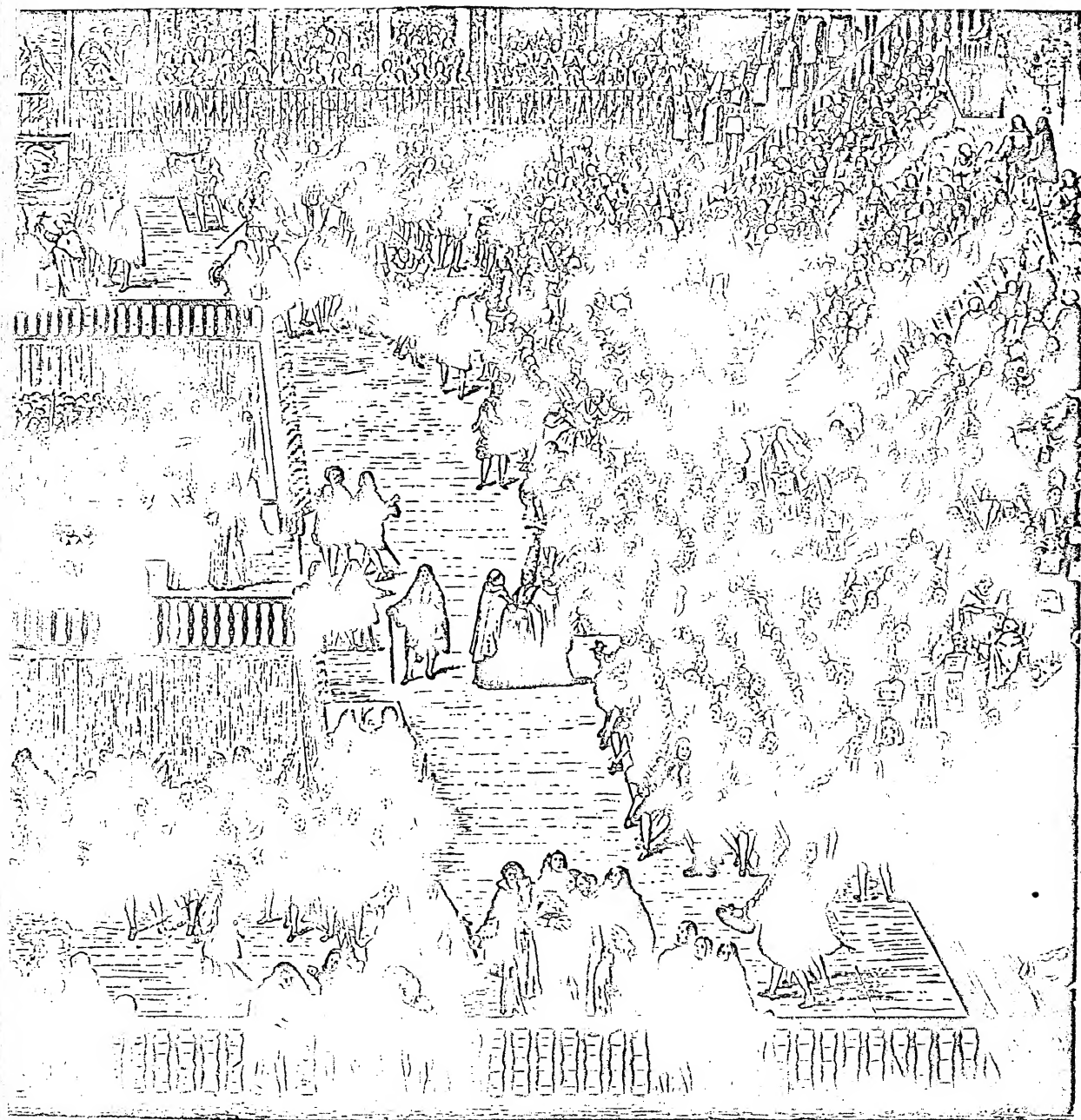
All those found guilty at the trial were led back again in the same solemn procession; the heretic penitent and relapsed, the heretic impenitent and not relapsed, the heretic "impenitent and relapsed," the heretic negative (who denied his crime), and the heretic contumacious, were all delivered over to the secular arm, as the Inquisition itself technically refused to carry out the death-sentence on the principle "*ecclesia non sinit sanguinem*" (the Church thirsts not for blood). The various sentences of death always ended with some such formula as "For these reasons we declare you relapsed, we cast you out of the forum of the church, we deliver you over to the secular justices; praying them, however, energetically, to moderate the sentence in such wise that there be in your case no shedding of blood nor danger of death."

Bellarmin says expressly, "That heretics deserve the sentence is clearly seen, or at least is referred to in Deut. xiii. 6 *et seq.*" The doctors of the Church were merely divided on the question whether those convicted should be put to death by the sword or by fire (compare Julien Havet, "L'Heresie et le Bras Séculier au Moyen Age," Paris, 1881). Death by fire



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was preferred as more in keeping with John xv. 6, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." Simancas and Roias were even of opinion that the culprits ought to be burned alive; the only precaution necessary being that their tongues be bound, or their mouths stuffed, in order that they do not scandalize the audience. The custom seems to have been that the penitent were first strangled and then burned, while the impenitent were cast into the flames alive. It was also held that the secular arm should not delay too long in carrying out sentences of the Inquisition. Innocent IV., in his bull "ad extirpanda," fixes five days as the longest period of delay. In Spain it was customary to carry out the sentence immediately after its proclamation, which was so timed as to occur upon some feast-day, when the populace would be at liberty to witness the burning.

The same pomp which marked the public reading of the sentence was observed at its execution; the imposing procession wending its way from the Inquisition dungeons to the "quemadero," the place where the scaffolds were erected. The dignitaries of both Church and state were present; and at the auto of June 30, 1680, in Madrid, which Charles II. held in honor of his newly married bride, the king himself lighted the first brand which set fire to the piles.

During the night preceding the carrying out of the sentence a commission sat continuously to hear the recantations of the prisoners, whenever they were minded to make them. The victims were carried on asses with escorts of soldiers, and accompanied by priests who exhorted them to take the last chance of becoming reconciled to the Church.

A full report—called in Spain "Relacion," in Portugal "Relação"—of the auto was drawn up and often printed for the double purpose of inciting the faithful to greater zeal and of bringing order into the process of the ecclesiastical court (E. N. Adler, in "Jewish Quarterly Review," xiii. 395). These reports were sent not only to the central organization of the Inquisition, but to other tribunals as well.

The earliest record of the execution of Jews at an Auto da fé relates to that held in Troyes (L'Aube) on Saturday, April 24, 1288. Jewish accounts of this event are given in the Hebrew selihot (penitential poems) of Jacob ben Judah, Meier ben Eliab, and Solomon Simha, as well as in an old Provençal account in verse by the aforementioned Jacob. This execution called forth strenuous protests from Philip le Bel (May 17, 1288), who saw in the actions of the Holy Office an infringement of his own rights (compare A. Darmesteter, in "România," iii. 443 *et seq.*; *idem*, in "Revue Etudes Juives," ii. 199; Salfeld, "Martyrologium des Nürnberger Memorabüches," p. 162). We have, however, little documentary evidence about the Jews of the Inquisition in countries outside of the Spanish Peninsula. Most of the information relating to the Inquisition in its relation to the Jews refers to Spain and Portugal and their colonies (see below). That Jews suffered, however, from the tribunal in Italy may be seen from the fact

that in Venice during the sixteenth century there were 43 persons before the Holy Office for the crime of "Judaismo," and in the seventeenth, 34. Many Jews may even be comprised under those who were charged with "Maomedanismo." The Inquisition worked its greatest havoc in Spain and Portugal, in the Balearic Islands, in Spanish America (Mexico, Brazil, Peru), in Guadelupe, and in Goa (India). In Spain autos were held from the time that Sixtus IV. (1480) issued a bull empowering Catholic kings to appoint inquisitors over all heretics, and in Portugal since 1531, when Clement VII. issued the bull "eum ad nihil magis," which formally established the Inquisition in Portugal (Herculano, "Estab. da Inquisição," i. 255). The Holy Office was established in America by letters patent of Philip II. on Feb. 7, 1569. The Inquisition in Venice was abolished in 1794; at Goa, in 1812. The last auto held in Portugal was at Lisbon, Oct. 19, 1739; but as late as Aug. 1, 1826, in a short period of reaction, an auto was celebrated at Valencia, in which one Jew was burned alive ("Revue Etudes Juives," v. 155). The Inquisition was finally abolished in Spain July 15, 1834. In Peru the Holy Office had already been abolished on March 9, 1820, at the earliest moment after the cessation of the connection with Spain.

It is impossible to tell the exact number of Jews who met their death at the many autos da fé in Spain and Portugal. They were usually charged with Judaizing—a charge which might have been made against Moriscos, or even against Christians who were suspected of heresy. This was especially the case with the Marineros or Neo-Christians; and yet, from the documents already published, and from the lists which are now accessible (see below), it is known that many thousands must have met their death in this way. Albert Cansino, ambassador of Ferrara, writes on July 19, 1501: "I passed several days at Seville, and I saw fifty-four persons burned" ("Revue Etudes Juives," xxxvii. 269). According to Llorente, the Inquisition in Spain dealt with 341,021 cases and over 30,000 people were burned (see also Kohut, in "Proceedings Am. Jew. Hist. Soc." iv. 109). According to another authority, during the two hundred and fifty years that the Inquisition existed in America, 129 autos da fé were held.

From the details given by Adler the following numbers can be given of the Jews condemned, not always to death, so far as known. But in many instances, especially during the sixteenth century, no details are given:

Fifteenth century, 1481-1500.....	3,881
Sixteenth " (number of "reos").....	868
Seventeenth "	821
Eighteenth "	878

Or in all 6,448 of whom the names and fates can be ascertained from the "relaciones" of 115 out of 464 autos da fé which are known to have taken place from 1481 to 1826.

The following list of autos da fé in which it is positively known that Jews were concerned has been selected from those held by the Inquisition; the thousands of volumes of Inquisition reports in the archives at Madrid, Seville, Simancas, Lisbon, etc.,

when published, will doubtless add largely to the number. As a basis the list drawn up by E. N. Adler ("Jewish Quarterly Review," xiii. 392), with the additions made by the writer of this article (*ib.* xiv. 80) and S. N. Kayserling (*ib.* 136), has been made use of wherever definite details are given, showing that Jews or Judaism were concerned in the Auto da fé. The authorities are given in the articles mentioned.

- 1288, April 24, Troyes.
1459, July 8.
1481, Jan. 6, Seville.
1484, Aug. 8, Ciudad Real.
1485, March 16, Ciudad Real.
1485 and 1486 (7 different autos), Guadalupe.
1487, March 14.
1487, Aug. 18.
1488, May 24, Toledo.
1488, July 30, Toledo.
1490, Feb. 11, Huesca.
1490, Valencia.
1491, July 8.
1506, Palma (Majorca).
1507, Las Palmas.
1509, Palma.
1510, Palma.
1511, Palma.
1526, Feb. 24, Las Palmas.
1541, Oct. 23, Lisbon.
1541, Evora.
1543, Porto.
1559, May 21, Valladolid.
1560, Dec. 22, Seville.
1562, March 15, Murcia.
1562, March 20, Murcia.
1574 (first auto in America), Mexico.
1576, Toledo.
1578, Toledo.
1580, Lima.
1582, Lima.
1582, Mexico.
1588, Toledo.
1603, Aug. 3, Lisbon.
1605, March 27, Evora.
1606, March 24, Evora.
1610, Nov. 7, 8, Logrono.
1624, May 5, Lisbon.
1624, Nov. 30, Seville.
1625, Dec. 2, Cordova.
1625, Dec. 14, Seville.
1627, Feb. 28, Seville.
1627, Dec. 21, Cordova.
1627, Dec. 21, Seville.
1628, July 22, Seville.
1629, April 1, Evora.
1629, Sept. 2, Lisbon.
1634, June 29, Cuenca.
1636, June 22, Valladolid.
1639, Rio de la Plata.
1639, Jun. 23, Lima.
1642, April 2, Lisbon.
1644, April 17, Seville.
1644, Aug. 2, Valladolid.
1645, Mexico.
1647, Mexico.
1647, Dec. 22, Lisbon.
1648, March 13, Mexico.
1648, March 29, Seville.
1651, Jan. —, Toledo.
1652, Lisbon.
1654, June 29, Cuenca.
1654, Dec. 6, Granada.
1655, March 8, Ingo de Compostella.
1655, May 3, Cordova.
1658, Dec. 15, Porto.
1660, April 11, Seville.
1660, April 13, Seville.
1660, Oct. 17, Lisbon.
1661, Nov. 30, Toledo.
1662, Feb. 24, Cordova.
1663, May 6, Cordova.
1664, Oct. 26, Coimbra.
1665, June 29, Cordova.
1666, Toledo.
1666, June 7, Cordova.
1666, July 6, Cordova.
1667, July 9, Cordova.
1669, Cordova.
1669, Toledo?
1670, July 20, Cordova.
1673, Coimbra.
1675, Jan. 13, Palma.
1679, April 6, Palma.
1679, April 23, Palma.
1679, April 30, Palma.
1679, May 3, Palma.
1679, May 28, Palma.
1680, June 30, Madrid.
1680, Oct. 28, Madrid.
1682, May 10, Lisbon.
1683, Lisbon.
1684, Granada.
1689, Granada.
1691, Majorca.
1691, March 7, Palma.
1691, March 11, Seville.
1691, May 1, Palma.
1691, May 6, Palma.
1691, June 2, Palma.
1693, Nov. 29, Valladolid.
1700, Seville.
1701, Aug. (two), Lisbon.
1703, Oct. 28, Seville.
1704, March 2, Coimbra.
1705, Sept. 6, Lisbon.
1705, Dec. 6, Lisbon.
1706, July 25, Evora.
1706, Dec. 31, Valladolid.
1707, June 30, Lisbon.
1713, July 9, Lisbon.
1718, April 4, Cordova.
1718, June 17, Coimbra.
1718, June 29, Seville.
1721, May 18, Madrid.
1721, May 18, Seville.
1721, Sept. 15, Palma.
1721, Nov. 30, Granada.
1721, Dec. 14, Seville.
1722, Feb. 22, Madrid.
1722, Feb. 24, Seville.
1722, March 15, Toledo.
1722, April 12, Cordova.
1722, May 17, Murcia.
1722, May 31, Palma.
1722, June 29, Cuenca.
1722, July 5, Seville.
1722, Nov. 22, Cuenca.
1722, Nov. 30, Seville.
1722, Nov. 30, Llerena.
1723, Jan. 31, Seville.
1723, Feb. 24, Valencia.
1723, March 14, Coimbra.
1723, March 31, Granada.
1723, March 31, Barcelona.
1723, May 9, Cuenca.
1723, May 13, Murcia.
1723, June 6, Seville.
1723, June 6, Valladolid.
1723, June 6, Saragossa.
1723, June 13, Cordova.
1723, June 29, Granada.
1723, Oct. 10, Lisbon.

- 1723, Oct. 24, Granada.
1723, July 26, Llerena.
1724, Feb. 20, Madrid.
1724, March 12, Valladolid.
1724, April 2, Valencia.
1724, April 23, Cordova.
1724, June 11, Seville.
1724, June 25, Granada.
1724, July 2, Cordova.
1724, July 2, Palma.
1724, July 23, Cuenca.
1724, Nov. 30, Murcia.
1724, Dec. 21, Seville.
1725, Jan. 14, Cuenca.
1725, Feb. 4, Llerena.
1725, March 4, Cuenca.
1725, May 13, Granada.
1725, July 1, Toledo.
1725, July 1, Valencia.
1725, July 8, Valladolid.
1725, Aug. 24, Granada.
1725, Aug. 26, Llerena.
1725, Sept. 9, Barcelona.
1725, Oct. 21, Murcia.
1725, Nov. 30, Seville.
1725, Dec. 16, Granada.
1726, March 31, Valladolid.
1726, March 31, Murcia.
1726, May 12, Cordova.
1726, Aug. 18, Granada.
1726, Sept. 1, Barcelona.
1726, Sept. 17, Valencia.
1726, Oct. 13, Lisbon.
1727, Jan. 26, Valladolid.
1728, May 9, Granada.
1728, May 15, Cordova.
1730, May 3, Cordova.
1731, March 4, Cordova.
1736, Dec. 23, Lima.
1738, March 21, Toledo.
1739, Sept. 1, Lisbon.
1739, Oct. 18, Lisbon.
1745, June 15, Valladolid.
1745, Dec. 5, Cordova.
1781, Seville.
1790, Aug. 26, Seville.
1826, Aug. 1, Valencia.

Several paintings of autos da fé are in existence. Two of these are in the National Gallery at Madrid. The older, attributed to Berruguete (fifteenth century), depicts one over which San Domingo de Guzman presided, and represents the actual burning at the stake. The other pictures the celebrated auto held at Madrid in 1680 before Charles II., his wife, and his mother. Of this a "relacion" was published by Joseph del Olmo (Madrid, 1680, 1820). An abstract in German was published by Kayserling, "Ein Feiertag in Madrid," and another in English by J. Rivas Puigerner, in "Menorah Monthly," xxx. 72. A painting of an Auto da fé by Robert Fleury was exhibited in the Paris Salon in 1845. See also INQUISITION.

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G.

AUXERRE: Chief city of the department of Yonne, France. Since the eleventh century an important community of Jews existed here and was presided over by eminent rabbis. These rabbis, known

as "the sages of Auxerre," were in correspondence with Rashi (Geiger, "*Melo Hofnayim*," quoted by Gross, "*Gallia Judaica*," p. 61). Several of the sages of Auxerre took part in the proceedings of the synod convened by Rabbenu Tam and Rashbam in Troyes about the middle of the twelfth century; and one of them, Samuel ben Jacob, was a signatory to the decisions. At this time Auxerre had a Talmudic school, over which Hezekiah presided, a rabbi whom Gross identifies as the servant of that name mentioned in one of R. Tam's letters (*op. cit.* p. 61).

The Jews were always treated kindly at Auxerre. From a letter written by Pope Innocent III. to the bishop of Auxerre, it is shown that they enjoyed the right to own farms, fields, and vineyards, for which they paid tithes to the clergy. But in 1208, emboldened no doubt by the protection granted them by the lord of the manor, the Jews refused to continue to pay the tithes. The bishop, having no other alternative, brought his grievance before the pope, who in turn could do no more than command all Christians, under penalty of excommunication, to avoid intercourse with the Jews until the demands of the clergy were satisfied ("Innocentis Epistole," vol. ii., book x., ep. lxii., Paris, 1682).

There is preserved in the municipal archives of Dijon a document, dated 1323, which relates to the confiscation of a house which belonged to a certain Jew of Auxerre, named Heliot (Gerson, "*Essai sur les Juifs de la Bourgogne*," p. 35). In 1379 a certain number of privileges were granted to the citizens of Auxerre by the Countess Mahand and Count John of Châlons. Of these privileges, many of which related especially to the Jews, the eighteenth runs as follows:

"The Jews of the countess are permitted to lend money to the citizens at the rate of threepence in the pound per week upon indentures passed under her seal or executed in the presence of two citizens, said interest not to continue for more than one year." ("Ordonnances des Rois de France," vl. 417.)

By the royal edict of Sept. 17, 1394, all Jews were expelled from France; and since that date there has been no Jewish community in Auxerre.

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D.

S. K.

AVÉ-LALLEMENT, FREDERICK CHRISTIAN BENEDICT: Noted criminologist; born in Lübeck May 23, 1809; died there July 20, 1892. In his standard work, "*Das Deutsche Gaunertum*," Leipzig, 1858-62, he devotes a chapter to the Jews, in which he expresses views unfavorable to their morality. In the protracted struggle of the Jews of Lübeck for emancipation, Avé-Lallement ranged himself with their opponents. He claimed that the Jew had been a dangerous element in the economic development of the world, ever since the time of the Patriarchs. His nomadic nature and his commercialism prevented him from achieving anything tangible, even in those branches of science for which he showed decided talent. His articles appeared in

the "*Neue Lübeckische Blätter*" for 1841 and in the "*Volksbote*" for 1850. They were answered by Gabriel Riesser.

BIBLIOGRAPHY: S. Carlebach, *Gesch. der Juden in Lübeck und Moisling*, n. d., passim; *Hebr. Bibl.*

S.

D.

AVEN: 1. One of several Egyptian cities threatened with God's vengeance (Ezek. xxx. 17). The name is evidently a corruption or an intentional vowel-change of "On" (Gen. xli. 45), which is thus made to signify "vanity." The Septuagint renders it "Heliopolis." 2. In Hosea x. 8 ("the high places also of Aven"), "Aven" probably stands for Beth-aven (Hosea x. 5), by which name Beth-el is intended. Some scholars, however (G. A. Smith, "*The Twelve Prophets*," for example), are inclined to regard Aven as a term for "false worship," and render the phrase "high places of idolatry." 3. The "plain of Aven" (R. V. "valley of Aven"), mentioned in Amos i. 5, applies to the valley of Cark-Syria, between Lebanon and Anti-Libanus, noted for the idolatrous worship of the sun at the temple of Baalbek. The valley is now called "Beka'a" (Baedeker-Socin, "*Palestine*," p. 447).

J. JR.

G. B. L.

AVENEL, GEORGES: French author; born at Chaumont-en-Vexin, department of the Oise, France, Dec. 31, 1823; died at Bougival July 1, 1876. He was a brother of Paul Avenel. Avenel devoted the greater part of his life to a study of the French Revolution. In 1865 he published his first book, "*Anacharsis Clotz, l'Orateur du Genre Humain*," after which he plunged with renewed energy into historical research. The outcome of several years of continuous study was the publication of "*Lundis Révolutionnaires*," Paris, 1875, a collection of essays representing only a portion of his extensive researches. He died before he could finish the second series of his "*Lundis*," which was in process of preparation, and in which the biography of Pache was to occupy an important place. Of the first series, one chapter has been published separately under the title, "*La Vraie Marie Antoinette, d'après la Correspondance Secrète*," Paris, 1876. Avenel also edited an improved and popular edition of the complete works of Voltaire, generally known as the "*édition du siècle*," 9 vols., in 1867-70.

BIBLIOGRAPHY: *La Grande Encyclopédie*, s.v.; Vapereau, *Dictionnaire Universel des Contemporains*, Paris, 1868.

S.

A. S. C.

AVENEL, HENRI MAYER: French author; born in Paris, March 7, 1853. He is an adopted son of Paul Avenel. He began his career by editing "*L'Événement*," the daily political Parisian paper, and several departmental newspapers. In 1888 he took charge of the "*Annuaire de la Presse Française*," founded by Emile Mermet in 1880, and improved it in many ways, especially by the addition of a political department.

Avenel is the author of "*Chansons et Chansonniers*" (Paris, 1889), a history of song in all ages; "*La Loterie: Histoire Critique de l'Organisation Actuelle; Projet de Réorganisation*"; "*L'Amérique Latine*" (Paris, 1890), with an interesting introduc-

tion "on the present state and future prospects of French commerce in America."

BIBLIOGRAPHY: *Dictionnaires Départementaux (Département de l'Oise)*; Vapereau, *Dictionnaire Universel des Contemporains*, Paris, 1866, s.v.

S.

A. S. C.

AVENEL, PAUL: French author; born at Chaumont-en-Vexin, department of the Oise, France, Oct. 9, 1823. After a brief course in medicine at the University of Paris, he, in 1850, abandoned his studies to devote himself exclusively to literature. Beginning as journalist, he became successively poet, novelist, and dramatic author.

Among Avenel's dramatic works, which number more than fifty, are: "Les Chasseurs de Pigeons," farce-comedy in three acts, produced at the Folies Dramatiques in 1860; "La Paysanne des Abruzzes," drama in five acts, written in collaboration with H. de Charlien and produced at the Théâtre Beaumarchais in 1861; "Soyez donc Concierge," farce-comedy, produced at the Folies Dramatiques in 1861; "Un Homme sur le Gril," farce-comedy, produced at the Théâtre des Variétés; "L'Homme à la Fourchette," one-act comedy, 1874; "Les Plaisirs du Dimanche," comedy in five acts; "Le Saint Pierre," drama in five acts; "Mimi-Chiffon," comedy in four acts; "Le Beau Maréchal"; "Le Pavé d'Or," and the lyric comedy, "L'Antichambre en Amour."

Of Avenel's novels and short stories the following are noteworthy: "Le Coin de Feu," 1849; "Les Tablettes d'un Fou, ou le Voyage Entre Deux Mondes," 1852, and "Les Etudiants de Paris," reminiscences of the Latin Quarter; "Le Roi de Paris," 1860; "Le Duc des Moines," 1864, and "Les Lipans, ou les Brigands Normands," 1868, three historical novels of the time of the League; "Les Prussiens à Bougival," a collection of stories of the Franco-Prussian war; "Une Amie Dévouée, Mœurs Parisiennes," 1884, a Parisian novel; "Le Docteur Hatt," a novel of a philosophical character, 1887; and "Les Calicots," scenes of real life, first published as a novel in 1866, and afterward dramatized.

As an author of poems and verse, Paul Avenel has published "Chansons de Paul Avenel," 1875; "Chants et Chansons Politiques," 1869-72—in the 8th edition, 1889, figure the most prominent political occurrences from 1848 to 1860; "Alcôve et Boudoir," a collection of verses, 1855, which was at once suppressed by the French courts. Thirty years later Quantin published an édition de luxe of the condemned verses.

Avenel is a member of the following societies: Société des Gens de Lettres; Société des Auteurs Dramatiques; Société des Auteurs, Compositeurs, et Editeurs de Musique, of which he was president from 1878 to 1881; and Lice Chansonnière, over which he presided from 1892 to 1894. He is also an honorary member of the Caveau Séphanois, at Saint Etienne.

BIBLIOGRAPHY: *Dictionnaires Départementaux (Département de l'Oise)*; *La Grande Encyclopédie*, s.v.; Vapereau, *Dictionnaire Universel des Contemporains*, Paris, 1866; Gubernatis, *Dictionnaire International des Ecrivains du Jour*, Florence, 1888-91.

S.

A. S. C.

AVENGER OF BLOOD.—**Biblical Data:** (Hebrew "go'el"): The Hebrew name for the clansman, "next of kin," upon whom devolved the

duties: (1) of avenging, on the person of the murderer, the blood of a murdered kinsman—in this capacity the more specific term "go'el ha-dam" (blood-avenger) was generally used—and (2) of redeeming the property or the person of a relative that had fallen into debt.

(1) Among primitive peoples of low political development—such as the ancient Greeks, Germans, and Slavs, some North American tribes, the modern Siellians, Corsicans, and Arabs—the clan or family

had to assume the right to protect itself. One of the most important clan duties then was plainly for the nearest of kin to hunt down and carry out the death-penalty on a person that

had slain a member of the sept or family. That this idea of family retribution—which even to-day is by no means extinct in some comparatively civilized communities—was also current among the ancient Hebrews may be seen from Gen. xxvii. 45, where the existence of the custom is clearly taken for granted. It appears, furthermore, from Josh. vii. 24, and II Kings ix. 26, that, in the most primitive period, such a vendetta was extended to the entire family of the murderer, as is still the custom among the desert Bedouins. The Hebrew religious justification for the system of family blood-revenge was undoubtedly the firm belief that God, in order to insure the sacredness of human life, had Himself fixed the death-penalty for murder (Gen. ix. 5 *et seq.*; Lev. xxiv. 17). In the earliest times blood-money was not accepted either for murder or for excusable homicide. Such a payment would have made the land "polluted by blood" (Num. xxxv. 31 *et seq.*). Unavenged blood "cried out" for vengeance to God (Gen. iv. 10; Isa. xxvi. 21; Ezek. xxiv. 7 *et seq.*; Job xvi. 18). The Avenger of Blood, then, was regarded as the representative, not only of the murdered man's family, but of Yhwh Himself, who was the highest avenger (Ps. ix. 13 [A. V. 12]).

Such a stern system, however, could not, of course, survive unmodified after the community had begun to advance from the purely savage state. Abuses of the privilege of blood-revenge must have soon become evident to the tribal chiefs, as one finds in Ex. xxi. 12 (compare Gen. ix. 6) that the commonly accepted formula that a life must be given

for a life is modified by a careful legal distinction between wilful murder and accidental manslaughter. In order to establish a case of wilful murder, it

must be shown that weapons or implements commonly devoted to slaughter were used, and that a personal hatred existed between the slayer and his victim (Ex. xxi. 12; compare Num. xxxv. 16; and Deut. xix. 4). The law enumerates three exceptions to this general principle: (a) The slaying of a thief caught at night in *flagrante delicto* is not punishable at all; but if he is captured by day there is blood-guilt which, however, is not liable to the blood-revenge (Ex. xxii. *et seq.*). (b) If a bull gored a human being to death, the punishment was visited upon the animal, which was killed by stoning. Its flesh in such a case might not be eaten. If gross contributory negligence could be proved on the part of the animal's owner, he was liable only for blood-

money (Ex. xxi. 28). (c) Where the master kills his slave, the offense is punishable only when the latter dies at once, and then probably not by the death-penalty, as some of the rabbinical writers thought (Ex. xxi. 23).

The later codes develop at some length the very just distinction between wilful murder and accidental homicide (see MURDER). Six Cities of Refuge

were appointed for the purpose of affording an asylum to the homicide, of Refuge, where he might be secure from the hand of the avenger (Deut. xix. 12)

until the elders of the community of which the accused was a member should decide whether the murder was intentional or accidental (Num. xxxv. 9-34; Deut. xix. 1-13; Josh. xx.). According to the later procedure, at least two witnesses were necessary to establish a case of wilful murder (Num. xxxv. 30; Deut. xix. 15). In case, however, it was not possible to apprehend the murderer or manslayer, the adjudication might take place and a verdict be rendered in his absence.

It appears from Josh. xx. 4 that the elders of the city of refuge chosen by the slayer had the right to decide as to whether he should be permitted to have a temporary asylum or not. If the case were simply one of unintentional manslaughter the slayer was immediately accorded the right of asylum in the city of refuge, where he had to remain until the death of the reigning high priest (Num. xxxv. 25), whose death, in ancient Hebrew law, marked the end of a legal period of limitation (Num. xxxv.; Deut. xix.; Josh. xx.). If the "go'el ha-dam" were to find the slayer of his kinsman outside the limits of the city of refuge, he had the right to kill him at sight.

In a case in which the verdict against the slayer was one of wilful murder, the murderer incurred the blood-revenge without any restrictions. If he were already in a city of refuge, the elders

The Family of his own city were obliged to fetch **Exe-** him thence by force if necessary, **cutioner.** and to deliver him formally to the Avenger of Blood, who thus became little more than a family executioner (Deut. xix. 11 *et seq.*).

Two very important restrictions should here be noticed: (a) Although the entire family or gens to which the murdered man belonged were theoretically entitled to demand the blood-revenge (II Sam. xiv. 7), still, in the practise of later times, only one member—for example, the next of kin, who was also legal heir—might assume the duty of carrying it out. According to the later Jewish tradition, when there was no heir, the court had the right to assume the position of the "go'el." (b) The law expressly states that the blood-revenge was applicable only to the person of the guilty man and not to the members of his family as well (Deut. xxiv. 16; compare II Kings xiv. 6). This is a most significant advance on the primitive savage custom that involved two gentes in a ceaseless feud. Anent this advance, it is interesting to note that, in the time of the kings, the king himself, as the highest judicial authority, was entitled to control the course of the blood-revenge (II Sam. xiv. 8 *et seq.*).

It is difficult to decide exactly how long the

custom of blood-revenge by the "go'el" remained in vogue among the Hebrews. According to II Chron. xix. 10; Deut. xvii. 8, the law of Jehoshaphat demanded that all intricate legal cases should come before the new court of justice at Jerusalem. It is not probable, however, that this regulation curtailed the rights of the "go'el ha-dam," which must have continued in force as long as there was an independent Israelitish state. Of course, under the Romans, the right of blood-revenge had ceased (John xviii. 31).

(2) As indicated above, the term "go'el" had also a secondary meaning. From the idea of one carrying out the sentence of justice in the case of bloodshed, the word came to denote the kinsman whose duty it was to redeem the property and person of a relative who, having fallen into debt, was compelled to sell either his land or himself as a slave to satisfy his creditors (compare Lev. xxv. 25, 47-49). It would appear from Jer. xxxii. 8-12 that the "go'el" had the right to the refusal of such property before it was put up for public sale, and also the right to redeem it after it had been sold (see RUTH).

From the Book of Ruth (iv. 5) it would appear that the duty of the nearest of kin to marry the widow of his relative in case of the latter's dying without issue was included in the obligations resting upon the "go'el"; but inasmuch as the term is not used in the passage in Deut. (xxv. 8-10) in which this institution is referred to—the obligation resting upon the brother to marry his deceased brother's widow—the testimony of so late a production as Ruth can not be pressed. The usage in the book may not be legally accurate.

From this idea of the human "go'el" as a redeemer of his kinsmen in their troubles, there are to be found many allusions to YHWH as the Divine Go'el, redeeming His people from their woes (compare Ex. vi. 6, xv. 13; Ps. lxxiv. 2); and of the people themselves becoming the "redeemed" ones of YHWH (Ps. cvii. 2; Isa. lxi. 12). The reference to God as the "go'el" and as the one who would "redeem" His people was applicable to the relationship between YHWH and Israel in the exilic period, when the people actually looked to their God to restore their land for them, as the impoverished individual looked to his kinsman to secure a restoration of his patrimony. Hence, of thirty-three passages in which "go'el" (as a noun or verb) is applied to God, nineteen occur in the exilic (and post-exilic) sections of Isaiah—the preacher par excellence of "restoration"—for example, in xlvi. 20, xlix. 26, lii. 9, lxii. 12, etc. See ASYLUM; CITIES OF REFUGE; JOB; MURDER.

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J. JR.

J. D. P.

—**In Rabbinical Literature:** Several primitive social regulations touching the rights of the blood-relation, the "go'el ha-dam" (Avenger of Blood), are

acknowledged by the Biblical law (Num. xxxv. 19 *et seq.*; Deut. xix. 12); although, according to the higher conception of the Bible, a murder is not so much a crime against the individual as against the community. This conception is carried still further by the rabbinical law, under which the avenging relative has no rights left. The hunting down of a murderer is no longer the business of the avenger, but of the state; accordingly, whether there is any relative or not, whether the relative lodges complaint or not, the state must prosecute the murderer (Sifre, Num. 160 on xxv. 19; Deut. 181). Every murderer, or one who had committed manslaughter, fled to one of the cities of refuge before his case was investigated; and there he was secure from any attack on the part of the avenger, who was forbidden, under penalty of death, to assail such a fugitive in his asylum (Mishnah Mak. ii. 6; Sifre, Num. 160 on xxv. 25). It was obligatory upon the court of justice to arrest the fugitive there, bring him to court, try him, and, if found guilty, to execute him. If it was proved that the death was a case of carelessness and not of intentional murder, he was sent back to the city of refuge in care of armed officers of the court, so as to protect him from the avenger (Mishnah Mak. ii. 5, 6). Should he leave his place of refuge, the avenger had, according to R. Akiba, the right—and, according to R. Jose the Galilean, the duty—to slay him, but only when the fugitive had voluntarily left his retreat (*ib.* 7). But even here it is evident that the avenger enjoyed no peculiar prerogative; for, should the fugitive be slain by a disinterested party, the latter was not held accountable (*ib.*; for the correct reading of this passage compare Rabinowicz, "Varie Lectiones," on the passage). One teacher, however, goes so far as to maintain that neither the avenger nor, still less, a third party can be permitted to take the man's life, should he have left his asylum (Tosef., Mak. ii. 7; Gemara *ib.* 12a).

All these details, however, are hardly to be considered as ever having been matters of actual enforcement; for, although it is highly probable that rabbinical tradition contained much concerning the cities of refuge which existed during the second Temple (see ASYLUM IN RABBINICAL LITERATURE), the regulations concerning the Avenger of Blood are rather of an academic nature and are scarcely drawn from actual life.

K.

L. G.

AVERROES, or ABUL WALID MUHAMMED IBN AHMAD IBN ROSHD: Arabian philosopher of the twelfth century; born at Cordova in 1126; died in 1198. Although himself a prolific writer on philosophy and medicine, his chief importance is as a commentator upon the works of Aristotle, and for this reason he is often styled "the commentator par excellence." Like Avicenna, who also commented Aristotle, Averroes wrote an original compendium of philosophy of his author, and, in addition to this, wrote the so-called "Middle Commentaries," which latter follow the text, with, however, the omission of passages here and there; and finally he made a full and copious exposition of every Aristotelian statement, incorporating the sentence indistinguishably with his text. His reputation was

so great that his books found their way during his lifetime even into Egypt, where, in 1190, Maimonides made their acquaintance. As a

Jewish Preservation of His Writings. matter of course, Averroes' views frequently conflicted with those of his Mohammedan coreligionists, and his works were therefore extensively condemned and prohibited. It is owing to his Jew-

ish admirers that his writings are preserved to-day, for only in the shape of Hebrew translations or by a transliteration of the Arabic text in Hebrew characters did they escape the fanaticism of the Moors.

As to the relation between Averroes and Maimonides, which has frequently been misconceived, it is quite certain that Maimonides can not be called a disciple of Averroes, nor Averroes a pupil of Maimonides. The latter read Averroes' writings far too late to permit of his having used them in his own works. Both, it is true, coincide on many points. Both are strong Aristotelians and energetically opposed to the teachings of the Motakallemim concerning atoms and the non-existence of natural laws. Both deny to the Deity the possession of "attributes." Their theories of the intellect are identical, and both take the same position as regards the relation of faith and knowledge. It has yet to be determined whether these striking resemblances are not founded upon some third or common source not yet discovered.

In a letter to his favorite pupil, Joseph b. Judah Aqnin, dated Cairo, 1190, Maimonides writes: "I

Relation to Maimonides. have recently received Ibn Roshd's work upon Aristotle, besides the book, 'De Sensu et Sensito'; and I have read enough to perceive that he has hit the truth with great precision; but I lack

the leisure now to make a study of it." A passage in a letter to Samuel Tibbon, 1199, in which he recommends Averroes' commentaries, is not quite clear.

Less known than his commentaries upon Aristotle are Averroes' own original writings, although they have left indubitable traces upon Jewish thought. His essay on "The Relation of Faith to Knowledge" (published by Joseph Müller with German translation, Munich, 1875) seems to have inspired Shem-Tob Falagura to write his "Iggeret Havikkuaḥ." It is extant in an anonymous Hebrew translation dated 1340, as is also another work of Averroes of similar tendency, "The Book of the Revelation of the Method of Proof Touching the Principles of Religion"; both works were familiar to Kalonymus ben Kalonymus and Simon Duran in 1423. Better known than these is his reply to Gazzali's book, "A Confutation of Philosophers," Averroes calling his "A Confutation of the Confutation." Kalonymus, son of David b.

Original Works. Todros, translated this book into Hebrew in 1328; and there is also another translation by an unknown author.

Kalonymus gives a curious reason for his undertaking. Knowing that Averroes is justly condemned as a denier of God, he protests that he translates it only because it contains in its text the whole work of Gazzali, who defended religion; had he been able to procure Gazzali's book, he would not have undertaken the ungrateful task or translated a single word of Averroes' specious argumentation. Kalonymus' translation was rendered into Latin by

a Neapolitan physician, also named Kalonymus ben David, and published in Venice, 1527.

This "Confutation" contains a few contradictions of statements made elsewhere by him, but such inconsistencies are by no means infrequent in other writings of Averroes. The change of views thus evidenced gave rise to the legend that Averroes had embraced Judaism, Christianity, and Mohammedanism in succession, and that he wrote the notorious work, "De Tribus Impostoribus." In similar strain is the assertion by a writer of the seventeenth century, that the "Confutation of the Confutation" was actually written by Gazzali himself, who thus secretly furnished a defense against his own attacks upon philosophy, these attacks having been prepared at the command of a fanatical king. Be all this as it may, Averroes' importance as a philosopher was universally acknowledged by Jewish thinkers. Not even his opinions antagonistic to Judaism could prevent their admiration of his genius.

Admired in Jewish Circles. When, however, Averroes fiercely assailed Avicenna, Jewish authors are sometimes found to side with the latter as being nearer to Judaism; and Hasdai Crescas, who mournfully notes the havoc wrought in Jewish circles by philosophy through laxity of observance, vehemently denounces both Aristotle and his commentator Averroes. Crescas must, however, have been blinded by his zeal when he terms Averroes a mere chatterer. Levi ben Gerson and Moses Narboni may with all propriety be called followers of Averroes; for with them, too, the claims of the peripatetic philosophy as formulated by him seem to be rated higher than the claims of revelation. But Averroes' absolute sovereignty in the fourteenth century was soon followed by his decline. Platonism displaced Aristotelianism, and with the latter vanished all traces of Averroism.

K.

A. Lö.

AVERROISM: Averroes, like his contemporary Maimonides, was a strict Peripatetic; yet they differed greatly in matters of faith. While Maimonides, with all his admiration for Aristotle, dared to contradict his theories, or at least sought to attenuate them when they were in direct opposition to religion, Averroes indorsed them to their utmost extent, and seemed even to take pleasure in emphasizing them. "God," says Averroes, "has declared a truth for all men that requires for understanding no intellectual superiority; in a language that can be interpreted by every human soul according to its capability and temper. The expositors of religious metaphysics are therefore the enemies of true religion, because they made it a matter of syllogism" (J. Müller, "Philosophie und Theologie," including the Arabic text, pp. 104 *et seq.*). In expounding what he thought to be the doctrines of Aristotle, it made no difference to Averroes whether they were or were not in harmony with those taught by the Koran. Thus Averroes asserts again and again the eternity of the universe; although, as Maimonides demonstrated in his "Guide" (ii. 28, 121-127), Aristotle himself is not very decisive on this point. Averroes goes still further and declares that not only is matter eternal, but that form even is potentially existent, otherwise there would be creation *ex nihilo* ("De Celo et

Mundo," p. 197). Maimonides advocates man's absolute free-will, but Averroes restricted that freedom. "Our soul," says the latter, "can have preferences indeed, but its acts are limited by the fatality of exterior circumstances; for if its deeds were the production of its will alone, they would be a creation independent of the first cause, or God" (Joseph Müller, *ib.*, Arabic text, p. 110). Maimonides, like Avicenna, places the existence of all creatures in the category of the *possible*; that of God, in that of the *necessary* ("Moreh," ii., Introduction, propositions 19 and 20). Averroes combats Avicenna's classification for the simple reason that, every being having a cause, its existence is necessary ("Destructio Destructionis" at the end of the "Disputatio," x.).

However, it was due to Maimonides that the philosophy of Averroes found admirers during four centuries among the Jews, who by their translations and commentaries preserved his writings from destruction and transmitted them to the Christian world.

But if Averroes owed the preservation of his writings to the Jews, Jewish literature, in its turn, is indebted to him, directly and indirectly, for many valuable contributions. In addition to the translations of Averroes' works and commentaries on them—which in themselves form a fairly large library—the thirteenth, fourteenth, and sixteenth centuries witnessed the production of numerous essays and treatises inspired by Averroism. The first to introduce his philosophy to Jewish literature was Samuel ibn Tibbon, the same who translated Maimonides' "Moreh." Tibbon published, at the beginning of the thirteenth century, an "Encyclopedia of Philosophy," which frequently is nothing but literal extracts from Averroes, whom the author declares to

be the most reliable interpreter of Aristotle. A little later, 1232, appeared **First Translations.** the first real translation, by Jacob ben Abba Mari Anatoli, a son-in-law of Ibn Tibbon. He was a Provençal, living in Naples, and engaged by Frederick II. to popularize Arabian science. In 1260, Moses ibn Tibbon translated nearly the whole of the Short Commentary. About the same time, Solomon ben Joseph ben Job, originally from Granada, but living in Beziers, translated of the Short Commentary that on Aristotle's treatise, "De Celo et Mundo," under the title of **השמים והעולם**. In 1284, Zerachia ben Isaac of Barcelona translated of the Middle Commentaries that on Aristotle's "Physics," as well as Averroes' treatises, "De Celo et Mundo" and "Metaphysics." The same Anatoli translated in 1298 Averroes' "Abridgment of Logic," under the title of **הגין קצור**; and in 1300, under the title of **ס' בעלי חיים**, the commentaries upon books xi.-xix. of the "History of Animals."

Other writers of this century that expounded Averroes were Judah ben Solomon Cohen of Toledo, author of "Peripatetic Encyclopedia," 1247; and Shem-Tob ben Joseph b. Falaquera (1224-95), who inserts lengthy extracts from Averroes in his books, the "Moreh ha-Moreh," "Hanbagat ha-Guf weha-Nefesh," and the "Sefer Hama'alot."

The study of Averroism was so wide-spread that, not content with the foregoing translations, the first

half of the fourteenth century produced a new series. Kalonymus b. Kalonymus, son of Meir of Arles (1277-1330), translated, in 1314, under the following titles, the Grand Commentaries on the "Organon" (הגנין),

the "Physics" (הטבע), the "Metaphysics" (מה שאחרי הטבע), and the treatise "De Celo et Mundo," "Generations and Corruption," "Meteors," "The Soul," and "The Letter on Union,"

etc. R. Samuel b. Judah b. Meshullam of Marseilles translated the Short Commentary on the "Nicomachean Ethics," under the title המדות הן, and the paraphrase of Plato's "Republic," under the title הנהגת המדינה. Todros Todrosi of Arles translated in 1337, under the following titles, the commentaries on the "Topics" (מאמדות), the "Sophisms" (ההטעם), the "Rhetoric" (המליצה), and "Poetics" (השיר). In addition to these a crowd of other translators of uncertain date likewise devoted themselves to the study of the works of Averroes. Shem-Tob Isaac of Tortosa translated the commentary on the "Physics," and the treatise on the "Soul"; Jacob b. Shem-Tob, the "First Analytics"; Judah ben Tahin Maimon, the "Physics," the treatises on "Heaven" and on "Generation"; Moses ben Tahora b. Samuel b. Shudai the treatise on "Heaven"; Moses b. Solomon of Salon, the "Metaphysics"; Judah b. Jacob, books xi.-xix. on "Animals"; Solomon b. Moses Alguari, the treatise "De Somno et Vigilia."

The second half of the fourteenth century is the golden age of Averroism among the Jews. There were no more translations, but scholars innumerable vied with one another in commenting on the commentaries and applying the teachings of those commentaries to theology. Levi ben Gerson of Bagnols (Gersonides) wrote such commentaries, as well as some upon the original works of Averroes, as, for instance, on the "Substantia Orbis," the treatise on the "Possibility of Union," etc.; Joseph Caspi, in the middle of the century, wrote a commentary upon Aristotle's "Ethics" and Plato's "Politics," after Averroes' method. In 1344, Moses of Narbonne (Messer Vidal) wrote a commentary on the "Possibility of Union," etc.; and in 1349 on the "Substantia Orbis," and on other physical treatises.

The "Physics," the "Ethics," the commentary upon "Alexander of Aphrodisias on the Intellect," underwent a complete remodeling at his hands. As directly due to Averroism must be mentioned: The ethical and rhetorical work by Jedayah Penini (1261-1321), entitled "Behimat Olam" (Examination of the World), and his "Iggeret ha-Hituazelut" (Letter on Self-Exculpation), defending philosophy against the vehement attack of Solomon b. Adret; also Joseph Caspi's double commentaries on Maimonides' "Guide"; Levi ben Gerson's philosophical commentary upon the Pentateuch—wherein the author admits the eternity of the universe, the natural gift of prophecy, original matter without form, and the impossibility of "Creation"; and finally, Moses Narbonne's commentary upon the "Guide."

The fifteenth century, though still rich in productions of Averroism, gave signs of decadence. Boldness had vanished from the world of letters, and every author felt himself constrained to break a lance

for religion. In 1455 Joseph ben Shem-Tob of Segovia commented on the "Ethics," according to his own statement, to supply Averroes' omissions; he likewise commented on the "Possibility of Union," and on the analysis of Alexander's book on the Intellect. His son Shem-Tob, as well as Moses Falaquera and Michael ha-Kohen, wrote Averroistic treatises toward the end of the century.

Elia del Medigo, of Rome, the last representative of Averroism among Jews, wrote in 1485 a commentary on the "Substantia Orbis"; in 1492 a treatise on the "Intellect," on "Prophecy," and on various other works. Of other Averroistic writings there were the same Shem-Tob's commentary on the "Guide"; Elia del Medigo's "Behimat ha-Dat"; Abraham Shalom ben Isaac's theological and philosophical dissertations; and the "Miklal Yofi," by Menahem b. Abraham Bonfons of Perpignan.

In the sixteenth century Averroism gave place to theology. People read and studied Averroes, but very evidently only to hunt out his weak points and disprove him. Isaac Abravanel, largely indebted as he was in his commentary on the "Guide" to Averroes, does not scruple to attack him frequently in his "Shamayim Hadashim" and other works. Abraham Bibago, who commented on Aristotle's "Analytica Posteriora," abuses Averroism in his "Derek Emuna." Moses Almosnino, about 1538, comments on Al-Gazzali's "Happalat-ha-Filosofim" (Destruction of the Philosophers), and uses it as a weapon against the Peripatetic philosophy. Many other, but more insignificant, writers essayed to drag the colossus to the ground, but the traces stamped by Averroes on Jewish literature are irremovable.

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K.

I. BR.

AVESTA: The canonical book of the religious sect known as the Parsees, more frequently though less precisely called Zend-Avesta—an inversion of the Pahlavi phrase "Avistāk va Zand," the Scriptures and the Commentary or the Law and Its Interpretation. The Avesta is the Zoroastrian Bible supplemented by the Pahlavi, or Middle Persian, writings, as the Hebrew Scriptures are by the Talmud.

The Avesta has special claims upon the interest of Jewish scholars, there being certain points of similarity between the Avesta and the Old Testament, as well as the New Testament, points that are striking or close enough to call forth frequent comment. In the next place, the Avesta, as the sacred book of early Persia, must command attention because of the historical points of contact between the Jews and the Persians. Note especially such passages as the following: Isa. xlv. 1, 13, 28; II Chron. xxxvi. 22, 23; Ezra i. 1-11; v. 13-17; vi. 1-15; and perhaps Ezek. viii. 16. See PERSIAN RELIGION.

The Avesta represents the ancient priestly code of the Magi; for Zoroaster, or Zarathushtra, as his name is called in the original texts, has stood in history as the typical Magian, as the sage, priest, prophet, and

Jewish Interest.

lawgiver of ancient Iran. According to the more recent views on the subject, which agree with the traditional date for his era, he flourished about 660-583 B.C.; though the

The Typical Magian.

common tendency is to believe that he lived and taught at a much earlier period. It is certain that King Artaxerxes and the later Achaemenian rulers professed his faith; less certain is it according to some scholars whether Darius and Xerxes, and still less whether Cyrus, were really followers of the Avesta and genuine Zoroastrians, although much may be said in the affirmative. It is beyond doubt that they were all worshippers of Ahuramazda, or Ormuzd, the supreme God of the Avesta; and this makes the passages in Isaiah (xlv. 28; xlv. 1, 13) relating to Cyrus doubly interesting. In the Old Persian inscriptions the Mazda worship of Darius is most pronounced. For these reasons still more importance is to be attached to the Avesta in the history of religious thought, especially when the power and the widespread influence of the Persian empire in early times are taken into account.

According to the book itself the Avesta represents indirect revelation from Ahuramazda to Zarathushtra. The sacred text (Vend. xxii. 19) mentions "the Forest and the Mountain of the Two Holy Communing Ones"—Ormuzd and Zoroaster—where special intercourse through inspired vision was held between the Godhead and his prophetic representative on earth, as between Yuhān and Moses on Sinai. Later tradition repeats the view that the sacred book was the result of inspiration, for the Pahlavi texts (Dk. vii. 3 51-62; viii. 51; Zsp. xxiv. 51) recount not only how Zoroaster communed with Ormuzd, but like the Zoroastrian Gāthās they tell also of ecstatic visions of the six archangels and of other revelations which were vouchsafed to him. According to a tradition preserved in the Pahlavi writings (Dk. Bk. 3, end, quoted by West, "Sacred Books of the East," xxxvii., introd. 30-32), the Avesta itself was committed to writing at the instance of King Vishtāspa, whom Zoroaster converted to the faith and who became Zoroaster's patron. The king's own prime minister, Jamāspa, had a hand in the redaction as scribe, and Zoroaster's mantle descended upon him, so that he succeeded the great priest in the pontifical office on the latter's death (Dk. iv. 21; v. 34; vii. 5, 11).

It is said by Tabart, and by Bundart after him, that Vishtāspa caused two copies of the holy texts to be inscribed in letters of gold upon 12,000 ox-hides (see Jackson, "Zoroaster," p. 67) a tradition which is confirmed by Pliny's statement that Zoroaster composed no less than 2,000,000 verses (N. H. xxx. 2).

These two archetype copies, mentioned in the Dinkard, the Artā-Virāf, and the Shatrōihā-i-Airān, were to serve as the standard priestly codes of Vishtāspa's realm. The faith was to be promulgated throughout the world in accordance with the teaching of these. There is likewise a tradition (see Dk., references above) to the effect that one of these original copies came into the hands of the Greeks and was translated into their tongue. Support for this tradition may perhaps be found in the Arabic lexicon of Bar-Bahlūl (963), according to

which the Avesta of Zoroaster was composed in seven tongues, Syriac, Persian, Aramean, Segestanian, Mervian, Greek, and Hebrew. A still earlier Syriac manuscript commentary on the New Testament by 'Ishō'dād, bishop of Haddatha, near Mosul (852), similarly speaks of the Avesta as having been written by Zoroaster in twelve different languages. As for the other archetype copy, which seems to have been the principal one, the direct statement, again of the Pahlavi treatise Dinkard, says that it was burned by Alexander the Great when he invaded Iran.

Whatever may be the value of these traditions regarding the Avesta, the fate of the sacred book was connected with the history of the people, and with the rise and fall of the fortunes of Iran. The five centuries that followed the invasion of Alexander with the government of the Seleucide and the sway of the Parthians were dark ones for Zoroastrianism.

Nevertheless, there is no reason for making the strong claim that Darnesteter does to the effect that the tradition was lost. It is known that the

last of the Parthian monarchs were filled with the true Zoroastrian spirit; and it can be proved from Greek, Latin, and other writings, that the tradition of the wisdom of Zoroaster lived on during the long period between Alexander and the rise of the House of Sassān in the third and fourth centuries. The entire Sassanian period was a most flourishing time for the creed which was now restored to its pristine glory. But in the seventh century, with the rise of Islam, the Avesta gave place in Persia to the Koran; Ormuzd sank before Allah; and Zoroaster yielded to Mohammed. A number of the faithful cherishers of the sacred fire, however, sought safety in flight from Iran and found refuge in India, where they are still known by their ancient name *Parsi*; it is they that are the conservators of the remnants of the old Avestan texts that have passed through so many vicissitudes.

Much had been lost through Alexander, it was claimed; but the number of texts that were still extant was nevertheless considerable, and they represented the ancient Avesta fairly well. The canon was divided into twenty-one *nasks*, or books. These again were subdivided into three classes, each comprising seven books. The first group ("Gāthā" or "Gāsān") was theological; the second ("Dāt") was legal; the third ("Hadha-māthra") was of a somewhat miscellaneous character. In this threefold classification of the nasks, Darnesteter sought to prove Jewish influences at work upon the Avesta, and he compared the classification of the Biblical texts into "Torah" (Law), "Nebiim" (Prophets), and "Ketubim." But of this Sassanian Avesta there is much less extant now because of the havoc wrought, directly or indirectly, upon Zoroastrianism and the Avesta by the Mohammedan conquest and the Koran. To-day only two of the twenty-one nasks are in any degree complete. These are the Vendidad, or law against demons, and the Stōt Yasht, which answers to Yasna (xiv.-lix.), yet these show signs of being very imperfect. There exists also, in addition to these two remnants, an important part of another nask—this is the Bakān Yasht; and portions or fragments of others. There thus

exist specimens of about fifteen of the original masks. This material, moreover, is supplemented by various passages that have been translated from the original Avesta into Pahlavi and are thus preserved; or by quotations of the Avesta text itself incorporated into the Pahlavi treatises. All this bears but a small proportion to the Avesta of Zoroaster's time, and the remnant is but small in extent when compared with the Hebrew Scriptures.

What is still extant is commonly divided into the following six classes: (1) Yasna, including the Gāthās, or Zoroastrian Psalms; (2) Vispered; (3) Yashts; (4) minor texts; (5) Vendidad; (6) fragments.

The Yasna—a liturgical work, comprising seventy-two chapters—contains texts used by the "dastūr," or priest, in connection chiefly with

The Extant Avesta. the sacrifice of "haoma." In the midst of the Yasna the Gāthās are inserted. These are the Zoroastrian psalms, and they represent the verses of Zoroaster's own preaching and teaching, embodying especially his belief in a new and better life; the coming of a Messiah, or Saoshyant; the annihilation of Satan and the evil principle, Angro-Mainyush, and the Druj, "Falschhood" (see **ANIMAN**); and the general restoration of the world for ever and ever. For theologians the Gāthās are the most interesting and important part of the Avesta; but at the same time they are by far the most difficult.

Less characteristic is the short book known as the Vispered. It consists of brief invocations and offerings of homage to "all the lords" ("vispe ratavō"), as the name implies. The Yashts, or Praises, twenty-one in number, contain praises of the angels or glorification of the spirits, and personified abstractions of the faith. They are generally written in meter, with some claim to poetic merit. One of the most interesting is the thirteenth, or Farvadin Yasht, on the worship of the spirits ("fravashis"). The doctrine of the ancient Persian faith, which this Yasht contains, has been brought by Paul de Lagarde into connection with the Purim festival. Another Yasht (Yt. 19) is in praise of the kingly glory ("hvarenah"), the halo, sheen, or majesty which surrounds and protects the king as a mark of divine favor (compare Moses' shining face, Ex. xxxiv. 29). The Vendidad, in twenty-two chapters, is an Iranian Pentateuch, and it contains numerous parallels of interest to the Biblical student.

The real pioneer exegete at the end of the eighteenth century was Anquetil du Perron, then followed Burnouf and Rask; later came Haug, Westergaard, Spiegel, Roth, Hübschmann, De Harlez; or more recently, West, Mills (a staunch advocate of the Pahlavi), and especially Geldner and James Darmesteter. The latter's theory of the late origin of the Avesta (in "Le Zend-Avesta," iii., Introduction, and "Sacred Books of the East," 2d ed., iv., Introduction) can not be said to have found much favor among specialists or support among those best qualified to judge; but he has brought out numerous likenesses between the Avesta and the Old Testament.

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A. V. W. J.

AVIANUS, HIERONYMUS: Christian Oriental scholar; lived at Leipsic at the end of the sixteenth and at the beginning of the seventeenth century. He devoted himself to Hebrew versification, and published a work in two volumes, entitled, "(Clovis) Poeseos Sacrae, Trium Principium Linguarum Orientalium, etc., ita Disposita ut Simul Lexici Vulgaris Usum Admittat, Exhibens: qua Aperitur via, etc., Omnis Generis Carmina, etc., Scribendi" (Leipsic, 1627).

BIBLIOGRAPHY: Steinschneider, *Bibliograph. Handbuch*, p. 16. T. I. Bu.

AVICEBRON, SOLOMON IBN GABIROL. See **GABRIOL**.

AVICENNA (ABU ALI IBN ABDALLAH IBN SINA): Physician and philosopher of note; born at Bokhara in 980; died in 1037. His works, which were brought to Spain about one hundred years after their publication, exerted a great influence upon Jewish thought in the Middle Ages. His philosophical investigations are embodied in a great encyclopedic work entitled "Al Shefa" ("Healing"), a term which in the Latin translation has been corrupted into "Sufficientia." This Latin translation, prepared by the aid of Jewish interpreters, has been frequently used by Jewish authors, notably Samuel ibn Tibbon in his "Yikḡawu ha-Mayyim." It is divided into four parts; namely, logic, physics, mathematics, and metaphysics. In addition to the "Shefa," there is a smaller encyclopedic, "Al-Najah," which, under the title "Healing of the Soul," was, in 1330, translated by Todros Todrosi in Rome.

In regard to Avicenna's importance as a philosopher, Maimonides and Shem-Tob Falaquera have both expressed their views. Maimonides says: "The works of Avicenna, although distinguished by tolerable accuracy as well as by subtlety of speculation, are nevertheless inferior to those of Abu-Nasr al-Farabi; they are useful, however, and deserve to be studied." This opinion is shared

His Importance as a Philosopher. by Shem-Tob Falaquera, who declares that Avicenna's works are "exact, but incomprehensible to those unfamiliar with logic." Of greater importance are the medical works of Avicenna, and as an author he has been distinguished in this domain by the honorary title of "Prince of Physicians." His chief medical publication is the "Canon," a complete system of medicine, which, in 1279, was translated into Hebrew by Nathan ha-Meati ("of Cento"). Parts of the work were translated also by two other Jewish scholars, and numerous commentaries have from time to time been written upon it. In addition to this work, Avicenna has left a smaller medical compendium in ten volumes, and has even given expression to his medical knowledge in rhyme. The last-mentioned publications were likewise perpetuated in Hebrew translations.

The "Canon" ("El Kanun fi't Tib'"), the greatest literary production of Avicenna, is a colossal work,

which for five centuries was accepted as a guide in European universities, and which was used as a textbook in the universities of Louvain and Montpellier until about 1650. It consists of five books, subdivided into *fūnūn* or *fen* (sections), *tractatus*, *summa*, and *caput*. Of these volumes the first and second treat of physiology, pathology, and hygiene; the third and fourth, of the methods of treating disease; and the fifth, of *materia medica*. The many points of excellence possessed by the voluminous work and its admirable literary style make it possible to understand readily the reason for its great popularity both in the Oriental schools and among the Occidental Arabists of a later date. It was among the latter, rather than in Arabian Spain—where the influence of Averroes was predominant—that Avicenna's works attained their greatest popularity.

In some respects the "Canon" of Avicenna is not unlike the works of his predecessors Rhazes and Ali, although excelling the "El-Hawi" (Continens), or "Summary," of the former by greater exactness of method.

This power of systematization was due perhaps to his mastery of logic—a domain in which his achievements entitled him to be ranked as one of the principal forerunners of Albertus Magnus and his immediate successors, all of whom were compelled to draw their formulas largely from Avicenna's works. The logic of Avicenna is distinguished by great comprehensiveness of scope, and by a scrupulously conscientious endeavor on the part of the author—who here evidently follows the example of Al-Farabi—to present the subject clearly, comprehensively, and circumstantially.

As regards the fundamental tenets of his philosophy, Avicenna taught that matter, the principle of individuation, does not directly emanate from the Godhead, although it is in its primal origin eternal, and includes within itself all possibilities of development. In other words, he held that while all things are primarily traceable to the agency of an immutable Deity, they can not owe their existence to the immediate influence of such a Deity, inasmuch as the immutable can not itself create substances subject to the element of change. The first and only immediate product of God, therefore, is the world-soul or world-intelligence, which unwinds an endless chain of creation throughout all the celestial spheres down to the earth. The cause that produces, however, must also conserve, for cause and effect are identical; from which it follows that the world itself, like God, must be eternal.

Avicenna's psychological views, expressed in the sixth volume of his work on physics (the second part of the "Shefa," in the so-called "Liber Sextus Naturalium"), exerted great influence upon Jewish scholars. In his preface to this book the Latin translator, Johannes Hispalensis, declares that it contains "Quidquid Aristoteles dixit in libro suo de anima et de sensu et de intellectu et intellecto." In addition to this, Avicenna's principal work on psychology, he wrote a number of dissertations on the soul, nearly all of which have been

translated into Hebrew; and although in general based upon the psychological theories of Aristotle, Avicenna's views are in many respects original. As an example mention may be made of his division of the soul's attributes into four classes: namely, the external powers, or five senses; the internal powers; the motive powers, and the intellectual powers. Avicenna was also the first philosopher after Galen to indicate the three cavities of the brain as the seat of the soul's functions; his opinions on this as on other subjects being later adopted by Jewish authors, and more particularly by Shem-Tob Falaquera, who in his work on psychology shows himself a true adherent of Avicenna. Like the latter, Falaquera proceeds upon the principle, "Have cognizance of yourself, and you will have cognizance of your Maker," hereby establishing psychology as an introduction to metaphysics.

The works of Avicenna not infrequently contain conflicting theories—a fact explained by Averroes (the keenest opponent of the great philosopher) upon the ground that Avicenna was afraid to avow his opinions, as he desired to preserve the favor of all parties and to offend none. Indeed, it was early asserted that Avicenna's true views were not contained in the "Shefa" at all, but were to be found in the mystical work entitled "Oriental Wisdom or Philosophy"—a work which now exists neither in Arabic nor in Latin, only a fragment having been preserved in a Hebrew manuscript (Steinschneider, "Jüdische Literatur," p. 301).

Thus it appears that Avicenna's Neoplatonic theory of evolution gradually led him to mysticism, and as adherent of the new Platonic system the soul of the rationalist and that of the mystic were strangely blended in him, which caused him to become the originator of the ultimately fatal doctrine of the twofold truth—a doctrine focused in the sentence "Secundum fidem verum; secundum rationem falsum" (True according to faith; false according to reason), and later employed in defense of his own bold opinions by Isaac Albalag (compare Joel, "Hasdai Crescas," p. 7).

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K.

A. LÖ.

AVIGDOR, ELIM D': Engineer and communal worker (died in London Feb. 9, 1895); was the eldest son of Count Salamon Henri d'Avigdor and of Rachel, second daughter of Sir Isaac Lyon Goldsmid. He was educated at University College, London, and the University of London. Having been articled to the engineer Hawkshaw, D'Avigdor in 1862 went first to Hull, then to Rangoon (Burma) in connection with his professional work. He supervised the construction of railways in Syria and in Transylvania, and of water-works in Vienna. It was D'Avigdor's railway experience added to his interest in Palestine as chief of the Chovevi Zion Association which led him to contract in railway work in Syria and to form the Tyrian Construction Company. Gaining some experience in literary work in connection with "Vanity Fair," he bought the "Examiner." He subsequently brought out a paper called the "Yachting Gazette." Under the

pseudonym of "Wanderer," D'Avigdor published many hunting stories of merit for which he was well qualified, being himself an intrepid rider to hounds. D'Avigdor was a warden of the Spanish and Portuguese synagogue, and served on several committees. He was chief of the Chovevi Zion Association, in which movement he took the keenest interest; joining this in 1891 he helped to consolidate it, and was instrumental in bringing it into connection with similar associations on the Continent. He was a member of the council of the Anglo-Jewish Association from 1871 until his death.

He married a daughter of Bethel Jacobs of Hull, by whom he had one son and five daughters. The son, Osmond d'Avigdor Goldsmid, inherited the Goldsmid estates on the death of Sir Julian Goldsmid.

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J.

G. L.

AVIGDOR, JACOB: Chief rabbi ("hakam bashi") at Constantinople from 1860 to 1863; born 1791; died 1871. He was a capable Talmudist and conversant with several foreign languages. Avigdor was instrumental in organizing several institutions in the Turkish dominions, among them the Assembly of Jewish Notables, which later has introduced many beneficial regulations. In 1863 a fanatical rabbi, Isaac Akrisch, who had excommunicated Count Abraham de Camondo, succeeded in so inciting the people against Avigdor that in July of that year he was compelled to resign his office. He was subsequently elected "Rab ha-kolel," or spiritual leader of the community, and retained the office till his death.

BIBLIOGRAPHY: France, *Histoire des Israélites de l'Empire Ottoman*, pp. 161 et seq.

S.

M. K.

AVIGDOR, JULES D': Banker, and member of the Piedmont Parliament; born in Nice; died at Paris February, 1856. He was a grandson of Isaac Samuel d'Avigdor, secretary of the Paris Sanhedrin; See SANHEDRIN. He was the first Jew elected by his Catholic fellow-citizens to the lower house of Parliament, February, 1854. He was, however, at the same time also Prussian consul at Nice, and as such ineligible to Parliament; his election, therefore, was annulled by the house, but he was returned again by an overwhelming majority, and, having resigned the consulship, was admitted. Avigdor, equally devoted to his religion and his country, died in the prime of his life, and by his own last request was interred at Nice.

S.

M. K.

AVIGDOR, RACHEL, COUNTESS D': Communal worker at London, England; born Sept. 19, 1816; died Nov. 5, 1896. She was the second daughter of Sir Isaac Lyon and Isabel Goldsmid, and was privately educated by some of the most eminent teachers of the time, including Thomas Campbell, the poet. In June, 1840, she was married to Count Salomon Henri d'Avigdor, son of the d'Avigdor who was a member of the Great Sanhedrin assembled by Napoleon. Shortly after their marriage, the count and countess d'Avigdor went to London, where were born their three sons and one daughter. Her husband, from whom she eventually separated,

returned to Paris, and became a personal friend of Napoleon III., who conferred upon him the title of duke.

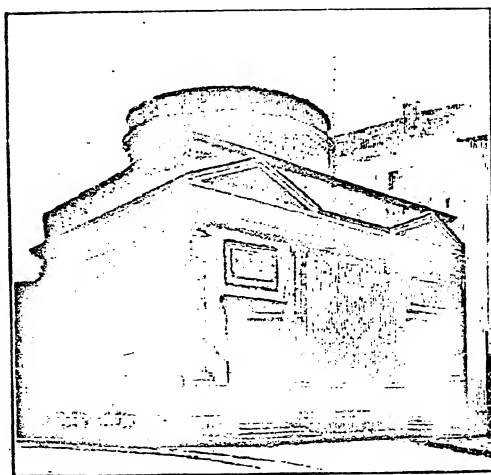
The countess took a deep interest in the communal institutions of the English metropolis. She was at one time president of the Ladies' Committee of the Jews' Deaf and Dumb Home, and honorary secretary of the West End Charity; also a member of the committees of the Jewish Convalescent Home, of the workhouse committee of the Jewish Board of Guardians, and of the West End Sabbath School. Both the Bayswater schools and the Jews' Deaf and Dumb Home owed their inception principally to her advocacy.

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J.

G. L.

AVIGNON: Capital of the department of Vaucluse, France; formerly seat of the papal court. The first settlement of Jews in Avignon goes back



The Synagogue at Avignon.

(From a photograph.)

probably to the second century of the common era, a few years after the destruction of Bethar by Hadrian. In 390 they were already sufficiently numerous to take a leading part in a revolt against Bishop Stephen. As usual almost everywhere, they congregated in certain portions of the town, known later as the Jewry, or "Carrière des Juifs." It lay at first on the banks of the Rhône, along the slope of the

Rocher, and exactly opposite the papal palace; its narrow lanes are still called the "Reille Juiverie" and the "Petite Reille." There are still shown the remains of an ancient building declared, with or without reason, to have been the first synagogue. But in the course of the thirteenth century, this quarter, having become too crowded, was demolished by Louis VIII., and the Jews were allotted a new and more spacious location in the heart of the city, corresponding with the present Place de Jerusalem and the Rues Abraham and Jacob. This location was covered with buildings, four, and sometimes five, stories high, and was intersected by narrow lanes, for the most part unclean, and lacking air and light. Two

Early History.

gates, opened only in the daytime, communicated with the outer world. The synagogue, or "escole," was toward the southeast. It was burned down in 1844, and the present building, of modern construction, arose in its place.

With regard to its internal administration, the Carrière formed a sort of semi-independent republic, although placed under the control of the provost representing the Holy Chair. It convened its own assemblies or parliaments, appointed its own magistrates and officials, made its laws, its statutes or "ascamot," and regulated its taxes. Its population was divided into three classes, according to their property qualifications; each class being represented in the parliament by five delegates or "baylons," who were invested with both executive and legislative powers. The taxes were pro rata; and every one liable was required to declare each year upon oath the actual amount of his property. The collection of the taxes was entrusted to both Jews and Christians; the school was supported at the common expense; and instruction was obligatory and free. Like every other government, that of the Carrière had its critical periods; the assessment and collection of taxes especially gave rise to great difficulties and numerous scandals; but, compared with other constitutions, that of the Carrière, taken all in all, was relatively just and liberal.

The history, properly so-called, of the Avignon Jewry may be divided into two parts: the period preceding the fifteenth century, and that following it. During the former period, the Jews of Avignon occupied themselves peaceably in many trades. The city authorities never disturbed them; their neighbors looked upon them with no jealous eye; and as farmers, laborers, peddlers, brokers, money-lenders, small merchants, matrimonial agents, sellers of books and manuscripts, surgeons, barbers, and physicians, the Jews were to be found in every branch of human activity. The popes relied on them as treasurers, commissaries, and stewards; the magistrates entrusted them with the assessments of furniture and books and utilized their knowledge in making inventories of the estates of deceased persons. The university employed them in the purchase of rare and precious manuscripts; in short, every branch of the state testified to its good opinion of the Jews of the city by the use it made of them.

Unfortunately, toward the second half of the fifteenth century, their position underwent a complete change. From that epoch dates an era of violence, disorder, and persecution, which lasted until the French Revolution. The causes of this transformation were manifold. First there was the state of general trouble and misery caused throughout the country by the departure of the popes from Avignon; then the ravages caused by pestilence and inundations; the ruin left behind them by the mercenary troops of Francis I.; the egotism and the jealousy of the freshly emancipated bourgeoisie; finally and especially, the ever-growing intolerance of the Church. Avignon had lost a great portion of its population; its commerce, always flourishing under the popes, had come to a standstill; business had almost completely ceased; and discontent was

wide-spread. At this economic crisis, the population of the Carrière was considerably increased by the arrival of Jews who had been persecuted in surrounding districts and sought refuge in Avignon and the county. These unfortunate refugees came from Dauphiné, Arles, Marseilles, and the principality of Orange, and naturally brought with them all the energy and activity of their race. This was thought sufficient ground to hold them responsible for the deplorable situation in the city. In the eyes of the populace, it was the Jews who had destroyed the commerce of the country and, by their dubious intrigues, had monopolized all its wealth. A wide-spread outcry arose against them on every side; which, being taken up by the representatives of the city and the Three Estates, soon took the shape of precise accusations against them, against their unscrupulous doings, their robberies, their usuries, and so on; and also of denunciations of the liberty accorded to these formidable rivals. From that moment, the delegates of the city and the country incessantly clamored for harsh measures of repression against the inhabitants of the Carrière.

The Jews had in no way deserved these attacks. They certainly formed the most miserable portion of the population. They were for the most part poor people who lived from hand to mouth; if some of them practised usury, it was generally as brokers for rich Lombard or Italian financiers. Moreover, all the usurers of that time were not Jews. The registers of court indictments in the fifteenth century are full of proceedings relative to loans on pledges. Men and women, clerics and laymen, all dabbled in usury; and papal bulls were of no avail against it. The accusation of monopolizing wealth had no better foundation in fact. The "manifestes," declared each year by the Jews at the assessment for taxes, furnish complete evidence of the absurdity of this charge. More than once, the Carrière was upon the verge of being foreclosed and sold by its creditors, so difficult was it for the Jews to pay their debts and numerous fines. If there were any monopolists of wealth at this time, they were the convents and churches. In 1474 Sixtus IV. himself was compelled to issue a bull to restrain the constantly growing wealth of the Carthusian and Celestine monks; nevertheless, in the seventeenth century they owned houses in nearly every street in Avignon, and even the synagogue and a large portion of the Ghetto. However this may be, against the popular indignation the Jews had no protectors other than the sovereigns of the country; that is to say,

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the popes. But the papal policy toward the Jews was of a very capricious kind. It knew no constant principle, but varied according to circumstances. The Church defended the Jews when her interests recommended such course; and, with a right-about-face, she sacrificed them when there was profit in their ruin. The Jews of Avignon furnished to the popes both a source of income and a means of expiating political mistakes; and thus it came about that the same pope proclaimed himself at one time their defender, and at another their adversary.

In the fifteenth and sixteenth centuries, the popes generally welcomed the grievances of the populace.

On the demand of the Three Estates, Pius II. in 1457 issued an edict forbidding Jews to sell grain or other articles of food; to make contracts with Christians, or to take mortgages upon their property. Sixtus IV. renewed these restrictions; Leo X. in 1513 prohibited them from acquiring stores of grain before the harvest, and from going into the fields. Alexander VI., Clement VII., Paul IV., and Pius V. renewed and intensified these prohibitions, canceled all debts of ten years' standing owed to Jews, and compelled them to wear, under extreme penalties for disobedience, the infamous Jew-badge. In 1567 the Council of Avignon gravely proposed nothing less than the absolute cessation of all relations between Jews and the rest of the population. It forbade Christians, as the canon laws regularly did, to accept unleavened bread from the Jews, to employ their physicians, to enter their bathing houses, to associate or to play with them, to be present at their marriages or their festivities, to enter their service as nurses or servants. It also forbade masons to speak to them during their work, barbers to dress their beards, etc. Further, it forbade Jews to deal in horses or mules; to pass the night outside the Ghetto, or to go out at all on Thursday, Friday, and Saturday in Holy Week; to show themselves on the street during the hours of church service; or to buy any articles pertaining to religious uses. Finally, Pius V. issued a decree banishing Jews from his dominions.

It is true, indeed, that a rigorous application of the foregoing regulations would have rendered the bill of Pope Pius V. quite superfluous. For the Jews, completely paralyzed in all their commercial activities, would have of necessity quitted the comté to beg from more hospitable countries the right to live. But in actual practise, the excessive harshness of these laws was considerably modified; and although the situation of the Jews was always suffi-

Levies upon the Jews.

ciently precarious and wretched, there were nevertheless moments when they were treated with a certain degree of toleration—interested toleration, no doubt, but the best obtainable.

For the right of sojourn in Avignon, Jews had to pay a heavy tax to the representatives of the popes and the city. From the papal legates down to their cooks, from the consuls down to their coachmen, every official, and even the wives of certain officials, had the right to exact from them gifts and presents upon certain occasions, which, added to the regular taxes, must have amounted to very considerable sums. Being poor, the Carrière, to pay these, was obliged to have recourse to loans from individual Christians, convents, and churches, and sometimes even from the city. But the shackles imposed upon its commerce, as well as the poor state of trade in the country generally, prevented the Jews not only from paying their debts, but also the interest thereon. Their obligations therefore increased from year to year, and attained at time huge proportions. In addition to the regular taxes, both papal legates and the estates had no scruples in levying extraordinary contributions when they needed them. Thus in the seventeenth century, after the sojourn of the troops of Marshal de Belle-Isle in the county, the estates

demanded of the Jews no less than 90,000 francs as their share of the expenses of supporting the army; although, with the rest of the people of Avignon, they had already contributed in advance. Naturally they were compelled to borrow this large sum.

But these very debts which, as has been stated, they contracted only under force and constraint, turned out to be for their benefit and made their banishment impossible. Their creditors, despairing of ever getting back their money, protested against the severity of these bulls and pontifical regulations, which hurt themselves indirectly, inasmuch as they prevented their Jewish debtors from honoring their obligations. They, therefore, insisted upon a less rigorous application of them, and opposed vehemently any idea of expelling the Jews.

The history of the Jews of Avignon in the seventeenth and eighteenth centuries is one long struggle between the city, the estates, and the Holy See. These three powers could never agree upon measures for or against the Jews. When the papacy needed funds, infractions by the Jews of the bulls and regulations of the councils were tolerated so long as the papacy profited by them. Thereupon, loud complaints from the populace would arise to remind the legates of their duty, and to insist upon the stringent application of the old prohibitory laws or even upon the expulsion of the inhabitants of the Carrière. On the contrary, when the Holy Church laid too many fetters upon the commerce of the Jews, and threatened their expulsion, the consuls flew to their aid, as is proved by certain inedited extracts from the instructions which they gave to their agent at the papal court. In 1616, upon the demand of the estates, the pope seems to have decided to order the expulsion of the Jews. The tidings produced great disquiet at Avignon, and the consuls, representing their constituents, wrote to their delegates at Rome as follows:

"We are determined to oppose this new movement, and the petition which they are making, or will make, in this regard, as prejudicial to certain individuals and contrary to the public weal. We desire that you oppose it in the name of our city, demanding that we be heard."

In another letter addressed to the same, they said:

"In continuation of what our predecessors wrote to you, concerning the Jews of the county, to insist that they shall not be expelled from the said county, we say to you that this city has right on its side to maintain that the Jews shall not leave this county, as well as to demonstrate that their residence in the country is necessary; seeing that the said Jews are indebted, both severally and as a community, in certain very considerable sums, as well to monasteries as to convents, noblemen, citizens, and merchants of this town; . . . another reason being, that the said Jews comport themselves decently and obey the rules of duty."

Thanks to this mutual antagonism of the three powers, the Jews were able to pass through the seventeenth and eighteenth centuries with expulsion only hanging as a menace over their heads. If dealing in land and grain was forbidden, if Jews were excluded from the positions of tax-collector and from other public offices, they continued to devote themselves, nevertheless, to small trading, peddling, and dealing in horses and mules.

But if their material existence, so uncertain and so wretched, was on the whole endurable, their moral condition was appalling. The Church, which permitted them to live, thought it necessary to

degrade them in its own interests. The measures devised against them by the councils of the fifteenth and sixteenth centuries have already been mentioned; but it was especially in the second half of the seventeenth century that the intolerance of the Holy Office smote them most harshly. From that epoch, up to the French Revolution, the ordinances of legates and cardinals followed each other with ever-increasing rigor; and all former regulations were applied to the letter.

The fanaticism of the Inquisition did not stop even there; it aimed at the voluntary, or involuntary, conversion of the Jews, and the disappearance of Judaism. To this end Jews were forbidden to read the Talmud and other rabbinical books; Jesuits and Dominican monks were appointed to hold discussions, or to deliver sermons, every Saturday in the synagogue, where the presence of the Jews was absolutely compulsory. But these sermons did not produce the desired effect. Then the Church had recourse to force. During part of the eighteenth century the plague ravaged Avignon. The Carrière had many victims, who were carried to the hospital and nursed by Dominicans, who, by persuasion, by promises, and by threats, caused to be baptized a full third of the poor patients entrusted to their care. These were for the most part children and old men incapable of resistance. Stimulated by this semblance of success, the monks continued their exertions long after the epidemic had disappeared. Although the Church forbade it officially, they secretly encouraged the carrying off of young Jewish children, whom they then forced into the pale of the Church. There is nothing more moving than the protestations—as indignant as futile—of the Jewish fathers against such proceedings: a child once touched by the waters of baptism had to remain a Christian, and was lost to its parents and to its faith. Avignon to-day contains about forty Jewish families. It belongs to the *Circoscription Consistoriale* of Marseilles. Services are only occasionally held in the synagogue, a modern edifice erected by the municipality to replace the older one, which was destroyed by fire.

The Jews of Avignon formed with those of Carpentras, L'Isle, and Cavaillon the four communities called "Arba' Kehillot" by Jewish authors of the Middle Ages. These communities had a special liturgy of their own, called "Comtadin," from the name formerly borne by the province in which these towns were included. This liturgy, while resembling the Portuguese greatly, is distinguished from it by numerous differences; a few only can be cited: the omission of the prayer "Amen," the substitution of "Shalom rab" for "Sim Shalom"; the insertion of certain special liturgical compositions and poems on Friday evenings, which are not to be found elsewhere. There are also reminiscences of the local history; as, for instance, *נשמת דיום הכזר* (the Nishmat for the Day of the Shutting In), recited on the Sabbath of the Christian Easter week in commemoration of the prohibition laid upon the Jews against leaving their quarters at that period, and the prayer *על הנסים*.

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Antiquité et Organisation des Juifs du Comtat-Venaissin, in *Revue Etudes Juives*, i, 165 et seq., ii, 190; *idem*, in *Revue Historique*, i. For the origin and organization of the Jewry of Avignon: René de Maulde, *Les Juifs dans les Etats Français du Pape au Moyen-Age*, in *Revue Etudes Juives*, vii, 225 et seq. For the policy of the Popes: Israel Lévi, *Clément VII, et les Juifs du Comtat-Venaissin*, ib., xxxii, 63 et seq.; *Lettres des Consuls d'Avignon*, in the *Archives Départementales de Vaucluse* (unpublished). For conversions in the eighteenth century: Jules Bajer, *La Peste chez les Juifs d'Avignon*, in *Revue Etudes Juives*, xxxiv, 251 et seq. For the yellow bat: *Idem*, *Le Chapeau Jaune chez les Juifs Comtadins*, in *Revue Etudes Juives*, xxxvi, 53 et seq. For the commercial life of the Jews: Rombin, *La Vie Commerciale des Juifs Comtadins en Langue-d'oc*, ib., xxxv, 91 et seq.

J. BA.

AVILA (אַבִּילָה, אַבִּילָה): Town in Old Castile, fifteen miles from Madrid. In the Middle Ages it was one of the wealthiest and most flourishing cities of Spain. Jews have resided there since 1085, when they dwelt in the street called "Calle de Lomo" (now "Calle de Esteban Domingo"). In 1291 the congregation was of such large proportions that it paid more than 74,000 maravedis in taxes. It possessed several synagogues. One of them was on the same spot in the Calle de Lomo on which the Church of All Saints was afterward built; a second, not far from the former, was "presented" by the government in 1495 to the monastery of Santa Maria de la Encarnacion. The Jewish cemetery, which had a frontage of about 200 meters, lay in the valley; it is now called "Cerca de los Osos." After the expulsion of the Jews their Catholic majesties "presented" it to the monastery of St. Thomas, which purchased additional land with the proviso that converts to Christianity or descendants of converts should not be interred therein.

It was before the inquisitorial tribunal of Avila in 1491 that the celebrated trial took place for the alleged ritual murder of the afterward canonized "child from La Guardia," a place that never existed. A shoemaker named Jucé Franco, his old father, and his brothers were accused of this murder, and were all put to death at the stake Nov. 16, 1491. As a sequel to the trial and execution a popular uprising took place, and the Jews in Avila were massacred and plundered. To such excesses did the popular fury give rise that a special edict had to be issued by the crown (Dec. 16, 1491) taking the Jews under royal protection.

Avila with its many churches and monasteries was extremely ecclesiastical; the Jews dwelling there were therefore inclined to religious mysticism. It was in Avila that a man named Abraham appeared in 1295 as Messiah and miracle-worker. Here, too, much attention was paid to the study of cabala; and many cabalists and scholars from Avila (or whose ancestors had belonged to the town) took the surname "de Avila."

BIBLIOGRAPHY: *Boletín de la Real Academia de la Historia*, xl, 7, 421, et seq.; xxviii, 353 et seq.; see also LA GUARDIA and ABRAHAM OF AVILA.

G.

M. K.

AVILA, ELIEZER B. SAMUEL DE: Author of rabbinical works, and rabbi at Rabat, Morocco; born 1714; died at Rabat Feb. 7, 1761. Avila was a scion of an illustrious family of scholars. His father Samuel, his grandfather Moses, and Hayyim b. Moses ibn Attar, his maternal uncle, were all prominent Talmudists and well-known authors. Like

his uncle Hayyim. Avila desired to see the Holy Land and intended to settle in Jerusalem; but, owing to an epidemic and a famine in Morocco, which lasted a long time and compelled him to leave Rabat for a while, he lacked the necessary means to do so.

Avila was a prolific writer, and among his manuscripts were found notes dating from his sixteenth year. After his death the following of his works appeared: (1) "Magen Gibborim" (The Shield of the Mighty), Lehigh, 1781-85, in two volumes; the first containing novellæ to the treatises, Baba Mezi'a and Horayot; the second, novellæ to the treatises Ketubot and Kiddushin. (2) "Milhemet Mizwah" (The War for the Law), *ib.*, 1806, containing the principles of the Talmudic and post-Talmudic Halakah. Some funeral sermons are appended under the title "Hesed we-Emet" (Kindness and Truth). (3) "Be'er Mayyim Hayyim" (A Well of Living Waters), *ib.*, 1806, consisting of thirty-six responsa, treating of questions relating to jurisprudence and cases of 'Averah. (4) "Ma'yan Gannim" (A Fountain of Gardens), explanations and elucidations of Jacob ben Yehiel's "Turim," especially of the second and third parts (*ib.*, 1806).

As these works show, Avila confined his work in rabbinical literature to the Halakah. In this province at all events he was an undisputed master; and his epithet, "Ner ha-Maarabi" (Light of the West) was not undeserved. His greatness as a Talmudist was recognized even by the most eminent Palestinian scholars, who, in the capacity of "Meshullahim," had the opportunity of becoming personally acquainted with him. It was to them that he owed this title. Among the scholars of Morocco, Avila, with his avowed inclination toward the casuistic treatment of the Halakah (Piḥul), was a rare personality. This tendency explains his independent attitude toward his colleagues, on whom his keen and brilliant intellect made a deep impression, as shown in his responsa. These responsa contain many interesting items concerning the condition of the Jews in Morocco ("Be'er Mayyim Hayyim," p. 71).

Avila left one child, a daughter, who married her cousin Solomon de Avila, a man of wealth and a distinguished Talmudist. The sons by this marriage, **Moses** and **Samuel**, were, in a way, the successors of their grandfather, both being rabbis and Talmudic teachers in Rabat. **Joseph de Avila**, son of Moses, was the publisher of the works of his great-grandfather Eliezer.

BIBLIOGRAPHY: For information concerning Avila and his family, see the approbations and prefaces to *Be'er Mayyim Hayyim*; Azulai, *Shem ha-Gedolim*, i. 23, 59; ii. 77; Eleazar ha-Kohen, *Kind Sefarim*, p. 70; Lemberg, 1892; Nepi-Ghirondi, *Toldot Gedole Yisrael*, p. 46 (where Avila is erroneously designated as the grandson of Hayyim ibn Attar); Zedner, *Cat. Hebr. Books Brit. Mus.*, p. 64; Benjacob, *Ozar ha-Sefarim*, pp. 296, 333, 349.

L. G.

AVILA, SAMUEL BEN MOSES BEN ISAAC DE: Rabbi and preacher at Mequenez, Morocco, and later at Salé, Morocco, born in the first-named place in 1687 or 1688. He published, under the title of "Ozen Shmuel," a collection of sermons: Five on "Repentance," preached on the Sabbath preceding the Day of Atonement; ten on "The Sabbaths of the Lord," preached on the Sabbath preceding Passover and the other festivals; and

sixteen funeral orations on some of his contemporaries, Joseph b. Bahatit (1705), Ephraim ibn Laba, (1705), Samuel Zarfat (1713), Isaac b. Amara (1713), and others. The book was approved by Judah ibn Attar, Abraham ibn Danon, and Jacob ibn Zur, and prefaced and published at Amsterdam, 1715, by Hamaniah ibn Sikri. Samuel also published a work entitled "Keter Torah" (The Crown of the Law), pleading for the relief of scholars from taxation, and containing older regulations on the same subject as well as ethical rules. Appended to it are notes on Rashi and Tosafot on the treatise Nazir, Amsterdam, 1725.

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*, i. 73; Benjacob, *Ozar ha-Sefarim*, pp. 34, 252; Steinschneider, *Cat. Bodl.*, No. 7011; Nacht, *Me'or Hayyim*, 3, 4, 5.

K.

M. B.

AVILA, SAMUEL BEN SOLOMON DE: Talmudist; lived at Morocco in the eighteenth century. He was the author of "Oz we-Hadar" (Might and Splendor), Lehigh, 1855, containing novellæ on the Talmudic treatises Shebu'ot, 'Abodah Zarah, and Horayot.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 433.

L. G.

M. B.

AVIMS, AVITES. See **AVVITES**.

AVITUS OF AUVERGNE: Bishop of Clermont-Ferrand, France, in the sixth century. While the Roman bishops at that time generally treated the Jews with great liberality, while Pope Gregory I. exhorted the clergy and the princes against the use of force in converting the Jews to Christianity, and while his predecessor Cautinus of Clermont was so favorably disposed toward the Jews that he paid them high prices for rare goods and jewelry, Avitus was one of those insolent bishops who, with the increasing power of the clergy under the feudal system, were overzealous in making proselytes among the Jews by force or by any other means. He repeatedly exhorted the Jews of Clermont to embrace Christianity, but met with no response. The people of Frankish Gaul at that time were entirely free from intolerance, and associated with the Jews without prejudice, intermarriages being frequent among them. Jews were among the shipowners on the rivers of Gaul and at sea, and distinguished themselves as physicians, judges, and warriors. This did not please the bigoted bishop, who at last had succeeded in converting one Jew, who was baptized on Easter Day, April 5, 576. When the new convert went in a procession through the streets in his white baptismal robe, he was sprinkled with rancid oil by a Jew. This act so aroused the mob that they attempted to stone the Jew, but were prevented from doing so by the bishop. On Ascension Day, May 14, however, the mob demolished the synagogue. On the following day the bishop gave the Jews a choice between baptism and banishment. After hesitating and delaying for three days, during which time many were attacked in their houses and some killed, over five hundred asked to be baptized (May 18, 576). Those who remained true to their religion emigrated to Marseilles.

Venantius Fortunatus, who at the request of the historian Gregory of Auvergne, bishop of Tours (544-595), wrote a poem on this occasion, hints at

the fact that the Jews only concluded to be baptized when they found out that resistance by arms was impossible ("Carm." v. 5). From Gregory's letters to Virgilius of Arles and to Theodore of Marseilles, it appears that the Jews who escaped to Marseilles were later also forced to adopt Christianity.

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T.

H. R.

AVLONA, AULONA, or VALONA (אֲוִלֹנָה, אֲוִלֹנָה): Varying names of a town and seaport of Albania, on the Gulf of Avlona, on the Adriatic. From early times there seems to have been a flourishing Jewish community in the place. Messer David LEON, born about 1470, son of the philosopher Judah Leon, was in Salonica about 1510, when he received an invitation to go to Avlona and assume charge of the three Jewish congregations there, with an annual salary of 70 florins. He accepted the offer because he wished to go to Corfu, and Avlona was on his way. David preached in the synagogues in rotation. A quarrel breaking out among the various Jewish nationalities of the town, the Sephardim comprising under that name the Jews of Portugal and Castile separated from the Catalans and organized a prayer-meeting in the house of Abraham Zarfat. Toward the end of the second year of David's stay dissensions broke out also among the Sephardim. David sided with the Portuguese, who, he said, were "hot-tempered but obedient; they are open and generous, and not hypocritical and proud like the Castilians." The Portuguese established a synagogue for themselves; the Castilians demanded that David should compel the Portuguese, under penalty of excommunication, to continue to attend the former common synagogue. But David declined on the ground that the Portuguese were in the majority, and therefore had the right to separate from the minority.

At this juncture there arrived at Avlona a Jewish physician of Lisbon, Don Solomon Cressente. Slowly recovering from a serious illness, he offered, in testimony of gratitude to God, a gift of paraphernalia to the Portuguese synagogue. He intended by this to bring about the reconciliation of the Castilians with the Portuguese; and upon the sacred evening of Kol Nidre (the eve of Atonement Day) he sent messengers to the Castilians in their synagogue to implore them to pardon the Portuguese for any wrong which the latter might have done them. But his exertions were of no avail. The next day, the Day of Atonement, he requested David to intervene as conciliator; but the Castilians refused to obey David's summons to come to him for a mutual explanation, and so the strife grew warmer. The Portuguese, with David at their head, launched anathemas against the Castilians, who responded similarly. At the head of the Castilians at that time were Abraham de Collier and Abraham Harbon, judge, the former an enemy of David.

In the question of the conflicting synagogues, however, Abraham Harbon, who was a friend of David, pronounced against him, though among other arguments David had instanced his title of מוסמך

("ordained teacher") to influence the obedience of the Castilians. The Sephardim, on the other hand, laughed at the custom of ordaining rabbis (רמב"ם) as practised in France, Germany, and Italy. They claimed that the ceremony could only be legally performed in Palestine, and that rabbis who performed it in other countries did so only in imitation of the Gentiles. Moses ben Jacob Albelda, author of commentaries on various parts of the Bible, also lived in Avlona toward the end of the sixteenth century (Conforte, "Kore ha-Dorot," p. 39a).

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G.

A. D.

AVVITES, AVVA, AVVIM (in A. V. **AV-ITES**): 1. A people mentioned in Deut. ii. 23 as being dispossessed by the Caphtorim. This, however, could not have taken place before the days of Joshua, for it is stated in Josh. xiii. 3 that the Israelites upon entering Canaan failed to conquer them; and their place of settlement is identical with the one mentioned in Deut. ii. 23. Although settled in the Philistine district, they do not appear to have had anything in common with the Philistines; they resemble rather the class of Bedouins who had made some progress toward the stage of permanent settlements.

2. A city in the domain of Benjamin, which may once have been a city of the Avvites (Josh. xviii. 23).

3. The place from which the king of Assyria brought people, worshipers of Nibhaz and Tartak, whom he settled in Samaria (II Kings xvii. 31). Called "Ivvah" in II Kings xviii. 34, xix. 13; Isa. xxxvii. 13.

J. JR.

G. B. L.

AWANI, ISHAK IBN AL-: Head of the Academy of Bagdad until displaced by a rival; lived in the thirteenth century. He was a contemporary of Al-Harizi, who seems to have made much fun of him. Referring to his displacement from his academical position, Al-Harizi accuses him of having paid for the chair then occupied by another. Awani's poetry finds no mercy at the hands of this rigorous critic, who exhausts his supply of stings upon him. But Al-Harizi's judgment upon Awani has proved to be a most unjust one, being simply the expression of discontent and revenge for insufficient payment of his own poetic efforts, or possibly of merely wounded vanity. Of all Awani's poems only one has been preserved, which has recently been published. It shows, however, sufficiently that the poet deserves a place among the foremost masters of "muwashshah" (popular poetry). With regard to form, Awani faithfully observes all the rules of the art. His so-called "girdle-poem," which is a poem on friendship, is strictly metrical and fully rhimed, and it shows the author's name in acrostic. In contents the poem is likewise of considerable merit. Babylonian though he was, he knew and had a skilful mastery of all the figurative expressions derived by the old Spanish classical writers from the Arabs and adopted into Hebrew poetry. The language is pure and free from all harshness; the connection is well preserved; and the whole is permeated by a genuine poetical spirit. Hazardous as it may be to pronounce a final judg-

ment concerning a poet based on a single poem, it is nevertheless true that the perusal of this one production is sufficient to show that he was no bungler in the art.

BIBLIOGRAPHY: H. Brody, in *Zeit. f. Hebr. Bibl.* ii. 157; D. Kaufmann, *ibid.* p. 188.

G.

H. B.

AWIA or **IWIA, RAB**: Babylonian amora of the fourth generation (fourth century), contemporary of Abaye and Raba (Ber. 28*b*; Shab. 46*a*), and brother-in-law of R. Ammi b. Papa (B. B. 106*b*; Ket. 56*b*; compare "Aruch Completum," vii. 277, s. v. 227). He was a disciple of R. Joseph, and very strict in ritual observances. An example of his extreme scrupulousness is given in Ber. 28*b*; and an instance of Awia's readiness in halakic argumentation is quoted in Shab. 46*a*. He once visited Raba's school with dust on his shoes. The master intended to punish him for his breach of etiquette by propounding puzzling questions to him that he hoped Awia would be unable to answer. Awia, however, stood the test and came forth victorious. The audience sympathized with Awia, and Nahman b. Isaac exclaimed: "Thanked be the Lord, that Raba did not succeed in putting Awia to shame" (Shab. 22*a*, 23*a*, 46*b*, 63*a*; Bezah 13*b*; Sanh. 14*a*; Men. 78*a*; 'Ar. 11*b*; Ex. R. i. 11).

J. SR.

S. M.

AWIA SABA (THE ELDER), RAB: Babylonian halakist of the third amoraic generation (third and fourth centuries), a contemporary of Rab Pappa (the Elder) and of Rabbah b. Hanan (M. K. 24*b*; Kid. 39*a*). He was a Pumbeditan by birth, but often sat at the feet of Rab Huna I., who considered him a great scholar. The Talmud (Bezah 21*a*; Hul. 121*b*) records two instances in which Awia, by his profundity of reasoning, became troublesome to his teacher, who, being exhausted by lecturing, broke up all further discussion by the evasive remark, "A raven has flown past." Awia was probably the father of AHA B. AWYA.

J. SR.

S. M.

AWIRA, RAB: Babylonian amora of the third and fourth generations (fourth century); contemporary of Abaye and Safra—the latter speaking of him as of "a scholar coming from the West" (Palestine). Awira had emigrated to Palestine, where he officiated as usher at a college of "the great teacher" (probably Ammi); but he returned to his native land (Hul. 51*a*), bringing with him many Halakot and Haggadot of R. Ammi and of R. Assi, in transmitting which he frequently interchanged the names of the authors (Ber. 20*b*; Pes. 119*b* [correct version in MSS.]; Sofah 4*b*; Git. 7*a*; Hul. 81*b*; see Ammi). Besides those which he reported in the names of others, there are some original homilies by Rab Awira. "Come and see," he said once, "how unlike human nature is the nature of the Holy One. The man of high standing looks up with respect to a man higher placed than himself, but does not respect his inferior; not so the Holy One: He is supreme and yet respects the lowly, as Scripture says (Ps. cxxxviii. 6) 'Though the Lord is high, yet hath He respect unto the lowly.'" (Sofah 5*a*). [Others ascribe this to R. Eleazar.]

According to Awira [some ascribe the remark to R. Joshua b. Levi], "The tempter [evil inclination] is called by seven different names. The Holy One—blessed be He!—calls him simply 'Evil,' as it is said (Gen. viii. 21). 'The inclination of man's heart is evil'; Moses calls him 'The uncircumcised,' for so he says (Deut. x. 16), 'Ye shall circumcise the foreskin ("orlat") of your heart'; David calls him 'Unclean,' for he prays (Ps. li. 12), 'Create in me a clean heart,' whence it appears that there is an unclean one; Solomon calls him 'Enemy,' for he says (Prov. xxv. 21, 22), 'If thine enemy be hungry, give him bread [religious nourishment] to eat; and if he be thirsty, give him water [spiritual refreshment] to drink,' etc. (compare Isa. lv. 1, 2); Isaiah calls him 'Stumbling-block,' for he cries (Isa. lvii. 14), 'Remove the stumbling block out of the way of my people'; Ezekiel calls him 'Stone,' for he says (Ezek. xxxvi. 26), 'I will remove the heart of stone out of your flesh, and will give you a heart of flesh'; Joel calls him 'Lurker,' for he says (Joel ii. 2), (Hebr.), 'I will remove far off from you the "zefon,"' which, in the Haggadah, is taken as a symbolical name of the tempter who lies hidden ("zafon") in the heart of man" (Suk. 52*a*). Pes. 110*b*; Ket. 112*a*; B. B. 131*b*; Men. 43*a*; Hul. 42*b*, 55*a*.

J. SR.

S. M.

AXENFELD, AUGUSTE: French physician; born at Odessa Oct. 25, 1825; died at Paris Aug. 25, 1876. He was a son of Israel AXENFELD. After completing his school education at his native town, he went to Paris to study medicine, and in due course received his diploma as doctor of medicine from the Sorbonne. For his services during the cholera epidemic in Paris in 1849 and 1851 he was awarded two medals, and after having become a French citizen he was presented with the great gold medal of the "Assistance Publique."

In 1853 Axenfeld became lecturer at the Sorbonne, and in 1857 was elected a fellow. Shortly afterward he was appointed physician-in-chief at the hospital Beaujon, substituting as such professors Andral in the École de Médecine and Rostan in the Hôtel-Dieu. These positions he retained until 1871, when he was attacked with the severe cerebral disease which finally caused his death.

Axenfeld contributed many essays to the publication of the Société Anatomique, and was the author of: "Des Influences Nosocomiales," Paris, 1857; "Des Lésions Atrophiques de la Moëlle Epinière," in "Archives Générales," 1863; "Traité des Névroses," in Requin's "Traité de Pathologie Interne," published later (1883) by Henri Huchard; "Jean de Wier et les Sorciers," Paris, 1865; and jointly with Jules Beclard, "Rapport sur les Progrès de la Médecine en France," Paris, 1867.

BIBLIOGRAPHY: *Nouveau Dict. Larousse Illustré*, s. v.; Pagel, *Biographisches Lexikon*, s. v., Vienna, 1901.

H. R.

F. T. H.

AYAS, LÉON: Interpreter of the French army in the Algerian campaign against Abd-el-Kader; died 1846. He received several wounds in the expeditions in the Oran, during which he captured one of Abd-el-Kader's lieutenants.

At the battle against the Bou-Maza he showed

special bravery; killing five Arabs at a critical moment of the battle, and receiving wounds of which he died the following year.

BIBLIOGRAPHY: Ferard, *Les Interprètes Algériens; Revue Études Juives*, XXXV, 51; Jost, *Neuere Geschichte der Israeliten*, II, 212, Berlin, 1846.

S.

J.

‘AYIN: The sixteenth letter of the Hebrew alphabet. Its numerical value is seventy. In its earlier form it was a circle, a rude picture of the eye, hence its name ("‘Ayin" = "eye"). This form is still to be seen on the Meabite Stone, and also on the old Hebrew inscription found in the Siloam Pool. Its pronunciation in modern time ranges from no sound at all, as in the Judæo German pronunciation, to the nasal *ay* of the Spanish and Portuguese Jews. One reason for this wide range in pronunciation is that there were originally two distinct sounds in Hebrew, as in other Semitic languages, both represented by an ‘Ayin; the one a rough breathing (still retained in Morocco and Syria), the other a soft palatal. The distinction between the two, still indicated in the transliteration of proper names in the Greek version of the Old Testament, was gradually lost; in certain districts the Jews retained in their pronunciation traces of the palatal (which accounts for the Sephardic pronunciation), in others all traces of the letter disappeared, and the rough breathing became purely vocalic (see Zimmern, "Vergleichende Grammatik der Semitischen Sprachen," § 7). The letter ‘Ayin, along with the Aleph, Vav, and Tet, has been used quite extensively in the Yiddish orthography as a vowel letter, indicating short *e*.

A. AB.

G. B. L.

AYLLON (incorrectly also Aylion, Aelion, Hillion), **SOLOMON BEN JACOB**: Haham of the Sephardic congregations in London and Amsterdam and follower of Shabbethai Zebi; born in the Orient 1664 (1660?); died in Amsterdam April 19, 1728. His name is derived from a town in the Spanish province Segovia of the name of Ayllon. Ayllon was neither a general scholar nor a Talmudist of standing, as his responsa (found in Ezekiel Katzenellenbogen's "Kenesei Yehozkel," Nos. 3, 5; in Samuel Aboab's "Debar Shemuel," Nos. 320, 324; in Zebi Ashkenazi's "Hakam Zebi," No. 1; in Jacob Sasportas' "Ohel Ya'akov," No. 64) amply show. See also the anonymous letter quoted by Grätz, "Geschichte," x, 482 (3d ed.). But his history is closely interwoven with that of Shabbethaism in both the East and the West.

Ayllon's youth was passed in Salonica, which was probably his birthplace, although some persons assert that Safed was the place, because many Shabbethaists claimed to be of Palestinian birth. He associated with the Shabbethaian circles of Joseph Philosoph, Solomon Florentin, and other leading spirits of antinomian and communistic tendencies. There he is said to have married as his divinely appointed spouse a woman from whom another man had separated without the formality of a divorce, only to experience that she soon left him for a third spouse, whose "affinity" seemed holier to this strange sect than the bonds of lawful matrimony (M. Hagis, "Shebet Posh'im," 34; the passage is, however, somewhat obscure). A few years later he visited

Europe as a "meshullah" (messenger) from the Palestinian congregations to collect funds for the poor of the Holy Land, leaving his wife and children domiciled in Safed, and having apparently publicly broken with Shabbethaism. From Leghorn, where he was in 1688 (Aboab, *l.c.* 329), he repaired to Amsterdam and thence to London, where, after a few months' stay, he was appointed haham June 6, 1689. The very next year, however, he was vigorously attacked by a member of the congregation, named Ruby Fidanque, who had heard something of Ayllon's antecedents. The Mahamad, caring more for its dignity than for the truth, endeavored to suppress the scandal, but Ayllon's position was so hopelessly undermined by the exposure, that all the really



Solomon ben Jacob Ayllon.
(From an engraving by J. Houbraken.)

learned members of the congregation would not submit to the new haham, which caused considerable friction, in spite of a pronouncement ("haskamah") issued by the Mahamad that under penalty of excommunication it was forbidden "to any one except the appointed haham to lay down the law or to render any legal decision." Ayllon, in a letter to Sasportas ("Ohel Ya'akov," No. 69) six years later (1696), still complained bitterly of the unbearable relations between him and his congregation, and inasmuch as his olden Shabbethaian proclivities began to reassert themselves, and the congregation just then began to consider the propriety of asking for his resignation (M. Hagis, *l.c.*), he resolved to leave London, and was glad to accept an appointment as associate rabbi of the Sephardic congregation of Amsterdam, 1701.

Ayllon's first blunders in his new home took place when in 1700 he pronounced as harmless a heretical work by M. Cardozo (probably the work "Boker Abraham," still extant in manuscript), which he had been requested to examine by the Mahamad. This latter body, however, was somewhat distrustful of its haham, and sought additional opinions from other learned authorities. They gave as their opinion that

Cardozo's work merited public burning, and this sentence was actually carried out. About this time, too, Zebi Ashkenazi came to Amsterdam as rabbi of the Ashkenazic community; his advent was a serious matter to Ayllon, as the former completely eclipsed his Sephardic colleague by his superior learning and dignity of character; he was also a noted heresy-hunter in the matter of the Shabbethaian movement. The clash could hardly have been averted, and Nehemiah Hayyūn, a notorious Shabbethaian, precipitated it. At the request of M. Hagis, Ashkenazi examined the works of Hayyūn (1711) and rightly denounced them as heretical; in addition, he notified the Mahamad of the fact. This august body, however, did not exactly welcome advice volunteered by a Polish German rabbi, and replied that, before taking action, Ashkenazi's opinion would have to be fortified by the assent of Ayllon and other members of their own body. Ashkenazi peremptorily declined this express invitation to sit in council with Ayllon, for he was well aware both of his ignorance of the Cabala and of his suspected affinity with Shabbethaism. Ayllon saw in this crisis an opportunity to make political capital. He persuaded an influential member of the Mahamad, a certain Aaron de Pinto, to take up the matter as an attempt on the part of the German rabbi to interfere with the autonomy of the Sephardic community. It is difficult to discover whether Ayllon was actuated herein by secret loyalty to Shabbethaism, or whether, for personal reasons, he merely sought to clear Hayyūn from the imputation cast upon him. The adventurer was well acquainted with Ayllon's antecedents, and it would have been dangerous to make an enemy of him. Be this as it may, De Pinto succeeded in having a resolution passed by the Mahamad, declining to permit any such interference in their affairs by the German rabbi, and requesting Ayllon to appoint a committee to give an official opinion upon Hayyūn's work. The finding of this commission was publicly announced Aug. 7, 1713, in the Portuguese synagogue, and it ran that Hayyūn was innocent of the heresy charged against him, and that he had been unjustly persecuted. The committee consisted of seven members, but its conclusions represented simply Ayllon's opinion, for the other six understood nothing of the matter. The affair, however, could not be considered closed herewith, for Ashkenazi and Hagis had already, on July 23, pronounced the ban of excommunication upon Hayyūn and his heretical book. In the protracted discussion which ensued between Ayllon and Ashkenazi, a discussion into which the rabbis of Germany, Austria, and Italy were drawn, Ayllon made but a sorry figure, although, as far as Amsterdam was concerned, it might be said to have ended triumphantly for him, seeing that Ashkenazi was compelled to leave the city. Not alone did Ayllon permit his protégé, Hayyūn, to assail the foremost men in Israel with foulest insults, but he supplied him with personal papers containing attacks upon his opponent Hagis, the unfounded nature of which he himself had formerly admitted and testified to. Ayllon was also no doubt the rabbi who laid charges against Ashkenazi before the Amsterdam magistrates, and thus made an internal dissension of the Jewish community a matter

of public discussion. It is claimed that upon hearing of the death of Ashkenazi in 1718, Ayllon confessed that he had wronged the man. It is certain that when, a few years later, Hayyūn visited Amsterdam again, he found matters changed so much that even Ayllon refused to see him.

Ayllon left a cabalistic work, a manuscript of which is preserved in the library of the Jews' College in London (Neubauer, Cat. Bodl. Hebr. MSS., No. 125).

BIBLIOGRAPHY: Gaster, *Hist. of Beris Marks*, pp. 22-31, 105-111; Grätz, *Gesch. der Juden*, x, 395, 399-425, 482-487, 3d ed.; D. Kohn, 8272, *Ehica-hu-Tain*, pp. 64-74 (reprinted from *Ha-Shahar*, iii.); Emden, *Megillat Sefer* (see Index); Wolf, *Bibl. Hebr.* iii, 1026, iv, 951; Steinschneider, *Cat. Bodl.* No. 3112. See also ASHKENAZI, ZEBI; HAYYUN, N.; NIETO, DAVID.

L. G.

AYYAS, JACOB MOSES: Son of Judah Ayyas; lived at Jerusalem, whence he was sent abroad to collect money for the Palestine poor. In 1783 he visited Algiers, where he was received with great honor. Following a call to Ferrara, he settled there as rabbi and teacher. One of his pupils was Nepi, the associate author of "Toledot Gedole Yisrael." Ayyas wrote "Derek Hayyim" (The Way of Life), treating of annulment of vows, of the ceremony known as TASHLIK, etc., Leghorn, 1810.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 116.

L. G.

M. B.

AYYAS, JUDAH: A commentator and casuist; born in North Africa about 1690; died at Jerusalem Sept. 11, 1760. He pursued his Talmudic studies at Algiers under the supervision of Solomon Zoror, rabbi of that city. From 1728 to 1756 Ayyas officiated as dayyan of Algiers, in which capacity he was very popular and much consulted on ritual questions. In 1756 he went by way of Leghorn to Jerusalem, where he spent the closing years of his life. The chief motive for his departure seems to have been the progressive spirit that began to make itself felt in the Algerian community. Ayyas was a strict Talmudist, a keen casuist, but narrow-minded and without any sympathy for questions outside the domain of Halakah. He wrote: (1) "Lehem Yehudah" (The Bread of Judah), a commentary on Maimonides' "Yad ha-Hazakah" (Leghorn, 1745). (2) "Bet Yehudah" (Judah's House), responsa on the four "Turim" (Leghorn, 1746). This latter work throws some light on the social and economic conditions of the Jewry of North Africa in Ayyas' days. From the fifth responsum in Eben ha-'Ezer, for instance, it appears that cases of bigamy were not rare among Oriental Jews of the eighteenth century. Appended to it are the communal regulations of Algiers as laid down by R. Joseph ben Sheshet (ר' יוסף) and R. Simon ben Zemah Duran (ר' שמעון). (3) "Wezot li-Yehudah" (And This Too Is Judah's), commentaries on various subjects (Leghorn, 1776). (4) "Bene Yehudah" (Judah's Sons), on the terminology and style of Maimonides, Tosafot and Mizrahi; this work contains also some responsa; appended to it is a treatise, "Ot Berit" (The Sign of the Covenant), on circumcision (Leghorn, 1758). (5) "Matteh Yehudah" (The Tribe of Judah) and (6) "Shebet Yehudah" (Leghorn, 1783, 1788), containing novellae on Shulhan 'Aruk, Orach Hayyim, and Yoreh De'ah. (7) "Afra de Ar'a"

(The Dust of the Earth), a commentary on Jacob Algazi's "Ar'a de Rabbanan" (Lehghorn, 1783).

BIBLIOGRAPHY: *Literaturblatt des Orients*, ix, 585; Bloch, *Inscriptions Tumulaires*, pp. 85 et seq.

D.

M. B.

AZ SHESH MEOT (אֶז שֶׁשׁ מֵעוֹת): A poem of three stanzas by R. Elias Preisens, introduced in the northern liturgy at the conclusion of the piyyutim in the Additional Service on the Feast of Weeks. A paraphrase is given below of the two melodies associated with the poem; both are equally quotations from the music of the Days of Penitence, and afford (the more usually followed intonation especially) an excellent illustration of the hemicentennial feeling by

and the persistence of the practise shows that his intention was widely understood and appreciated.

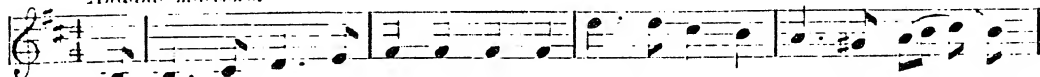
The melody transferred already contained within itself a quotation, in the phrase between the points marked here "A" and "B," which had been excerpted from the melody of Kol Nidre. It had been introduced because at that point in the original text mention was made of the Day of Atonement, on which alone "Kol Nidre" is sung. For this employment of a snatch of tune associated with a particular service as a representative theme of some idea suggested by that service or enshrined in the object of the occasion, see the general article MUSIC, SYNAGOGAL.

A.

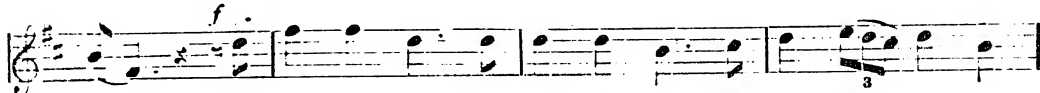
F. L. C.

AZ SHESH ME'OT

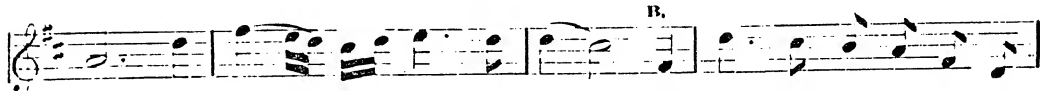
Andante maestoso.



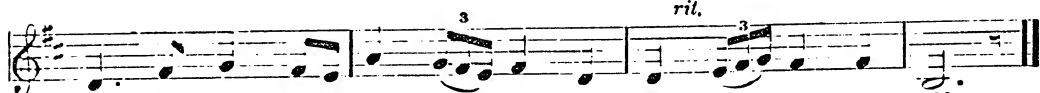
1. Six hun - dred and thir - ten re - vealed the Lord To Is - ra - el, His wise... com -
2. Be - low - ed ones, give them your con - stant heed; Ye cho - sen, seek their mean - ing
3. On high was glee, the loud - ly song for joy, When re - ceived the Law... of



mands: Who break His laws are cha - stened at His hands, Who keep them
deep; With wis - dom stud - y, with af - fee - tion keep, God of our
Life. As she is decked with grace, the new - wed wife, Whom to her



well shall find... their full re - ward. How pure His words re - fin - ed
strength, in this... re - gard our need, Re - ceive our sup - pli - ca - tion
home with glad - ness all con - voy, So in that won - drous scene His



sev - en - fold, As - sayed as... sil - ver test - ed... as fine gold!
in Thy grace, And grant the... prayer of them that seek Thy face!
Bride was named, When He this... day the Ten great Words pro - claimed.

which so much of the traditional melody of the hazan has been guided in its shaping. The noble version here transcribed as sung in the "musaf" of the Feast of Weeks is quoted bodily from the same service of the Days of Memorial and of Atonement, where it is associated with that second part of the piyyut "U-netanneh Tokef," legendarily associated with R. AMNON OF MAYENCE, in which the Talmudical theory (R. H. 16b) of the writing and sealing of man's fate at the commencement and end of the Days of Penitence is rhapsodically developed. Reflecting that the destiny of man is in the end dependent upon his own obedience or disobedience to the Law, some old-time hazan considered that he might melodiously emphasize this Jewish doctrine of personal responsibility when singing of the giving of that Law. With this object he chanted "Az Shesh Meot" to the melody of "U-netanneh Tokef";

AZAL (R. V. AZEL): A place near Jerusalem, but the exact position can not be determined (Zech. xiv. 5). It is supposed by some to be the same as Beth-ezel (Micah i. 11). Clermont-Ganneau identifies it with the Wadi Yasul.

J. JR.

G. B. L.

AZANKOT (אֶזאנקוט), **SAADIA B. LEVI**: Orientalist of Morocco; lived in Holland in the first half of the seventeenth century. He was teacher of Jewish literature to Hottinger. There exists a versified paraphrase of Esther by him, which was printed under the title "Iggeret ha-Purim," Amsterdam, 1647. The Bodleian Library has two manuscripts bearing his name; one containing a transcription of Maimonides' "Dahlat al-Hafrin" in Arabic characters, which Azankot made for Goliuz; the other manuscript containing the Hebrew transla-

tion of the "Lamiat al-Ayam" of Husain b. Ali, appended to a printed copy of the same.

BIBLIOGRAPHY: Neubauer, *Cat. Bodl. Heb.*, MSS. Nos. 1230 and 1638; Steinschneider, *Cat. Bodl.*, col. 2227.

G.

H. HIR.

AZAREEL (R. V. **AZAREL**, "God is help"):

1. One of those who came to David at Ziklag (I Chron. xii. 7).

2. Son of Jeroham, chief of the tribe of Dan when David made the enumeration of the people (I Chron. xxvii. 22). 3. A Levite, son of Heman, to whom fell the eleventh lot in the apportionment made by David for the choral service of the Temple (I Chron. xxv. 18). 4. One of the sons of Bani, who had taken a foreign wife (Ezra x. 41). 5. A priest (Neh. xi. 13, xii. 36) who played a musical instrument at the dedication of the wall. Here the name is spelled "Azarael."

J. JR.

G. B. L.

AZARIA BEN JOSEPH IBN ABBA MARI

(also called **Bonafoux** or **Bonfos Bonfil Astruc**): One of the last Jewish writers coming from Perpignan, France. He flourished in the first half of the fifteenth century. A rising against the Jews was the cause of his leaving his native city. Neubauer ("Ecrivains Juifs," p. 759; see also "Revue Etudes Juives," v. 41) places this riot in the year 1414, when the friar Vincent Ferrer roused the angry passions of the mob against the Jews for refusing baptism (see Grätz, "Gesch. der Juden," viii. 123); but Gross ("Gallia Judaica," p. 473) is rather inclined to place the date in 1420, when the Jews of Perpignan were exposed to all manner of vexatious proceedings by the Inquisition ("Revue Etudes Juives," xvi. 14).

Be this as it may, Azaria had, in 1423, settled with his son in Italy, where he translated from Latin into Hebrew the following works: (1) "De Consolatione Philosophiae" of Boethius (lived 470-524). Boethius was the only early Latin writer whose works were translated into Hebrew. The preface of the translator informs us that it was commenced Tebet 28, 5183 (*i. e.*, 1423) at Torre Maestrata de Montefelatra (probably Macerata di Monte Feltro), in the province of Urbino Pesaro, and finished the same year at Castel San Pietro, in the province of Bologna. (2) A translation of the 28th book of the medical work entitled "Liber Practicae," by Zahrawi (eleventh century), after the Latin of Simon of Genoa, was finished November, 1429, at Senise in the province of Basilicate. Neubauer maintains that Azaria made his translation not from the Arabic original, but from a translation made by Abraham of Tortosa, son of Shem-Tob, son of Isaac, who translated, in 1254, the whole work of Zahrawi at Marseilles ("Rabbins Français," p. 592). (3) A translation from the Latin of the second book of the "Simplicia" by the physician Dioscorides. The following is Azaria's brief introduction to this translation (Neubauer, "Revue des Etudes Juives," v. 46):

"It often happens that physicians find themselves in places where they can not procure required drugs except with great difficulty, and hence are placed in great embarrassment. This is particularly the case with those of our coreligionists who are obliged to dwell in villages or in the mountains to gain their living. There are places where one can not find a variety of drugs wherewith to make the necessary medicaments.

Therefore, I, Azaria, called Bonafoux in the vulgar tongue, have translated this alphabetical table which I found in use among Christians, entitled in Greek *ἑρμηνεία τῶν ἁπλοῦν* ["Book of the Equivalents of Drugs"], composed by the philosopher and physician Dioscorides for his uncle."

BIBLIOGRAPHY: In addition to the works mentioned above, see Steinschneider, *Hebr. Vetus.*, pp. 496, 650, 740.

G.

S. K.

AZARIA B. MOSES DE ROSSI. See Rossi.

AZARIAH.—Biblical Data: The name given to twenty-six different persons in the Old Testament. The most important are:

1. A noble in the court of Solomon. According to I Kings iv. 2, he was the son of Zadok the priest. I Chron. v. 35 [A. V. vi. 9] makes him the son of Ahimaaz and grandson of Zadok. The same genealogical list (next verse) states that he in turn had a grandson bearing the same name who "executed the priest's office in the house that Solomon built in Jerusalem." Since Zadok figured as a prominent priestly noble in the court of Solomon, it seems more likely that not his grandson, but his son (as is stated by the older narrative of I Kings), occupied a similar position, probably succeeding his father in the high-priestly office. In that case the reference in I Chron. would apply to Azariah, the son of Zadok, rather than to Azariah's grandson. Similarity of name may have been the cause of the displacement at the hand of some later copyist.

2. The grandson of the Azariah of Solomon's reign and father of Amariah, who was high priest during the reign of Jehoshaphat (I Chron. v. 35 [A. V. vi. 10]; Ezra vii. 3).

3. The second Book of Chronicles (xxvi. 16-20), in assigning a cause for the leprosy of King Uzziah, states that the king impiously attempted to burn incense on the altar, and that Azariah "the priest" (that is, the high priest), with eighty attendant priests, opposed him, warning him that he as a layman had no right to burn incense to YHWH. As a punishment for his impiety and his anger against the priests, Uzziah was at once smitten with leprosy. Josephus adds that an earthquake further evinced the divine disapproval ("Ant." ix. 10, § 4). This tradition of Josephus clearly arose from an association of the earthquake in the reign of Uzziah, referred to in Amos i. 1 and Zech. xiv. 5, with the story of the chronicler. The older narrative of Kings simply states that "the Lord smote the king, so that he was a leper" (II Kings xx. 5). The genealogical list in I Chron. v. [A. V. vi.], purporting to give the complete line of high priests in Judah, assigns to the reign of Uzziah none bearing the name of Azariah. The point of view of the entire story in II Chronicles is not that of the days of the kingdom, when it was the duty of the king to present offerings and burn incense (I Kings ix. 25), but of the late post-exilic period when the chronicler wrote. It has a close kinship with other traditions peculiar to him or to his age, and frequently introduced into his ecclesiastical history. Its aim was clearly to explain the horrible affliction of one who figures in the earlier narratives as a just and benign ruler; and also to point a priestly moral.

J. JR.

C. F. K.

—In Rabbinical Literature: The Haggadah identifies Azariah, chief priest under Uzziah, with

the high priest Azariah of whom it is stated, as a special distinction, "He it is that executed the priest's office in the house that Solomon built in Jerusalem" (I Chron. v. 36 [A. V. vi. 10]), to indicate that he guarded the sanctity of the Temple from the sinful king Uzziah at the risk of his life (Sifre Zutta, cited in Yalk., Num. 754).

J. SR.

L. G.

4. According to II Chron. xxxi. 10, 13, a certain Azariah of the house of Zadok was chief priest and "ruler of the house of God" during the reign of Hezekiah. During his high priesthood, chambers were built in the Temple to receive the oblations of the people.

5. The Levite Azariah (probably distinct from the preceding), whose son Joel is described by the chronicler (II Chron. xxix. 12) as active in carrying out the command of Hezekiah to cleanse the Temple.

6. Associated with the same traditional cleansing of the Temple in the days of Hezekiah was a third Azariah described as a Levite of the sons of Merari (II Chron. xxix. 12).

7. Son of the high priest Hilkiah, who was connected with the reformation of Josiah (I Chron. v. 30, 40 [R. V. vi. 13, 14]; in part, Ezra vii. 1). It was his son Senniah who was put to death by Nebuchadnezzar. Perhaps it was this Azariah who gave his name to the priestly clan that figured in the reformation of Ezra and Nehemiah (Neh. x. 3 [R. V. 2]).

J. AN.

C. F. K.

8. Son of Nathan, chief of the officers of Solomon (I Kings iv. 5).

9. Son of Hoshaiiah, one of the men who disobeyed the words of Jeremiah, and persisted in going to Egypt, taking the prophet along with them (Jer. xliii. 2).

10. The Hebrew name for Abed-nego, the companion of Daniel (Dan. i. 6 *et seq.*).

J. AN.

G. B. L.

In Rabbinical Literature: Azariah and his friends Hananiah and Mishael were of royal lineage. Like their colleague in the royal service, Daniel, being descendants of Hezekiah, to whom the prophet Isaiah had announced concerning them (Isa. xxxix. 7), "and of thy sons there shall be eunuchs in the palace of the king of Babylon" (Sanh. 93b; Pirke R. Eliezer lii; Jerome, in his Commentary on Isaiah; Origenes on Matt. xv. 5; a dissenting view in the Talmud, Sanh. *Le.*, contends that only Daniel was a Judean; his friends belonging to other tribes). The cause of their having been eunuchs was the fact that the enemies of the Jews had accused them before King Nebuchadnezzar of leading impure lives, especially with the wives of the noble Babylonians, and in order to show the falsity of this accusation they mutilated themselves, and when arraigned before Nebuchadnezzar, they were not only able to refer to the Decalogue (Ex. xx. 14), which enforces chastity upon the Jew, but were also able to prove how unfounded was the accusation (Midr. Megillah, published by Gaster, in "Semitic Studies," p. 176).

Azariah and his friends were able to control themselves even to the suppression of every human inclination, and they were eminently fit for the service of the court (Dan. i. 4) because they did not permit themselves to be overcome by sleep or other needs

(Sanh. *Le.*). Devoted to their mundane ruler, they were equally faithful to their heavenly Father, obeying His commands strictly and keeping the Sabbath holy (Eliyahu R. xxvi.; Sanh. *Le.*).

His Strength and Faith.

Their faithfulness to the Jewish religion was demonstrated by their refusal to show homage to the idol erected by Nebuchadnezzar (Dan. iii.), although it was in reality no idolatry that

was required of them, but rather an act of homage to the king's statue. They gave their lives for the glorification of the Eternal, saying, "If soulless animals like frogs hastened into the burning ovens of the Egyptians (Ex. vii. 28), how much more reason is there for us to do similarly" (Pes. 53b; compare Tosafot, under the word 72). Azariah and his friends Hananiah and Mishael were the men chosen as Jewish delegates to show homage to the statue, Nebuchadnezzar having commanded each nation to send three envoys on this occasion. They came to Daniel for advice; he sent them to the prophet Ezekiel, who advised them not to risk their lives, but rather to try to evade the command by flight. Although the prophet based his advice on the authority of Isaiah (compare Isa. xxvi. 20), they determined openly to insult the king's statue so that all the nations should say, "All peoples did homage to the image, Israel alone refused!" As Ezekiel could not make them desist from their plan, he bade them wait at least until he had questioned God; but the Almighty said to him: "Let them not depend upon Me herein, for it is precisely through the sinfulness of such aristocrats as they among My people, that My house is destroyed, My palace in ashes, and My children exiled among the heathens." This response, however, only confirmed their determination, and they each proceeded to a different point and there proclaimed loudly, "We will not serve thy gods, O king, nor worship the golden image which thou hast set up, even though God sustain us not" (Dan. iii. 18; verse 17, however, explicitly expresses faith in God's assistance). When they had thus proven their pious determination, it was revealed to the prophet Ezekiel that God would nevertheless intervene in their behalf, the former reply having been simply to test their fortitude (Cant. R. to vii. 8).

When brought before him, Nebuchadnezzar reminded the young men that the Jews had freely worshiped idols before the destruction of Jerusalem, thus affording them a precedent; he also referred them to the words of Jeremiah (xxvii. 8), threatening destruction to all who should

Opposes Idol- Worship.

not obey Nebuchadnezzar; and appealing finally to the prophecy of Moses himself (Deut. iv. 28), predicting that the Jews would serve idols when scattered among the nations. But the three men remained steadfast, and intimated to the monarch that he might command their full obedience in such matters as taxes and imposts, but that in religious matters they could not obey. This defiance so enraged the king that he ordered them thrown into the fiery furnace (Lev. R. xxxiii. 6; compare also Tan., Noah. 10; ed. Buber, xv., and the parallel passages cited by Buber in note 130). Cast into the furnace, the men raised their eyes to heaven and prayed, "Lord of

the universe. Thou knowest we did this thing not in reliance upon our own good deeds, but in reliance upon Thee, who wilt not permit the heathen to say, Where is their God?" (Tanhuma, *l.c.*; the words here ascribed to the pious victims are a paraphrase of Ps. cxv. 1, 2, which psalm, according to Pes. 115*a*, was composed by these three men; compare also Ex. R. ix. 1, xviii. 4). The furnace into which they were thrown was so well heated with naphtha, tow, tar, and dry branches that the flames rose forty-nine cubits above the furnace, destroying all Chaldeans who were standing by (Septuagint and Theodotion on Dan. iii. 4; compare also Sanh. 92*b*; Cant. R. vii. 9).

The angel of the hailstorm, Yurkani, craved divine permission to cool the furnace, but the task was entrusted to the archangel Gabriel, who so arranged matters that the interior of the furnace was cooled, but its exterior was so furiously glowing that all heathens who gathered to the spectacle perished (Pes. 115*a, b*; different in Tan. *l.c.*, which states that God Himself delivered the victims; compare also Ex. R. xviii. 4). In the midst of the flames, Azariah meanwhile intoned a penitential prayer and confession of sins, in which his friends

In the joined, acknowledging God's supreme
Fiery justice; and when presently a strong
Furnace. wind, laden with moisture, blew through the furnace, they broke into

a song of thanksgiving (Septuagint and Theodotion, *ib.* iii. 26-40). The extinction of the flames was but one of six miracles happening upon that day, which happened to be both the Sabbath and the Day of Atonement. The fiery furnace, which had been sunk deep in the ground, rose upon its foundations and its walls fell apart; four adjoining nations, hostile to the Jews, were burned by it; Nebuchadnezzar himself suffered from its fury, his statue being overthrown; and it was this identical wind-storm which reanimated the dead of Ezekiel's vision (Ez. xxxvii. 9) at God's command (Sanh. *l.c.*; Cant. R. *l.c.*). When the furnace fell, the men refused obedience to the angel's suggestion that they should leave the ruins, saying that they would not leave until Nebuchadnezzar would order them to do so, as otherwise it would look as if they had run away (Tan. *l.c.*). When Nebuchadnezzar at length approached to bid them come forth, he recognized in the fourth personage present the angel Gabriel, whom he had seen previously, destroying the army of Sennacherib before Jerusalem (Yalk., Dan. 1062).

The deliverance of these three men from the furnace made a deep impression upon the surrounding nations, who came to them and remonstrated with them: "You knew that your God could perform such great miracles; how, then, could you through your sinfulness bring about the destruction of His house and the banishment of His children?" They then so forcibly expressed their contempt for so rebellious a people, that the princes exclaimed, "O Lord, righteousness belongeth to Thee, but unto us confusion of face as at this day" (Dan. ix. 7) (Pesikta, ed. Buber, xi. 99*a*; Sanh. 93*b*).

According to one account, Hananiah, Mishaël, and Azariah died on the spot; but, according to other accounts, they left Babylonia and settled in Palestine, where they married and had descendants, their

sojourn in the furnace having remedied all their physical deformities (Sanh. *l.c.*; Yer. Shab. vi. end, 8*b*). Here they became the friends of the high priest Joshua, and in view of their past they were considered "men that are a sign" (Zech. iii. 8). Another result of the deliverance of these men was that the heathens broke up their idols and fashioned bells and spangles out of them, which they hung around the necks of their dogs and asses. The piety of Hananiah, Mishaël, and Azariah has remained imperishable in the memory of the people, so that, for instance, when the supports of the order of the universe are spoken of, these men are referred to as its pillars (Cant. R. vii. 9).

BIBLIOGRAPHY: Brill, *Jahrbücher*, viii. 22-27.

J. SR.

L. G.

11. Son of Maaseiah, who rebuilt part of the wall of Jerusalem in the days of Nehemiah (Neh. iii. 23).

12. A leader who came with Zerubbabel (Neh. vii. 7). In the parallel account of Ezra ii. 2 he is called "Seraiah."

13. One of those who explained the Law (Neh. viii. 7).

14. One of "those that sealed" the covenant with Nehemiah (Neh. x. 3 [R. V. 2]).

15. A member of the tribe of Judah who took part in the dedication of the wall (Neh. xii. 33).

16. Son of Ethan, mentioned in the genealogy of Judah (I Chron. ii. 8).

17. A Jerahmeelite (I Chron. ii. 38, 39).

18. The same as UZZIAH, which see.

19. A Kohathite Levite (I Chron. vi. 21 [R. V. vi. 36]).

20. A priest residing in Jerusalem (I Chron. ix. 11).

21. Son of Oded, who, meeting the victorious army of Asa at Maresbah, on its return from the campaign against Zerah the Ethiopian, urged the necessity of a religious reform (II Chron. xv. 1-8).

22 and 23. Two sons of Jehoshaphat (II Chron. xxi. 2).

24. Son of Jeroham, captain of a hundred (II Chron. xxiii. 1).

25. Son of Obed, also captain of a hundred (II Chron. xxiii. 1).

26. Son of Johanan, an Ephraimite who refused to accept the booty taken by Israel from Judah (II Chron. xxviii. 12).

In II Chron. xxii. 6 "Azariah" is an error for "Ahaziah."

J. JR.

G. B. L.

AZARIAH: A Palestinian scholar of the fourth amoraic generation (fourth century), often quoted in conjunction with R. Aha (Lev. R. vi. 5; Cant. R. to v. 16), R. Judan (Gen. R. xlvii.; Cant. R. to i. 4), and R. Judah b. Simon (Gen. R. xv.; Cant. R. to i. 2). Although his name appears in connection with some Halakot (Yer. Shab. vii. 9*b*; Yer. Pes. i. 28*a*), it is doubtful whether he ever became interested in legal topics; and the halakic questions with which his name is associated probably belong to R. Ezra (compare Frankel, "Mebo," p. 120*b*). Nor can the names of his teachers be definitely ascertained. Azariah transmits Haggadot in the name of leading amoraim of earlier generations,

such as Hanina (Johanan) b. Pappa (Gen. R. xlv.; Cant. R. to ii. 14), Simon b. Lakish (Yer. Ber. i. 2d; Tan., Bereshit, ed. Buber, 15), and Johanan (Gen. R. xlviii. 5), and he also quotes his own contemporaries. Nevertheless, the assumption that he was a disciple of R. Mana H. (compare Bacher, "Ag. Pal. Amor." iii. 149, 158) is untenable, because both R. Cohen and R. Tanhuma—the former a predecessor, the latter a contemporary, of R. Mana—report in the name of R. Azariah, which shows that he was a predecessor of both and of R. Mana (Ruth R. to i. 19; Esther R. to i. 2). For the same reason the identification of R. Ezra with R. Azariah (Bacher, *loc. cit.* 450) is inadmissible. The two names represent two distinct persons, who flourished in different generations, and it seems, occupied themselves with different branches of rabbinic lore (compare EZRA).

R. Azariah was a versatile haggadist, to whom even single letters suggested ideas. Thus in the trifoliate term "eshel" (אֶשֶׁל—the tamarisk; which, according to Gen. xxi. 33, Abraham planted at Beer-sheba, Azariah discovers three important duties connected with hospitality: the furnishing of the guest with meat (אֶשֶׁלֶת), with drink (שֶׁתִּית), and with an escort (שֶׁלִּי) (Midr. Teh. ex. 1; see note in ed. Buber). According to him, the distinction connected with the tribal princes of Ephraim and Manasseh at the consecration of the Tabernacle—the former offering his gifts on the Sabbath day and the latter immediately following him—was owing to the merits of their ancestor Joseph. The Lord said to Joseph: "Thou hast kept inviolate the seventh commandment and the eighth commandment, in that thou hast had no dealings with Potiphar's wife and hast not stolen of Potiphar's goods, nor dishonored his house; and a time will come when I shall reward thee; when the princes of the tribes shall come to consecrate the altar, the princes descended from thy two sons will approach one after the other with their offerings, and none will intervene between them, even as nothing intervenes between the two commandments thou hast kept." Therefore we find it written (Num. xii. 48): "On the seventh day . . . the prince of the children of Ephraim offered," and (*ib.* 54), "on the eighth day, . . . the prince of the children of Manasseh" (Num. R. xiv. 7; Tan., Naso, 28). The Biblical simile (Cant. ii. 3), "As the apple-tree is among the trees of the wood, so is my beloved among the sons," he thus explains (Cant. R. to *loc.*): "As the apple-tree ripens its fruit only in the month of Siwan, so Israel emitted sweet savor (manifest ripeness for the reception of the Law) in the month of Siwan (Ex. xix. 1 *et seq.*); and as the apple tree occupies fifty days between budding and ripening its fruit, so did Israel take fifty days between the exodus and the reception of the Torah." (Tan., ed. Buber, Index; Midr. Teh., ed. Buber, Index; Pesik., ed. Buber, pp. 1a, 2b, 28b, 39a, 42a, 50a, 51a, 61a, 90a, 103b, 116b, 125a, 131b, 139a, 166a, 179b, 192b; Pesik. R., ed. Friedmann, Index; see also Bacher, "Ag. Pal. Amor." iii. 458-465.)

J. SR.

S. M.

AZARIAH, MENAHEM HA-KOHN :

Author and translator; born at Fürth, Germany; flourished at Amsterdam in 1727. He edited Eliezer

ha-Katan's (his father-in-law's) "Shulhan 'Aruk," an extract from the first volume of the Shulhan 'Aruk, Fürth, 1696-97. Appended to this work is Azariah's short commentary on the thirteen hermeneutic rules. He later removed to Amsterdam, where he published in 1727 his "Meziat 'Azariah" (Azariah's Find), a Judeo-German translation of Moses Sulzbach's "Sam Hlayyim" (Tincture of Life)—an ethical work in rhimed prose, which he provided with an exhaustive introduction and epilogue. A second edition of this translation was published at Zolkiew, Galicia, 1795.

BIBLIOGRAPHY: Benjaoh, *Ozar ha-Sefarim*, pp. 363, 588.

L. G.

M. B.

AZARIAS: General in the army of Judas Maccabees, who, together with Joseph, son of Zacharias, was left in command of the Judean army (165 B.C.) when Judas and Jonathan were absent in Gilead and Simon in Galilee. Orders had been given to Azarias to remain passive and not to engage in battle before the return of the leaders. Azarias, however, became restless upon hearing of the deeds of valor which others had performed, and went out to battle with the enemy at Jammia. He was nevertheless beaten back by the Syrian general Gorgias, with a loss of two thousand men.

BIBLIOGRAPHY: *I Maccabees*, v. 18, 19, 55-62; Josephus, *Ant.* xii. 8, § 6; Schürer, *Geschichte*, i. 164.

K.

G.

AZAZ: A Reubenite, father of Bela and son of Shema (I Chron. v. 8).

G. B. L.

AZAZEL (Scapegoat, Lev. xvi., A. V.): The name of a supernatural being mentioned in connection with the ritual of the Day of Atonement (Lev. xvi.). After Satan, for whom he was in some degree a preparation, Azazel enjoys the distinction of being the most mysterious extrahuman character in sacred literature. Unlike other Hebrew proper names, the name itself is obscure.

Biblical Data: In Lev. xvi. the single allusion to Azazel is as follows: On the tenth day of Tishri (see ATONEMENT DAY) the high priest, after first performing the prescribed sacrifices for himself and his family, presented the victims for the sins of the people. These were a ram for a burnt offering, and two young goats for a sin-offering. Having brought the goats before YHWH at the door of the tabernacle, he cast lots for them, the one lot "for YHWH" and the other "for Azazel." The goat that fell to YHWH was slain as a sin-offering for the people. But the goat of Azazel (now usually known as the "scapegoat") was made the subject of a more striking ceremony. The high priest laid his hands upon its head and confessed over it the sins of the people. Then the victim was handed over to a man standing ready for the purpose, and, laden as it was with these imputed sins, it was "led forth to an isolated region," and then let go in the wilderness.

J. SR.

J. F. McC.

In Biblical, Apocryphal, and Rabbinical Literature: The Rabbis, interpreting "Azazel" as "Azaz" (rugged), and "el" (strong), refer it to the rugged and rough mountain cliff from which the goat was cast down (Yoma 67b; Sifra, Ahare, ii. 2; Targ. Yer. Lev. xiv. 10, and most medieval com-

mentators). Most modern scholars, after having for some time indorsed the old view, have accepted the opinion mysteriously hinted at by Ibn Ezra and expressly stated by Nahmanides to Lev. xvi. 8, that Azazel belongs to the class of "se'irim," goat-like demons, jinn haunting the desert, to which the Israelites were wont to offer sacrifice (Lev. xvii. 7 [A. V. "devils"]; compare "the roes and the hinds," Cant. ii. 7, iii. 5), by which Sukamith administers an oath to the daughters of Jerusalem as if thinking of a Roman faun.

Far from involving the recognition of Azazel as a deity, the sending of the goat was, as stated by

Nahmanides, a symbolic expression of the idea that the people's sins and their evil consequences were to be sent back to the spirit of desolation and ruin, the source of all impurity. The

very fact that the two goats were presented before Yhwh before the one was sacrificed and the other sent into the wilderness, was proof that Azazel was not ranked with Yhwh, but regarded simply as the personification of wickedness in contrast with the righteous government of Yhwh. The rite, resembling, on the one hand, the sending off of the epha with the woman embodying wickedness in its midst to the land of Shinar in the vision of Zachariah (v. 6-11), and, on the other, the letting loose of the living bird into the open field in the case of the leper healed from the plague (Lev. xiv. 7), was, indeed, viewed by the people of Jerusalem as a means of ridding themselves of the sins of the year. So would the crowd, called Babylonians or Alexandrians, pull the goat's hair to make it hasten forth, carrying the burden of sins away with it (Yoma vi. 4, 66b; "Epistle of Barnabas," vii.), and the arrival of the shattered animal at the bottom of the valley of the rock of Bet Hadudo, twelve miles away from the city, was signalized by the waving of shawls to the people of Jerusalem, who celebrated the event with boisterous hilarity and amid dancing on the hills (Yoma vi. 6, 8; Ta'an. iv. 8). Evidently the figure of Azazel was an object of general fear and awe rather than, as has been conjectured, a foreign product or the invention of a late lawgiver. Nay, more; as a demon of the desert, it seems to have been closely interwoven with the mountainous region of Jerusalem and of ancient pre-Israelitish origin.

This is confirmed by the Book of Enoch, which brings Azazel into connection with the Biblical story of the fall of the angels, located,

Leader of the Rebellious Angels. obviously in accordance with ancient folk-lore, on Mount Hermon as a sort of an old Semitic Blocksberg, a gathering-place of demons from of old (Enoch xiii.; compare Brandt, "Mandäische Theologie," 1889, p. 38).

Azazel is represented in the Book of Enoch as the leader of the rebellious giants in the time preceding the flood; he taught men the art of warfare, of making swords, knives, shields, and coats of mail, and women the art of deception by ornamenting the body, dyeing the hair, and painting the face and the eyebrows, and also revealed to the people the secrets of witchcraft and corrupted their manners, leading them into wickedness and impurity; until at last he was, at

the Lord's command, bound hand and foot by the archangel Raphael and chained to the rough and jagged rocks of [Ha] Duducl (= Beth Hadudo), where he is to abide in utter darkness until the great Day of Judgment, when he will be cast into the fire to be consumed forever (Enoch viii. 1, ix. 6, x. 4-6, liv. 5, lxxxviii. 1; see Geiger, "Jüd. Zeit." 1864, pp. 196-204). The story of Azazel as the seducer of men and women was familiar also to the rabbis, as may be learned from Tanna d. b. R. Yishmael: "The Azazel goat was to atone for the wicked deeds of 'Uzza and 'Azzael, the leaders of the rebellious hosts in the time of Enoch" (Yoma 67b; and still better from Midrash Abkir, end, Yalk., Gen. 41, where Azazel is represented as the seducer of women, teaching them the art of beautifying the body by dye and paint (compare "Chronicles of Jeremiah," trans. by Gaster, xxv. 13). According to Pirke R. El. xlvii. (comp. Tos. Meg. 31a), the goat is offered to Azazel as a bribe that he who is identical with Samael or Satan should not by his accusations prevent the atonement of the sins on that day.

The fact that Azazel occupied a place in Mandæan, Sabæan, and Arabian mythology (see Brandt, "Mandäische Theologie," pp. 197, 198; Norberg's "Omnasticon," p. 31; Reland's "De Religione Mohammedanarum," p. 89; Kamus, s.v. "Azazel" [demon identical with Satan]; Delitzsch, "Zeitsch. f. Kirchl. Wissensch. u. Leben," 1880, p. 182), renders it probable that Azazel was a degraded Babylonian deity. Origen ("Contra Celsum," vi. 43) identifies Azazel with Satan; Pirke R. El. (l.c.) with Samael; and the Zohar Ahare Mot, following Nahmanides, with the spirit of Esau or heathenism; still, while one of the chief demons in the Cabala, he never attained in the doctrinal system of Judaism a position similar to that of Satan. See articles ATONEMENT and ATONEMENT, DAY OF.

BIBLIOGRAPHY: Kalish, *Comm. on Leviticus*, ii. 263 *et seq.*, 326 *et seq.*; Cheyne, *Dictionary of the Bible*; Hastings, *Diet. Bibl.*; Riehm, *H. W. B.*; Hauck, *R. E.*; Wiener, *B. R.*; Hamburger, *R. B. T. A. s.v.*

K.

—**In Talmudical Literature:** The Rabbis took the term "Azazel" to be the name of a mountain or precipice in the wilderness from which the goat was thrown down, using for it as an alternative the word "Zok" (צוק) (Yoma vi. 4). An etymology is found to suit this interpretation. "Azazel" (אֶזָּזִי) is regarded as a compound of "az,"

The Name. (אֶזָּזִי), strong or rough, and "el" (עֵל), mighty, therefore a strong mountain.

This derivation is presented by a Baraita, cited Yoma 67b, that Azazel was the strongest of mountains.

Another etymology (*ib.*) connects the word with the mythological "Uza" and "Azael," the fallen angels, to whom a reference is believed to be found in Gen. vi. 2, 4. In accordance with this etymology, the sacrifice of the goat atones for the sin of fornication of which those angels were guilty (Gen. l.c.).

Two goats were procured, similar in respect of appearance, height, cost, and time of selection. Having one of these on his right and

The Rite. other on his left (Rashi on Yoma 39a), the high priest, who was assisted in this rite by two subordinates, put both his hands into a wooden case, and took out two labels, one

inscribed "for the Lord" and the other "for Azazel." The high priest then laid his hands with the labels upon the two goats and said, "A sin-offering to the Lord"—using the Tetragrammaton; and the two men accompanying him replied, "Blessed be the name of His glorious kingdom for ever and ever." He then fastened a scarlet woolen thread to the head of the goat "for Azazel"; and laying his hands upon it again, recited the following confession of sin and prayer for forgiveness: "O Lord, I have acted iniquitously, trespassed, sinned before Thee: I, my household, and the sons of Aaron—Thy holy ones, O Lord, forgive the iniquities, transgressions, and sins that I, my household, and Aaron's children—Thy holy people—committed before Thee, as is written in the law of Moses, Thy servant, 'for on this day He will forgive you, to cleanse you from all your sins before the Lord; ye shall be clean.'" This prayer was responded to by the congregation present (see ATONEMENT, DAY OF). A man was selected, preferably a priest, to take the goat to the precipice in the wilderness; and he was accompanied part of the way by the most eminent men of Jerusalem. Ten booths had been constructed at intervals along the road leading from Jerusalem to the steep mountain. At each one of these the man leading the goat was formally offered food and drink, which he, however, refused. When he reached the tenth booth those who accompanied him proceeded no further, but watched the ceremony from a distance. When he came to the precipice he divided the scarlet thread into two parts, one of which he tied to the rock and the other to the goat's horns, and then pushed the goat down (Yoma vi. 1-8). The cliff was so high and rugged that before the goat had traversed half the distance to the plain below, its limbs were utterly shattered. Men were stationed at intervals along the way, and as soon as the goat was thrown down the precipice, they signaled to one another by means of kerchiefs or flags, until the information reached the high priest, whereat he proceeded with the other parts of the ritual.

The scarlet thread was a symbolical reference to Isa. i. 18; and the Talmud tells us (*ib.* 39*b*) that during the forty years that Simon the Just was high priest, the thread actually turned white as soon as the goat was thrown over the precipice: a sign that the sins of the people were forgiven. In later times the change to white was not invariable: a proof of the people's moral and spiritual deterioration, that was gradually on the increase, until forty years before the destruction of the Second Temple, when the change of color was no longer observed (*Le.* 39*b*).

J. SR.

I. H.

—**Critical View:** There has been much controversy over the function of Azazel as well as over his essential character. Inasmuch as according to the narrative the sacrifice of Azazel, while symbolical, was yet held to be a genuine vicarious atonement, it is maintained by critics that Azazel was originally no mere abstraction, but a real being to the authors of the ritual—as real as YHWH himself.

This relation to the purpose of the ceremony may throw light upon the character of Azazel. Three points seem reasonably clear. (1) Azazel is not a mere jinn or demon of uncertain ways and temper,

anonymous and elusive (see ANIMAL WORSHIP), but a deity standing in a fixed relation to his clients. Hence the notion, which has become prevalent, that Azazel was a "personal angel," here introduced for the purpose of "doing away with the crowd of impersonal and dangerous *se'irim*" as Cheyne puts it, scarcely meets the requirements of the ritual. Moreover, there is no evidence that this section of Leviticus is so late as the hagiological period of Jewish literature.

(2) The realm of Azazel is indicated clearly. It was the lonely wilderness; and Israel is represented as a nomadic people in the wilderness, though preparing to leave it. Necessarily their environment subjected them in a measure to superstitions associated with the local deities, and of these latter Azazel was the chief. The point of the whole ceremony seems to have been that as the scapegoat was set free in the desert, so Israel was to be set free from the offenses contracted in its desert life within the domain of the god of the desert.

(3) Azazel would therefore appear to be the head of the supernatural beings of the desert. He was thus an instance of the elevation of a demon into a deity. Such a development is indeed rare in Hebrew religious history of the Biblical age, but Azazel was really never a national Hebrew god, and his share in the ritual seems to be only the recognition of a local deity. The fact that such a ceremony as that in which he figured was instituted, is not a contravention of Lev. xvii. 7, by which demon-worship was suppressed. For Azazel, in this instance, played a merely passive part. Moreover, as shown, the symbolical act was really a renunciation of his authority. Such is the signification of the utter separation of the scapegoat from the people of Israel. This interpretation is borne out by the fact that the complete ceremony could not be literally fulfilled in the settled life of Canaan, but only in the wilderness. Hence it was the practise in Jerusalem, according to Yoma vii. 4, to take the scapegoat to a cliff and push him over it out of sight. In this way the complete separation was effected.

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J. JR.

J. F. McC.

AZAZIAH: 1. A Levite who took part in the choral services on the return of the Ark to Jerusalem (I Chron. xv. 21). 2. Father of Hoshea, who was the leader of Ephraim at the time that David enumerated the people (I Chron. xxvii. 20). 3. A Levite who had charge of the offerings brought to the Temple in the days of Hezekiah (II Chron. xxxi. 13).

J. JR.

G. B. L.

AZBAN, MORDECAI BEN ISAAC: Cabalist and rabbi in Leghorn; born in the interior of Africa; died at Jerusalem 1740. At Leghorn he had a controversy with Abraham Hayyim Rodriguez, which is printed in the latter's collection of decisions, entitled "Orah le-Zadik." He went as rabbi to Aleppo, and later to Jerusalem, where he remained till his death. Azban composed "Zobeah Todah"

(Thank Offering), which contains a lengthy penitential prayer ("widdui gadol") with reference to the various human organs so far as they lead man to sin (Constantinople, 1733). This work was modeled after Eleazar Ascar's "Sefer Haredim." He also wrote "Yissa Berakah" and other works of a mystic nature.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 38, 42; Ben-Jacob, *Tiqar ha-Sefarim*, p. 154.

K.

M. K.

AZBUK: Father of Nehemiah; assisted in repairing the wall at Jerusalem (Neh. iii. 16).

J. JR.

G. B. L.

AZEKAH: A city in the Shephelah, or plain of Judah; about midway between Jerusalem and the Philistine boundary, in a southwestern direction; probably not far from Socoh or Shochoh (I Sam. xvii. 1)—now Shuweikah—with which it is coupled (Josh. xv. 35). Its exact site has not been ascertained. Eusebius relates that a village, Ezekah, was to be found between Elueth-ropolis and Elia.

Azekah existed before the conquest of Canaan by the Israelites. Joshua, having defeated the five kings at Gibeon, followed them up to Azekah (Josh. x. 10, 11). The Philistine army lay between Shochoh and Azekah, when David fought Goliath (I Sam. xvii. 1). Rehoboam fortified it (II Chron. xi. 9), and four centuries later, in the reign of Zedekiah, the Jews opposed Nebuchadnezzar's forces at Azekah (Jer. xxxiv. 7). After the return from the Exile it was resettled by the tribesmen of Judah (Neh. xi. 30).

BIBLIOGRAPHY: Buhl, *Geographie des Alten Palästina*, pp. 90, 92; *Mittheilungen und Nachrichten des Deutschen Palästinavereins*, p. 25, 1896.

J. JR.

M. B.

AZEL: A Benjamite descended from Saul (I Chron. viii. 37, 38; ix. 43, 44).

J. JR.

G. B. L.

AZEVEDO, DANIEL COHEN D': Hakam in Amsterdam; died in 1823; son and successor of the hakam David Cohen d'Azevedo. He is the author of a sermon—"Sermão Heroico pregado no K. K. de Talmud Torah em Amsterdam," Aug. 3, 1809 (eulogistic sermon, preached in the holy congregation), Amsterdam, 1809.

S.

M. K.

AZEVEDO, DAVID COHEN D': Hakam of Amsterdam in the eighteenth century; died in 1792. He devoted himself to rabbinical studies and was elected hakam in Amsterdam in 1782. He published a sermon entitled "Triumphos da Virtude: Sermão á Ocasião do Natalicio de Guillermo V., Principe de Orange," Amsterdam, 1788.

D.

M. K.

AZEVEDO, DAVID SALOM D': Diplomat, of the seventeenth century; died 1699. He was minister resident at Amsterdam of the dey of Algiers, and in that capacity negotiated a commercial treaty with the Netherlands. He was also an energetic member of the building committee of the great synagogue of the Portuguese congregation in Amsterdam. Azevedo was renowned for his wisdom and learning. His epitaph is to be found in D. H. de Castro's "Keur van Grafsteenen," p. 97.

D.

M. K.

AZEVEDO, FRANCISCO D': Portuguese Marano of the seventeenth century. He was sent in 1673 to Rome to implore the papal curia to curb the inhumanity of the Inquisition. Well supplied with money, and seconded by the Jesuits—who were not in sympathy with the Inquisition—he succeeded in exposing the cruelties of its procedure. Clement X. thereupon issued a bull, dated Oct. 3, 1674, suspending the activity of the Portuguese Inquisition, and prohibiting any further accusations, condemnations, or confiscations until the grievances of the Maranos in that country should have been investigated by a Roman court of inquiry.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, x. 278; Kayserling, *Geschichte der Juden in Portugal*, p. 315.

D.

M. K.

AZEVEDO, MOSES COHEN D': Hakam of London; son of Daniel Cohen d'Azevedo; born in Amsterdam about 1720; died in 1784. He succeeded, in 1761, Moses Gomez da Mesquita, his father-in-law, as hakam (hakam) of the Spanish and Portuguese congregation of London.

The only publications credited to him are two sermons, one on the accession of George III., delivered December, 1760, before he was called hakam. They were delivered in Spanish, and published, with an English translation, in 1776, containing prayers for the success of the British arms: "Order de la Oracion, en el Dia de Aynno, 13 Dec., 1776. Implorando . . . la Divina Asistencia a las Armas de su Magestad." One of his descendants died a few years ago in Barrow's Buildings at the age of ninety. A portrait of the hakam is the only relic left of him. His son, Daniel, was hazan of the congregation from 1779 until 1812.

BIBLIOGRAPHY: *Catalogue of Anglo-Jewish Historical Exhibition*, 1887; Kayserling, *Bild. Españ.-Port.-Judais.*, s.v., and private information; M. Gaster, *History of the Bevis Marks Congregation*, pp. 131 et seq.

J.

M. K.—G. L.

AZGAD: The Bene Azgad returned with Zerubabel from the captivity (Ezra ii. 12; Neh. vii. 17). Their number is variously given as 1,222 (Ezra ii. 12), 2,322 (Neh. vii. 17), 1,322 (I Esd. v. 13, where the form given to the name is "Astad"). Subsequently 110 more came up with Ezra (Ezra viii. 12; I Esd. viii. 38, "Astath"). Azgad signed the covenant with Nehemiah (Neh. x. 16).

J. JR.

G. B. L.

AZHAROT (Exhortations): Liturgical poems treating of the precepts of the Law. The Babylonian Talmud (Mak. 2b) contains an utterance by R. Simlai to the effect that "613 commandments were revealed to Moses: 365, equal to the number of days in the year, were negative precepts; and 248, corresponding to the number of the component parts of the human body, were affirmative." R. Hammuna finds a suggestive hint for this number in the alphabetical value of the Hebrew letters composing the word תורה ("law"; Deut. xxxiii. 4), which amount to 611, to which there are to be added the first two passages of the Decalogue which were spoken not by Moses, but by God Himself to Israel. Although this enumeration repeatedly recurs in Talmud and Midrash, even in the name of the earlier teachers (compare Bacher, "Ag. Pal. Amor."

i. 558, note 2), and later sages discovered new intimations of the number in various passages (see Rashi on Num. xv. 39; sources in Baber,

The "613" Precepts. "Midrash Agada," p. 113, note 24; further material in Steinschneider, "Hebr. Uebers.," p. 926, note 152), it has not always remained undisputed;

Bahya, for instance (Hidot ha-Lebabot," Introduction), basing upon Ps. cxix. 96, eliminates the "duties of the heart" from these. Nahmanides ("Sefer ha-Mizwot," beginning) raises the question whether this number has traditional authority or whether it is merely an individual opinion of Simlai. From Abraham ibn Ezra, who points out ("Yesod Morah," gate 2) that if all basic precepts and their derivatives, and those intended for all time, are considered, this number would be untenable, down to Simon b. Zemah Duran ("Zohar ha-Rakia," end), who opines that Simlai counted the precepts after his own fashion and not in a manner authoritative for others, and that the number 613 is retained only as being incidentally correct, similar objections have repeatedly been made against the enumeration.

Many teachers, nevertheless, accepting the figure, have busied themselves with the detailed enumeration. The compiler of the "Halakot Gedolot" was the first to attempt this in the introduction to his book. He divides his whole material into two main divisions, the first containing the prohibitive (negative) precepts, 71 of which are punishable with death, and 277 with scourging, total 348; the second containing the mandatory (affirmative) precepts, 200 in number, to which are to be added 65 laws and statutes incumbent upon the Jews as a whole, thus making 613 in all ("Hal. Gedolot," ed. Berlin, pp. 8 *et seq.*; compare Hildesheimer, "Die Vaticanische Handschrift der Hal. Gedolot" pp. 13 *et seq.*). There is said to be a work in Arabic by Hefez b. Yazliyah, upon the same subject, but nothing further is known of it. Maimonides does not agree with the author of the "Hal. Gedolot"; in section 14 of his "Sefer ha-Mizwot" (Arabic original published by M. Bloch under the title "Le Livre des Préceptes par Moïse ben Maimon," Paris, 1888; for Hebrew translations, see Steinschneider, *l.c.* § 554, 2) he lays down certain principles which must be the guide in the enumeration of the precepts, and then counts up 248 affirmative and 365 negative commands, amounting to 613. This division agrees only in its total with that of R. Simlai in the Talmud, and in later times has been made use of particularly by the cabalists. It seems, however, to have remained unknown to the author of the "Hal. Gedolot," and is omitted in the parallel passage in Tanhuma. Maimonides, indeed, who found it necessary to revise his own work, is not always consistent on this point; and his son Abraham was called upon to defend his celebrated father against the attack of R. Daniel ha-Babli ("Ma'ase Nissim," ed. B. Goldberg, Paris, 1866). Maimonides also found a redoubtable opponent in Nahmanides, who was, however, concerned not so much to attack Maimonides as to defend the author of the "Hal. Gedolot," whose works were accounted "holy tradition" ("Sefer ha-Mizwot," first printed at

Constantinople, 1510). But Maimonides was not destitute of champions. Many sided with him, of whom Simon Duran ("Zohar ha-Rakia") and Isaac de Leon ibn Zur ("Megillat Esther") may be mentioned; the former writes in a conciliatory vein; the latter can not bring himself to admit that any opinion of Maimonides could be wrong.

It will suffice for present purposes merely to mention the "Sefer ha-Hinukh," which follows a method of its own in enumerating the precepts. For the understanding of what follows, it must also be stated that, in addition to the 613 Biblical precepts, sometimes seven non-Biblical ones are added, making the total 620, which represents the numerical value of the letters in the Hebrew word **בתר** ("eternity").

It is this enumeration of the precepts of the Torah which furnishes the theme of all the poems known as "Azharot," a name derived from the first composition of this nature, which begins with the words **אזהרת ראשית לעמך נהת** ("Of old Thou didst give exhortations to Thy people"). The

The Azharot. Azharot are variously described, both in printed works and in manuscripts, as "Exhortations of the Rabbis,"

"Exhortations Formulated in the Academy," "Exhortations of the Holy Academies of the Rabbis in Pumbedita," also "Exhortations of Elijah of Blessed Memory!" They are of great antiquity, and the probability must be conceded that they emanated from the academy of Joseph b. Abba Gaon of Pumbedita, concerning whom Sherira's "Letter" narrates that his academy was at times visited by Elijah the Prophet. Being of prior origin to the "Halakot Gedolot" (the last line, **אז יצא מאות**, is found reproduced in the "Hal. Gedolot," ed. Hildesh, p. 9, and all ancient Azharot contain it), these older compositions do not enumerate the individual 613 precepts, and speak only in general terms of the 365 negative and 248 affirmative precepts, of their sources, contents, and of the manner in which they are derived from the actual words of the Scripture text, etc. Such specific enumeration was only possible after that of the "Hal. Gedolot," and this is found in the Azharot commencing **אתה הנחלת תורה לעמך** ("Thou didst grant a law unto Thy people"). This composition, which follows the "Hal. Gedolot" accurately, is found sometimes with the superscription "Azharot of the Rabbis of the Academy," sometimes "Azharot of Elijah (or 'Elijah the Tishbite') of Blessed Memory." It has been erroneously ascribed by some to Elijah ha-Zaken (see below); while others have considered Simon ha-Gadol its author; it undoubtedly originated in Pumbedita. Its example was followed by a host of imitators. Saadia Gaon wrote Azharot (beginning with **אנכי אש אוכלת**, "I am a consuming fire"), and, in addition, summarized the 613 precepts in a piyyut beginning, "The Lord thy God shalt thou fear" (both printed in L. Rosenberg, "Kobez," ii. 26-54; the 613 precepts also by J. Müller in the Paris edition of Saadia's works, ed. Derenbourg, ix. 57). The suggestion that Saadia is not the author of these compositions is entirely gratuitous, seeing that his name appears therein acrostically. Other Azharot, by Isaac Gikatilla, were known to Moses ibn Tibbon, and are mentioned

by Isaac Petit b. Mordecai Kimhi, but have not been preserved. Perhaps they are identical with the Azharot commencing **אחזר חיל לרוטם הבורא** ("I will gird me with strength to extol the Creator"), which, according to Isaac b. Todros, were contained in the "sidhur" of Amram Gaon; even the present recension of this sidhur contains pieces which are later than Amram's time.

Solomon ibn Gabirol was the next to treat of the precepts in the Azharot commencing **אלהיך אש** ("Thy God is a consuming fire"), edited by Sachs-Haiberstamm, "Kobez al-Yad," 1893; later on he wrote complete Azharot to which reference will be had in the following. Isaac b. Reuben Albargeloni is the author of the Azharot **איפה נמצא ביתה** ("Where is the abode of understanding?"). Elijah ha-Zaken b. Menahem of Mans wrote the Azharot **אמת יהנה חבי** ("Truth shall my mouth indite"), first published by Luzzatto in "Literaturblatt des Orients," 1850, part 16, and later reprinted by Rosenberg, *l.c.* pp. 55 *et seq.* Mention may be made here of the piyyut by Eliezer b. Nathan, **אנכי ראש לברית**, intended for the evening service of the second day of Pentecost, which also treats of the 613 precepts. The Azharot commencing **אני בינה נעונה** ("I, Understanding, dwell on high") were written by Isaac Petit b. Mordecai Kimhi. Krespia ha-Nakdan wrote Azharot beginning with the words **אני ארוממך ד מלכי** ("I will extol Thee, O Lord, my King"). A species of Azharot was composed by Joseph b. Solomon Yahya, but nothing definite is known concerning it save that it was lost in a conflagration. Elijah ha-Kohen Tehelebi (**עלבי**) wrote **אברך לאל מיה** ("I will bless the God Tremendous"). The Azharot "Pour forth Thy mercy" were written by Menahem Tamar. Menahem Egozi (Nutz-Tree) entitles his Azharot, which begin **מה מאד נעלה אשנאלה**, with a play upon his own name **מה קאנאלה** ("A blossom from the nut-garden"). Similarly, those of Elijah Adeni (of Aden), which begin with the words **אדני בם** (Amsterdam ed., 1688), were entitled by him **אלה יר**. Finally, mention must be made of the Azharot of Joshua Benveniste, which are only known from Azulai's "Shem ha-Gedolim" (see **המסמרת המצוה**).

R. Simlai's utterance, quoted above, speaks of the division of the Pentateuchal precepts into affirmative and negative commandments (**עשה** and **לא תעשה**). The "Hal. Gedolim" observe this division; and, in addition, they group the individual precepts as far as may be according to their subject-matter. The

The Material and Its Divisions. Azharot **אתה הנהלת** do not observe this method: affirmative and negative precepts follow each other in wild confusion regardless of subject, entailing a great sacrifice of perspicuity. Saadia, in his "613 precepts," places, in two divisions, first 97 duties of the person (**מצות הנהגה**), and then 58 and 45 affirmative precepts referring to sacrifices, priests, and purification; in all, 200 affirmative commands. Then follow, in four divisions, 277 negative precepts (the specific enumeration is not correctly given in the present printed texts, nor even by Zunz): 71 punishable with death, and 65 sections pertaining to the community as a

whole, amounting in all to 630. This clearly shows how closely Saadia adheres to the "Hal. Gedolim"; just so closely, too, does Isaac Albargeloni follow the same authority; and, indeed, this is the rule, as Maimonides remarks, with all Azharot composed down to the latter's time. Gabirol deviates from this practise only to the extent that he observes the Talmudic enumeration of 248 affirmative and 365 negative commands. Krespia ha-Nakdan follows Maimonides in the enumeration, as do also Menahem Tamar and Joshua Benveniste. In his Azharot proper, Saadia disregards the strict demarcation between affirmative and negative precepts. He adduces the precepts according to their derivation from the Decalogue, an idea often imitated; by Saadia himself again in his *Yesodei ha-Minut*, and then, not only by later poets, but by writers on jurisprudence. Of examples may be adduced here the "Ma'amar ha-Sekel" by an unknown author, and the cabalist Ezra-Azriel in his commentary upon the Song of Solomon. The attempt to establish such a derivation was rendered all the more alluring by the discovery of the fact that the individual letters contained in the Decalogue number 620, thus corresponding to the 613 precepts and the seven additional ones mentioned above. For further references, see Zunz, "Literaturgeschichte," p. 95, and Steinschneider, "Hebr. Bibl.," vi, 125.

As regards the poetical form of the Azharot there is little to be said. The oldest pieces **אזהרת אמת הנהלת** and **אמת ראויה** are extremely simple in composition; the verses, which contain the alphabet in acrostic fashion, are two-membered and bare of all poetic adornment, such as rime, meter, etc. Rime

appears later; and a division into **Poetical Form.** strophes becomes general; the alphabet, both in its usual order and inverted (**תשירק**), being given acrostically, as is also the name of the writer.

Saadia's composition is more artificial, in that he not only uses the opening words of each article of the Decalogue, but interweaves therewith phrases from the Song of Solomon and from the eight verses of Psalm lxxviii., which are associated by the Talmudists with the Pentecost festival. The construction of these compositions is fully treated by Zunz, Sachs, and Landsuth. Saadia's "613 precepts" are less artificial in construction, but possess rime, strophes, and refrain.

Gabirol uses four-membered strophes, the first three of which have changing rimes of their own; the fourth, a rime running through the poem. Tehelebi's Azharot are also metric, although halting in many places; Tamar, whose Azharot are metrical and resemble Gabirol's in construction, endeavors to find excuse for the halting measure of his predecessors (Steinschneider, "Cat. Leyden," p. 396). Isaac b. Reuben closes his strophes most cleverly with a verse from the Bible, greatly to the admiration of Al-Harizi, who was himself an adept in the ingenious application of Biblical passages. The same is true of the Azharot of Elijah ha-Zaken, whose Azharot consist of 176 four-membered strophes with alphabets (backward as well as forward) and frequent interweaving of names as acrostics.

That such poems can not possess poetic value is

natural; the style is too stiff; in form it must be didactic; and every deviation or imaginative flight is barred. Their dry enumeration of the precepts indeed would compel the characterization which they receive from Jair Hayyim Bacharach (*Responsa*, No. 51, applied to special Azharot, see below); namely, that they read like a chapter from the Mishnah, save that their form and a certain choice of expression in the earliest attempts remind one that they are to be considered as poetical compositions. Fine passages are nevertheless to be found in the opening or introductory poems (פתיחה) and in the closing verses. These poetical efforts were usually provided by the authors of the Azharot themselves; but in some cases they have been added by others; as, for instance, the introduction to Gabirol's Azharot, written by David b. Eleazar Pakudah, and the poems introducing the affirmative and the negative precepts, respectively, in Kimhi's Azharot, written by Levi b. Gershon.

As was to be expected, these poetical embodiments of the 613 precepts were at intervals met with the same violent remonstrance which greeted the computation of the number 613 for the precepts. Abraham ibn Ezra ("Yesod Moreh," gate 2, end) remarks that the authors of Azharot in general resemble a man who counts the various

Protest Against Azharot.

medicinal herbs enumerated in medical works without knowing anything of their virtues. Maimonides also expresses his disapproval (Introduction to "Sefer ha-Mizvot"); but he excuses the authors as being "poets and not rabbis." Dukes quotes from a Mahzor commentary that the Mayence sages express themselves against the Azharot אמת הנהלת because various Biblical commands are therein omitted ("Literaturblatt des Orients," 1843, col. 714). Moses Bödinger (*Mahzor*, ed. Metz, 1817) gives a list of the precepts omitted in these Azharot, and supposes that the author must have written ten sections, of which two were lost. As early as the Tosafot (Yoma 8c; B. B. 145b; Nid. 30a) attention was drawn to the fact that Elijah ha-Zaken had not been sufficiently careful in harmonizing his statements with the Halakah. Many similar protests might be adduced; but they all did not avail to prevent the in-

In the Liturgy.

corporation of the Azharot in the rituals of all countries, where indeed they have maintained their position to this day. It was for the Feast of Weeks (Pentecost) especially, commemorating the Revelation on Sinai, that the Azharot were particularly intended; and they were recited in the Musaf (Additional) Prayer of that day. In some localities—probably at a later date, and in order not to prolong unduly the morning service—the Azharot were relegated to a position either before or after the Minhah (afternoon) service. When the Sabbath before this festival came to receive more regard, like the so-called "Great Sabbath" immediately before the Passover, Azharot were read on it also. Originally, the אזהרות ראשית were read upon the first day of the festival in Italy (Rome), Greece (Romania), Germany, Poland, Lorraine, and probably also in France. Later these were generally displaced by the Azharot אמת הנהלת, but retained their places in Rome and

Greece, though not in the first edition of the Mahzor Romania. In the German and Polish ritual the Azharot were postponed until the second day; while in France they were completely displaced by the Azharot of Elijah ha-Zaken. The אמת הנהלת is the form retained in the German and Polish ritual for the first day of the festival and in the first edition of the Mahzor Romania; in Rome only the first "Alphabet" is used on the second day. The whole of it was there read in former times on the Sabbath before the festival, but later on was displaced by Gabirol's Azharot. Saadia's compositions are contained in his "Siddur" and also in the Siddur of Solomon Sigelmessi. Gabirol's Azharot were customarily read in Spain, Provence, Avignon, Palestine, Fez, Yemen, and to some extent in Algiers, and are found in the liturgy of the second day of the festival in the first edition of the Mahzor Romania. Albageloni's Azharot are contained in the rituals of Constantine, Tlemcen, Tunis, Morocco (for the afternoon service), Algiers, and Oran; those of Elijah ha-Zaken in France and, earlier, in Germany. The Azharot of Isaac Kimhi are set down in the Mahzor Carpentras (Amsterdam, 1759) for the afternoon service, as they were also in Avignon, Tchelebi's Azharot and those of Tamar and Egozi are printed in the Mahzor Romania, and those of Elijah Adeni, strangely enough, in the Mahzor Cochon (China) for the Eighth Day of Solemn Assembly ("Shemini Azeret").

Owing to their condensed style and didactic form, it is not to be wondered at that the Azharot required commentaries; indeed, some of the later authors themselves recognized this need and

supplied them; as, for instance, Tamar Com-mentaries, and Joshua Benveniste. Explanations of the Azharot are therefore to be

found in such Mahzors as aim at giving a commentary, and also separately in many varieties, of which a few may be mentioned here. Azharot ראשית were commented upon by Eleazar b. Nathan and Samuel b. Kalonymus. Albageloni's Azharot were similarly dealt with by Moses Muesi (ישיע מוסי) and Saul ibn Musa ha-Kohen (נחמיה מוסי). Gabirol's Azharot, however, have always been favorite subjects for commentation; thus, Moses ibn Tibbon, Isaac Kimhi, Isaac b. Todros, Simon b. Zenuach Duran (זנוח הרקיע), Joseph ha-Levi (Barbaro), Moses Pesante or Pisanti (כר מוסי), Jacob (Israel) Hagis (פתיל תכלת), Saul ibn Musa ha-Kohen (נחמיה מוסי), Elia Benamozeg, and numerous others. Translations, however, are rather rare. (On a Persian translation, see "Jewish Quarterly Rev." x. 593, and M. Seligsohn, in "Revue Etudes Juives," xliii. 101; concerning a Judeo-Spanish translation of Gabirol's Azharot and Shalibethal Wina's משיבת נפש, compare M. Greenbaum, "Jid.-Span. Chrestomathie," pp. 37, 109.) Many commentaries on the Azharot of Elia ha-Zaken are extant in manuscript form.

Besides the above-mentioned Azharot there are a number of poetical elaborations of the same material, which, however, are not called Azharot, nor are they incorporated in any ritual. Some of them are older than many of the later Azharot proper. The following may be enumerated in alphabetical order: דת יקויאל by Jekuthiel Süsskind;

Later Elabora- tions.

חרוזות נפלאות. by Mannes Hayyot; יר אברהם. by Abraham Gabbai Isidro. יריעות ערים. by Samson b. Samuel Yerushalmi; כתר תורה. by David b. Solomon Wital; כתר תורה. by M. J. Stern; החכמה. by Uri Phoebe b. Aryeh Löb (Breslau); ישרי מצות. by Jonathan Eybeschütz; שירת משה. by Moses b. Mordecai Meisels; יסוד השמים. by Jacob b. Sheshet; תריג מצות בהרזים. furthermore a poem by the younger Gershon Hehez, in which he recited the precepts in Maimonides' enumeration (in the first edition of the חרוזים).

In addition to Azharot which treat of all the precepts, there arose in the Middle Ages a species of Azharot which confined themselves to only one precept in all its details, or to a chain of precepts referring to one subject. They were intended for recital on the great Sabbath before Passover, or on the Sabbath immediately before one of the other festivals, and on similar occasions. They accordingly devote themselves to the consideration of the regulations for Passover, of the precepts concerning the shofar, the tabernacle, the citron and palm branch, the fringes, the tefillin, and similar matters, as well as the regulations for Hanukkah and Purim. This is not the place to consider the special Azharot; they belong to the halakic piyyut (see PIYYUT).

BIBLIOGRAPHY: Dukes, *Zur Kenntniss*, pp. 43 *et seq.*, 140 *et seq.*; M. Sachs, in Rosenber., *Kobez*, pp. 32 *et seq.*; Landsbuth, *"Amunde ha-Azharah"*, passim; Zanz, *Ritus*; Idem, *Literaturgeschichte*, passim; Jellinek, *Kontrast-Tarich*, Vienna, 1878; S. J. Halberstamm, *אגרת ליעקב*, Lyeck, 1878 (reprint from *Ha-Maggid*, of the same year); Moise Bloch, *Les clef*, in *Rev. Et. Juives*, v, 27 *et seq.*; A. Neubauer, *Miscellaneous Liturgica*, n. n. in *Jewish Quarterly Review*, vi, 628 *et seq.*.

H. B.

AZIEL ("God is my strength"): A Levite singer in the Temple; assistant to Asaph, Heman, and Ethan (I Chron. xv. 20). In I Chron. xv. 18 he is called "Jaaziel." The name of the gens **Azieli** is found in I Chron. xxvi. 23.

J. JR.

G. B. L.

AZILUT (אצילות): Cabalistic term for "emanation" or "radiation"; but philosophical authors prefer "shefa" or "hashpa'ah." The word is derived from "azal" in reference to Num. xi. 17; and in this sense it was taken over into the Cabala from Solomon ibn Gabirol's "Mekor Hayyim" (The Fountain of Life), which was much used by cabalists. The theory of emanation, which is conceived as a free act of the will of God, endeavors to surmount the difficulties that attach to the idea of creation in its relation to God. These difficulties are threefold: (1) the act of creation involves a change in the unchangeable being of God; (2) it is incomprehensible how the absolutely infinite and perfect being could have produced such imperfect and finite beings; (3) a *creatio ex nihilo* is difficult to imagine. The simile used for the emanation is either the soaked sponge that emits spontaneously the water it has absorbed, or the gushing spring that overflows, or the sunlight that sends forth its rays—parts of its own essence—everywhere, without losing any portion, however infinitesimal, of its being. Since it was the last-named simile that chiefly occupied and influenced the cabalistic writers, Azilut must properly be

taken to mean "radiation" (compare Zohar, Exodus Yitro, 86b).

Later on the expression "Azilut" assumed a more specific meaning, influenced no doubt by the little work, "Maseket Azilut." Herein for the first time (following Isa. xliii. 7: "I have created"; "I have formed"; "I have made"; עשיתי, יצאתי, בראתי), the four worlds are distinguished: Azilah, Beriah, Yezirah, and 'Asiyah. But here too they are transferred to the region of spirits and angels. In the Azilah world the Shekinah alone rules; in the Beriah-world are the throne of God and the souls of the just under the dominion of Akatriel ("Crown of God"); in the Yezirah world are the "holy creatures" (hayyot) of Ezekiel's vision, and the ten classes of angels ruled over by Metatron; and in the 'Asiyah world are the Ofanim, and the angels that combat evil, governed by Sandalphon. The Zohar apparently did not know of this fourfold world; for there Azilut is taken to be simply the direct emanation of God, in contradistinction to the other emanations derived from the Sefirot.

Moses Cordovero and Isaac Luria (sixteenth century) were the first to introduce the fourfold world as an essential principle into cabalistic speculation. According to this doctrine the Azilah-world represents the ten Sefirot; the Beriah-world (world of creation) the throne of God, emanating from the light of the Sefirot; the Yezirah-world (world of becoming) the ten classes of angels, forming the halls for the Sefirot; and the 'Asiyah-world (world of making, that is, of form) the different heavens and the material world. In contradistinction to the Azilah-world, which constitutes the domain of the Sefirot, the three other worlds are called by the general name "Pirud" (עולם הפירוד). Later cabalists explain "Azilut" (according to Ex. xxiv. 11, and Isa. xli. 9) as meaning "excellence," so that according to them the Azilah-world would mean the most excellent or highest world.

K.

P. B.

AZMAVETH: 1. The Barhumite; one of the thirty heroes of David (II Sam. xxiii. 31; I Chron. xi. 33). His sons joined David at Ziklag (I Chron. xii. 3).

2. A Benjamite; son of Jehoadah (I Chron. viii. 36, ix. 42).

3. Son of Adiel, who had charge of the treasures of King David (I Chron. xxvii. 25).

4. A town in Benjamin, whence some returned from captivity along with Zerubbabel (Ezra ii. 24; Neh. xii. 29). In Neh. vii. 28, which corresponds to Ezra ii. 24, it is called "Beth-azmaveth."

J. JR.

G. B. L.

AZORES: Group of islands in the Atlantic ocean, northwest of Africa, belonging to Portugal. It was a place of refuge for the Jews expelled from that country. At present Ponta Delgada, the capital of the island of São Miguel, Fayal, Terceira, and other islands have some Jewish inhabitants. These are engaged in exporting goods. They keep the Jewish religious observances, but intermarry with Catholics. Christian women, when marrying Jews, often enter the fold of Judaism.

BIBLIOGRAPHY: *Ally. Zeit. des Judd.*, 1880, p. 439.

G.

M. K.

AZOTUS: 1. The equivalent of Asimon; found in the Apocrypha (Judith ii. 28; 1 Macc. iv. 15, etc.) and in the New Testament (Acts viii. 40).

2. Mount of Azotus (1 Macc. ix. 15), where Judas Maccabeus was killed. It is perhaps identical with 1.

S.

G. B. L.

AZOV (Turkish, **Azak**): A town in the government of Ekaterinoslav, Russia, on the left bank of the Don, about twenty four miles from Rostov and five miles from the sea. In ancient times it was an important business center, belonging to Greece and known under the name of "Tanais." The Pontic king Mithridates conquered it in 115 B.C.; in the fourth century of the common era it was destroyed by the Huns; and in the eighth century it was rebuilt and passed into the possession of the Chazars. In the twelfth century, when Azov was a store-city for the trade with Indo-China, the Genoese carried on a considerable trade there, at first recognizing the sovereignty of the Polovtzy, whom in the thirteenth century they drove out; and in 1471 they themselves were conquered by the Turks, who in 1637 were for a short time subject to the Cossacks. Since 1736 Azov has belonged to Russia.

Jews have lived in Azov since they began to settle in the Crimea and in the neighboring provinces, probably in the first century B.C. In the time of the Chazars they were largely interested in the commerce of Azov with Constantinople and Dankov. From the latter the Russian products were transported down the Don to Azov, and all imported merchandise was forwarded from Azov to Dankov.

Azov is mentioned in an epigraph on the first page of a Pentateuch written in Azak, stating that one Shabbethai, son of Isaac, during his illness, on the twenty-ninth of Marheshwan, 5035 [1274], presented this Bible (twenty-four books) to the "Kahal Synagogue in Kirin" (D. Chwolson, "Yevreiskie Nadpisi," p. 217, St. Petersburg, 1884). Another epigraph, written on a board in the Karmite synagogue in Theodosia in 1404, relates to Isaac, son of Moses, and Sarah, daughter of Moses, and to the mother of their mother, Kellah of Azak (Azov), who "have put up this board in the synagogue of the community of Kaffa, the community of the Karmites" (*ib.* p. 209).

Of the 25,488 inhabitants in 1892, about 600 were Jews, who had a synagogue and a Talmud Torah.

BIBLIOGRAPHY: *Entzikhlopedicheskii Slovar*, i, St. Petersburg, 1891; G. Barbaro, *Viaggi Fatti da Venezia Alla Tana, in Persia, etc.*, Venice, 1543, *passim*; Kostomarov, *Cherk. Toropeli. Moshorskara Gosudarstva* 16 i 17, Ypphor, pp. 13-14, St. Petersburg, 1889.

H. R.

AZRIEL ("God is my help"): 1. Father of one of the men deputed by Jehoiakim to capture Balaam, the seer of Jerimoth (*Jer.* xxxvi. 20).

2. Chief of one of the families of Manasseh, living on the eastern side of the Jordan (1 Chron. v. 24).

3. Father of Jerimoth, the leader of Naphtali at the time that David numbered the people (1 Chron. xxvii. 19).

J. JR.

G. B. L.

AZRIEL B. HAYYIM TRABOTTA. See TRABOTTA.

AZRIEL (EZRA) BEN MENAHEM (BEN SOLOMON): Founder of the speculative Cabala,

and called "The Saint"; born at Gerona in 1160; died in 1238. As to the identity of Azriel and Ezra, taken for two brothers by Grätz ("Gesch." vii. 447 *et seq.*) and Bloch (Winter and Wünsche, "Jüd. Literatur," iii. 261), compare Jellinek ("Beiträge zur Geschichte der Kabbala," i. 41; Landauer, "Lit.-Bl." vi. 196; and Michael, "Or ha-Hayyim," No. 1151). Attracted by the mystical studies that had begun to spread in Spain, Azriel went early to southern France, and became there a pupil of the celebrated cabalist Isaac the Blind, the son of Abraham of Posquières. Later he left France and traveled all over Spain, making propaganda for the Cabala. He endeavored to win the philosophers over to his mystic views, but did not succeed, as he himself confesses in the introduction to his commentary upon the Ten Sefirot. "For," says he, "the philosophers believe in nothing that can not be demonstrated logically." He came back disappointed to Gerona, and there founded a school in which Nahmanides received Azriel's cabalistic instruction, as is stated by Abraham Zacuto ("Yuhasin"). Meir ibn Gabbai, Ibn Yahya ("Shalsheet ha-Kabbalah"), and others (see Grätz, *l.c.*). Azriel wrote a commentary on the Ten Sefirot in the form of questions and answers, following therein the speculative method of philosophy (edited by N. A. Goldberg, Berlin, 1850). Its title, not given by the editor, was "Ezrat Adonai" (see Grätz, *l.c.*, following S. Sachs). He also wrote a commentary on "Shir ha-Shirim," ascribed often to Nahmanides, published under his name (Altona, 1764), in which the 613 commandments are explained mystically as based upon the Decalogue. Azriel was, further, the author of a commentary on "Sefer Yezirah," entitled "Sefer ha-Millufim," which was likewise ascribed to Nahmanides, and published under his name in Mantua, 1719. Besides these he seems to have written a cabalistic commentary on the prayers, and a hymn with his name "Ezra" as acrostic. His system rests chiefly on his Neoplatonic conception of God as the "En Sof," the Endless One, Gabirol's "En lo Tikkah" (compare Joel, "Beiträge zur Geschichte der Philosophie," Appendix, p. 12, "Lewi ben Gerson," 1862).

God, he contends, can be determined only in a negative way; what He is not can alone be ascertained; not what He is. All positive attributes bear the stamp of sensualism. The Being that is the originator of all things can have no intention, desire, thought, word, or action. He is infinite; the negation of all negations; the Endless.

After having stated this strange conception of God, Azriel investigates the relation of this En-Sof to the universe. Has the universe been created from nothing? No. Aristotle is perfectly right in saying that nothing can proceed from nothing. Moreover, creation implies a decrease in the Creator's essence through subtraction, and that can not be predicated of the En-Sof. Nor can the universe have existed eternally, as Aristotle asserts, because nothing is eternal save God. Accordingly, the Platonic idea of a primary matter is not acceptable

either. Azriel, in order to solve the problem of creation, has recourse to the theory of emanation, which he develops as follows:

The universe, with all its multifarious manifestations, was latent in the essence of the *En Sof*, in which, notwithstanding its infinite variety, it formed an absolute unit, just like the various sparks and colors that proceed from the one and indivisible flame potential in the coal. The act of creation did not consist in producing an absolutely new thing; it was merely a transformation of potential existence into realized existence. Thus there was really no creation, but an efflux (see *AZUT*). The effluence was effectuated through successive gradations from the intellectual world to the material, from the indefinite to the definite. This material world, being limited and not perfect, could not proceed directly from the *En Sof*; neither could it be independent of Him; for in that case He would be imperfect. There must have been, therefore, intermediaries between the *En Sof* and the material world; and these intermediaries were the Ten Sefirot. The first Sefirah was latent in the *En Sof* as a dynamic force; then the second Sefirah emanated as a substratum for the intellectual world; afterward the other Sefirot emanated, forming the moral, the material, and the natural worlds. But this fact of emanation does not imply a *prior* or a *posterior* or a gradation in the *En Sof*—a candle, the flame of which is capable of igniting an indefinite number of lights, although, in itself, it is a unit. The Sefirot, according to their nature, are divided into three groups: the three superior forming the world of thought, the next three the world of soul, the last four the world of corporeality. They all depend upon one another, being united like links to the first one. Each of them has a positive and a passive quality—emanating and receiving. The first Sefirah is called by Azriel not Keter, as the later cabalists call it, but *Rim Mar'alah*. Grätz (*l.c.*) thinks that Azriel meant by that term Ibn Gabirol's "Will" ("Hefez")—the highest dynamic force of the Deity. Indeed, Azriel's contemporary, Jacob ben Sheshet, called the first Sefirah *Razon* ("Will"). The second and third Sefirot were Hokmah and Binah; the fourth, fifth, and sixth, Hesed, Pahad, and Tiferet; the seventh, eighth, and ninth, Nezah, Hod, and Yesod 'Olam; and the tenth, Zedek. These Ten Sefirot were put by Azriel into correspondence to the ten parts of the human organism and to the ten different refractions of light.

The whole system, with the exception of the theory of the Sefirot, is derived from Ibn Gabirol's "Me'kor Hayyim," which Azriel imitated, even as to its form, in arranging his commentary upon the Ten Sefirot, by putting it into questions and answers as Gabirol did. Azriel, however, had the merit of affording some guidance in the labyrinth of mysticism.

BIBLIOGRAPHY: Jellinek, *Beiträge zur Gesch. der Kabbala*, I, 61, 64, II, 32; Ehrenpreis, *Die Entwicklung der Emanationslehre in der Kabbala im Dreizehnten Jahrhundert*, pp. 215 sq.; Grätz, *Gesch. der Juden*, VII, 445, 453; Landauer, in *Literaturblatt. des Orients*, VI, 190; Meyer, *Qabbalah*, pp. 284 *et seq.*; Steinschneider, *Cat. Hebr.*, col. 733; Michael, *De ha-Thiqim*, No. 131; Bloch, *Die Jüdische Mystik und Kabbalah*, in Winter and Wünsche, *Jüdische Literatur*, III, 261, 262.

I. Br.

AZRIEL B. MOSES HA-LEVI. See ASHKE-NAZI, AZRIEL B. MOSES LEVI.

AZRIEL BEN MOSES MESHEL, OF WILNA: Grammarian; lived at the end of the seventeenth and at the beginning of the eighteenth century. About 1700 he left his native town, Wilna, and settled with his family at Frankfort-on-the-Main. There he published, in 1704, in collaboration with his son Elijah, a prayer-book entitled "Derek Siah ha Sadeh" (The Way of the Plant of the Field; Gen. II, 5), according to the method of Shabbethai Sofer of Przemyśl, with a commentary, "Mikra Kodesh" (Holy Reading), containing the rules for punctuation and reading. A second edition of this prayer-book, with a German introduction, refuting the criticisms of Solomon Hanan on the first edition, was published by Azriel at Berlin in 1713, and a third at Wilhelmsdorf in 1721.

He published also: "Pillula Harifta" (Keen Discussions), novellæ on the order *Neziḳin* by Yom-Tob Lipmann Heller; and "Ma'amadot," recitations after the reading of the Psalms, by Menahem Lonzano, with additions of his own.

BIBLIOGRAPHY: Fuchs, *Kiryah N'yemulah*, p. 162.

T. I. Br.

AZRIEL B. YEHIEL ASCOLI. See TRABOTTA FAMILY.

AZRIKAM: 1. Ancestor of a Levite residing in Jerusalem in the time of Nehemiah (Neh. xi. 15 = I Chron. ix. 14).

2. Son of Neariah, occurring in the list of the descendants of David (I Chron. iii. 23).

3. Son of Aziel in the genealogical list of Benjamin, descended from Saul (I Chron. viii. 38 = ix. 44).

4. Governor of the palace under Ahaz, king of Judah; he was killed by Zichri, an Ephraimite (II Chron. xxviii. 7).

J. JR. G. B. L.

AZUBAH: 1. Daughter of Shilhi and mother of Jehoshaphat, king of Judah (I Kings xxii. 42 = II Chron. xx. 31).

2. Wife of Caleb, the son of Hezron (I Chron. ii. 18, 19).

J. JR. G. B. L.

AZUBIB, JOSEPH B. NEHORAI: Rabbi at Algiers; died at Blida, Algeria, January, 1794. At an early age he assisted his father in his duties as rabbi of Algiers; and at the death of the latter succeeded him. He published a work under the title "Yamim Ahadiim" (Some Days), containing sermons for all the feasts; preceded by a preface written by the bibliographer Azulai (Leghorn, 1790). Azubib signed one of the approbations attached to the work "Berit Abraham" of Abraham ben Raphael Jacob Bush'arah, Leghorn, 1791.

BIBLIOGRAPHY: Bloch, *Inscriptions Funéraires des Anciens et des Juifs Israélites*, p. 119, 1, pp. 57-58.

G. I. Br.

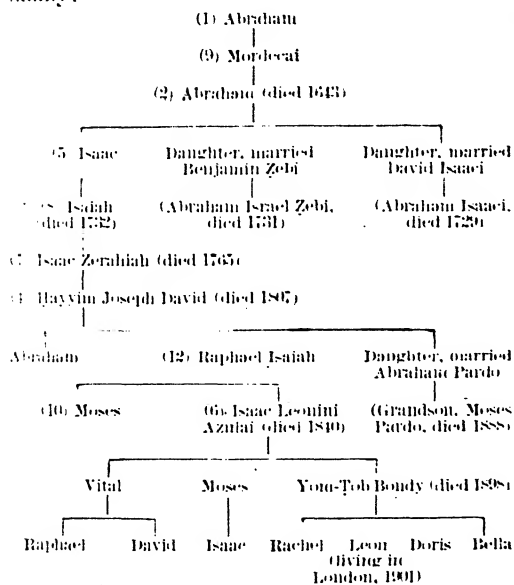
AZUBIB, NEHORAI B. SAADIA: Rabbi at Algiers; died October, 1785. He composed several prayers for the anniversary instituted by the community in commemoration of the repulse of O'Reilly's expedition against Algiers in 1775. Some Arabic poems of his figure in the collection "Shibhe

Elohim" (God's Praises), p. 173, published at Oran. Azubib wrote also a short commentary on the "Kerobez"—collection of hymns contained in the ritual of Algiers, and published at Leghorn. Azubib was celebrated for his disinterestedness. According to Loeb ("Rev. Et. Juives," l. 74) the name אֲזֻבִּיב is the same as אֲזֻלָּי.

BIBLIOGRAPHY: Bloch, *Inscriptions Tumulaires des Anciens Cimetières Israélites d'Alger*, pp. 66-68; Steinschneider, *Cat. Bodl.*, cols. 369, 369.

I. Br.

AZULAI, AZULAY: A family descended from Spanish exiles who, after the expulsion of the Jews from Spain in 1492, settled in the city of Fez, Morocco. Hayyim Joseph David Azulai (see No. 4) derives the family name from the initials of the Hebrew words אֵינָה זָנָה הַלְלָהּ לֹא יִקְרָא ("They shall not take a woman that is a harlot, or profane," Lev. xvi. 7). This derivation, however, is not at all probable, and it is to be presumed that the name refers to a locality in Morocco or in Spain. The following genealogical tree gives the principal members of the family:



1. **Abraham Azulai:** Grandfather of Abraham (No. 2), who speaks of him as having lived in Fez.

2. **Abraham Azulai:** Cabalistic author and commentator; born in Fez about 1570; died at Hebron Nov. 6, 1643. The expulsion of the Moors from Spain brought a great number of the exiles to Morocco, and these newcomers caused a civil war from which the country in general and the Jews in particular suffered greatly. Abraham Azulai, in consequence of this condition of affairs, left his home for Palestine and settled in Hebron. There he wrote a commentary on the Zohar under the title "Kijath Arba" (City of Arba; Gen. xxiii. 2). The plague of 1619 drove him from his new home; and while in Gaza, where he found refuge, he wrote his cabalistic work "Hesed le-Abraham" (Mercy to Abraham; Micah vii. 20). It was published after the author's death by Meshullam Zalman ben Abra-

ham Betak of Gorice, in Amsterdam, 1685. Another edition, published in Sulzbach in the same year, seems to be a reprint, although Steinschneider, in "Cat. Bodl." col. 666, thinks the reverse. Azulai's commentary on the Zohar, "Zohar Hammah" (Rays of the Sun), was printed in Venice, 1654. He also wrote: "Or ha-Lebanah" (Light of the Moon), "Ma'asse Hoshch" (Cunning Work), and "Kenaf Renanim" (Peacock's Wing).

Of the numerous manuscripts that he left and that were in the hands of his descendant, Hayyim Joseph David (No. 4), some are still extant in various libraries. Only one was published, a cabalistic commentary on the Bible, under the title "Ba'ale Berit Abraham" (Abraham's Confederates; see Gen. xiv. 13), Wilna, 1873. His most popular work, "Hesed le-Abraham," referred to above, is a cabalistic treatise with an introduction, "The Cornerstone"; see "Talmud Yoma 53b," and is divided into seven "fountains" (see Zech. iii. 9), each fountain being subdivided into a number of "streams." The contents of the work are hardly different from the average vagaries found in cabalistic books, as evidenced by the following specimen from the fifth fountain, twenty-fourth stream, p. 57d, of the Amsterdam edition:

"On the mystery of metempsychosis and its details: Know that God will not subject the soul of the wicked to more than three migrations; for it is written, 'Lo, all these things doth God work twice, you thrice, with a man' (Job xxxiii. 29). Which means, He makes him appear twice and thrice in a human incarnation; but the fourth time he is incarnated as a clean animal. And when a man offers a sacrifice, God will, by miraculous intervention, make him select an animal that is an incarnation of a human being. Then will the sacrifice be doubly profitable: to the one that offers it and to the soul imprisoned in the brute. For with the smoke of the sacrifice the soul ascends heavenward and attains its original purity. This is explained the mystery involved in the words, 'O Lord, thou preservest man and beast' (Ps. xxxvi. 7 [R. V. 6])."

BIBLIOGRAPHY: Azulai, *Shevu ha-Gedolim*, s.v.; Ben-Jacob, *Agur ha-Sederim*, p. 196; Fürst, *Bibliotheca Judaica*, l. 67; Michael, *Or ha-Hayyim*, p. 12.

3. **Abraham Azulai**, called "the illustrious cabalist"; Rabbi and author; born in the city of Morocco; died there about 1745. He was popularly supposed to possess miraculous powers. He is the author of a Hebrew work upon the Cabala, "Mikdash Melek," a commentary upon the Zohar.

BIBLIOGRAPHY: Azulai, *Shevu ha-Gedolim*, s.v.

4. **Hayyim Joseph David Azulai:** Son of Isaac Zerahiah (No. 5); one of the most prolific of rabbinic authors in the eighteenth century, and a pioneer writer on the history of rabbinical literature; born in Jerusalem about 1724; died at Leghorn March 21, 1807. He studied under Isaac ha-Kohen Rapoport, Jonah Nabel, and Hayyim ibn Attar. While in general a type of the Oriental rabbi of his age, a strict Talmudist, and a believer in the Cabala,

his studious habits and stupendous memory awakened in him an interest in the history of rabbinical literature and in its textual criticism. He accordingly began at an early age a

compilation of passages in rabbinical literature in which dialectic authors had tried to solve questions that were based on chronological errors. This compilation he called *דבר העלם* ("Some Oversights"). It was never printed.

Azulai's scholarship made him so famous that in 1755 he was chosen as *meshullah* (emissary), an honor bestowed on such men only as were, by their learning, well fitted to represent the Holy Land in Europe, where the people looked upon a Palestinian rabbi as a model of learning and piety. He traveled in this capacity through Italy, France, Germany, and Holland. On his return to Palestine he settled in Hebron, where his ancestor Abraham Azulai (No. 2) had first settled when he came to Palestine. Joseph David Sinzheimer, in a eulogy on Azulai, states that the latter left Palestine three times on his missions, in 1755, 1770, and 1781. His diary and his other works are, however, not clear on this point. In 1755 he was in Germany, in 1761 in Egypt, and in the year 1773 in Tunis, Morocco, and Italy, in which latter country he seems to have remained until 1777, most probably occupied with the printing of the first part of his biographical dictionary, "*Shem ha-Gedolim*," Leghorn, 1774, and with his notes on the *Shulhan Aruk*, entitled "*Birke Yosef*," Leghorn, 1774-76. In 1777 he was in France, and in 1778 in Holland. On October 28 of the latter year he married, in Pisa, his second wife, Rachel; his first wife, Sarah, had died in 1773. Noting this event in his diary, he adds the wish that he may be permitted to return to Palestine. This wish seems not to have been realized. At all events he remained in Leghorn, occupied with the publication of his works.

Azulai's literary activity is of an astonishing breadth. It embraces every department of rabbinical literature: exegesis, homiletics, casuistry, Cabala, liturgies, and literary history. The last is, as has already been stated, the only department in which he was original. A voracious reader, he noted all historical references; and on his travels he visited the famous libraries of Italy and France, where he examined the Hebrew manuscripts.

His notes were published in four booklets, comprising two sections, under the titles "*Shem ha-Gedolim*" (The Name of the Great Ones), containing the names of authors, and "*Wa'ad ha-Hakamin*" (Assembly of the Wise), containing the titles of works. They were, however, so unsystematically arranged that the mass of facts contained therein was of little value until Isaac Benjaçob, in 1852, published the work systematically arranged, with copious cross-references. This treatise has established for Azulai a lasting place in Jewish literature. It contains data that might otherwise have been lost, and it proves

His the author to have had a critical mind. "*Shem ha-Gedolim*," except when touching cabalistic doctrines. By sound scientific methods he investigated the question of the genuineness of Rashi's commentary to Chronicles or to some Talmudic treatise (see "*Rashi*," in "*Shem ha-Gedolim*"). Nevertheless he firmly believed that Hayyim Vital had drunk water from Miriam's well, and that this fact enabled him to receive, in less than two years, the whole Cabala from the lips of Isaac Luria (see "*Hayyim Vital*," in "*Shem ha-Gedolim*").

The amount of blind superstition found in his diary and other works is almost incredible in a man of such admirable critical ability; and his liturgical works have greatly helped to make this superstition

general. In his diary he notes all the cabalistic recipes found by him in manuscripts, and gives many instances of the miraculous effects of

His Super- his prayers. In his religious attitude
stition. he is a strict rigorist. He discusses the question of early burial, which he recommends chiefly on the ground of the cabalistic doctrine that the delay of burial occasions suffering to the dead, and actually writes: "If it should happen in one case out of ten thousand that one would be buried alive, this would not be the slightest sin; for it was so foreordained in order to avoid the evil that would result to the world from this man or his posterity" ("*Hayyim Sha'al*," i. 25).

Azulai's exegetical works are of the same character, being filled with interpretations of numerals and of casuistic methods. Instances of this kind are found on every page of his "*Homat Anak*" (Wall Made by a Plumb-Line: Amos vii. 7) and in his commentary to the Psalms, entitled "*Yosef Tchiillot*" (To Add Praise), Leghorn, 1794.

As a writer Azulai was most prolific. The list of his works, compiled by Benjaçob, runs to seventy-one items; but some are named twice, because they have two titles, and some are only

His Works. small treatises. Still, his activity was marvelous. The veneration bestowed

upon him by his contemporaries was that given to a saint. He reports in his diary that when he learned in Tunis of the death of his first wife, he kept it secret, because the people would have forced him to marry at once. Legends printed in the appendix to his diary, and others found in Walden's "*Shem ha-Gedolim ha-Hadash*" (compare also "*Ma'aseh Nora*," pp. 7-16, Podgoritz, 1899), prove the great respect in which he was held. Even to-day a great many Oriental and Polish Jews undertake pilgrimages to his grave or send letters to be deposited there.

Azulai left two sons, Abraham and Raphael Isaiah (No. 12). Of the former nothing is known.

BIBLIOGRAPHY: A complete bibliographical list of his works is found in the preface to Benjaçob's edition of "*Shem ha-Gedolim*," Wilna, 1852, and frequently reprinted; Carnoly, in the edition of "*Shem ha-Gedolim*," Frankfurt-on-the-Main, 1843; Fucini, *Knesset Yisrael*, p. 332; Hazan, *Hemdat li-Shalom*, Alexandria, 1894; Walden, *Shem ha-Gedolim ha-Hadash*, 1879; and the diary *Ma'agal Tob*, edited by Elijah Benamozegh, Leghorn, 1879; Michael, *Or ha-Hayyim*, No. 848.

L. G.

D.

5. Isaac Azulai: Noted cabalist; lived at Hebron in the seventeenth century; son of Abraham (No. 2). He wrote "*Zera' Yizhak*" (The Seed of Isaac), a cabalistic work, now lost. He died at Constantinople, presumably while traveling as an emissary for the congregations of the Holy Land. Isaac had two sisters. One married Benjamin Zebi and was the mother of Hayyim Abraham Israel Zebi, who was rabbi in Hebron (died 1731) and the author of "*Orim Gedolim*" (The Great Lights)—a treatise on rabbinical law—and of "*Yemin Moshel*" (The Right Hand of Moses), glosses to the *Shulhan Aruk* (The Hague, 1777). The other became the wife of David Isaaci; and their son, Abraham Isaaci (died Jan. 10, 1729), was an eminent rabbi in Jerusalem and the author of responsa entitled "*Zera' Abraham*" (The Seed of Abraham), 2 vols., Constantinople, 1732, and Smyrna, 1733.

Anna Lazarus.	43	Ab. Montefiore
Isaac L. L.	44	S. Munk
Leopold L.	45	M. Munk
משה מייזל	46	B. Munk
Karl Marx.	47	Lionel de Rothschild
Menschel ben Israel	48	Max H. Rothschild
Elia Mendelsohn D. D. D.	49	Ab. Rubinstein
Moses Mendelsohn	50	K. L. L.
2	51	L. L. L.
3	52	B. Despinose
4	53	M. L. L.
5	54	W. L. L.
6	55	L. L. L.
7	56	L. L. L.
8	57	L. L. L.

KEY TO AUTOGRAPHS OF JEWISH CELEBRITIES.

1. Uriel Acosta
2. Grace Aguilar
3. Berthold Auerbach
4. Ludwig Baumberger
5. Theodore Benfey
6. Judah P. Benjamin
7. Ludwig Börne
8. Antonio Ferdinand Carvajal
9. L. Adolphe Crémieux
10. Bogumil Dawison
11. Joseph Derenbourg
12. Emmanuel Deutsch
13. Benjamin Disraeli,
Earl of Beaconsfield
14. Isaac D'Israeli
15. Dr. David Einhorn
16. Dr. Zacharias Frankel
17. Dr. Julius Fürst
18. Dr. Abraham Geiger
19. Sir Isaac L. Goldsmid
20. Judah Loeb Gordon
21. Dr. Heinrich Graetz
22. P. Halévy
23. Heinrich Heine
24. Sir William Herschel
25. Baron Maurice de Hirsch
26. Hushiel bar Elhanan
27. Moses Isserles
28. Dr. A. Jellinek
29. Dr. David Kaufmann
30. Dr. Edward Lasker
31. Ferdinand Lassalle
32. Dr. Isaac Leeser
33. Emma Lazarus
34. Isidore Loeb
35. Dr. Leopold Löw
36. Moses ben Maimon (Maimonides)
37. Karl Marx
38. Menasseh ben Israel
39. Felix Mendelssohn Bartholdy
40. Moses Mendelssohn
41. Giacomo Meyerbeer
42. Solomon Molcho
43. Sir Moses Montefiore
44. Solomon Munk
45. Mordecai M. Noah
46. Rachel
47. Baron Lionel de Rothschild
48. Mayer A. Rothschild
49. Anton Rubinstein
50. Kalman Schulman
51. Perez Smolenskin
52. Benedict de Spinoza
53. William Steinitz
54. Dr. Henri Weil
55. Dr. Isaac M. Wise
56. Abraham Zucanto
57. Dr. Leopold Zunz

6. Isaac Leonini Azulay: Under the name "Joseph Leonini" (Leonini was the family name of his mother) he published in Berlin in 1791 a Spanish comedy, "El Delincuente Honrado," on the title-page of which he describes himself as "Teacher of Princess Augusta and in the gymnasium of Berlin." He is said to have traveled to Prague in order to study at the university there, but was robbed of his money and found himself stranded in Berlin, where he resorted to the teaching of languages to gain a livelihood. Azulay subsequently settled in London, where he married Bella Friedlander, a cousin of Chief Rabbi Herschell. He died in that city July 15, 1849.

7. Isaac Zerahiah Azulai: Father of Hayyim Joseph David (No. 6). Died in Jerusalem Jan. 16, 1755.

8. Isaiah Azulai: Father of Isaac Zerahiah (No. 7) and grandfather of Hayyim Joseph David (No. 6). Died in Jerusalem March 3, 1732.

9. Mordecai Azulai: Father of Abraham (No. 2). Lived in Pez toward the end of the sixteenth century.

10. Moses Azulai: Son of Raphael Isaiah (No. 12). He edited some of his father's responsa in the collection "Zikron Mosheh" (Remembrance of Moses, Leghorn, 1830, and made an epitome of some of the works of his grandfather, Hayyim Joseph David (No. 4).

11. Nissim Zerahiah Azulai: Editor and annotator of Shabbeth Cohen's "Shulhan ha Tahor" (The Pure Table), a treatise on the 613 commandments, Safed, 1830. He perished in the earthquake at Safed Jan. 1, 1837.

12. Raphael Isaiah Azulai: Rabbi in Ancona, where he died about 1830. One of his daughters married Abraham, son of the renowned rabbi David Pardo, and her grandson Moses Pardo was rabbi of Alexandria from 1871 to 1888. He was the author of a number of responsa and decisions, which appeared partly under the title "Tiferet Mosheh" (The Splendor of Moses), and partly in the "Zikron Mosheh" of his son Moses (No. 10).

תמונתו: Azulai, *Shema ha-Gadolim*, sv.2; Zecher, *Gal. Hebr. Books*; *British Museum*; *Buzan, Ha-Masada le-Shabbeth*, 1891; *The Leisure Hour*, London, Aug., 1886; *Abn. Ziv, les Juchim*, 1880, p. 92; private sources.

13. AZZUR or AZUR: 1. Father of Hananiah, a false prophet, contemporary with Jeremiah (Jer. xxviii, 1).

2. A leader who sealed the covenant with Nehemiah (Neh. x, 17).

3. Father of Jazaniah, a prince of the people denounced by Ezekiel (Ezek. xi, 1 *et seq.*).

G. B. L.

AZZUT PANIM (עֲצוּת פָּנִים, "brazen-facedness"): A term applied to an impudent person. The phrase "az panim" occurs in Deut. xxviii, 50 ("a nation of fierce countenance"), and in Dan. viii, 23 ("a king of fierce countenance"). "The brazen-faced one goes to Gehenna, the shame-faced, or bashful, to Gan Eden," says R. Judah Mas. Kallah, ii., and thence transferred to Abot. v, 20; see Taylor, "Sayings of the Fathers," p. 96. "He who has not 'hashef panim' [bashfulness or shamefacedness], of a surety his ancestors stood not on Mount Sinai"; that is, he has not the pure blood of the Jewish race in him (Ned. 39c; compare Mek., Yitro, 9 on "His fear be upon your face that ye sin not," Ex. xx, 20). One of the characteristics of the Jewish people, next to their being compassionate and benevolent, is their bashfulness (Yeb. 76a. No greater insult can therefore be heaped upon a Jew than to call him "Azut Panim," in dialect also "Azze Panim." "Every priest that shows 'Azut Panim' is surely a descendant of the slaves of Pasdour, the son of Immer, the priest who smote the prophet Jeremiah and put him in stocks [Jer. xx, 1]; these slaves having intermarried with priestly houses" (Kid. 70c). According to R. Eliezer, R. Joshua, and R. Akiba, an "az panim" (shameless person) exposes himself to the suspicion of being the offspring of an incestuous marriage or of some forbidden connection ("mamzer," or "ben ha middah"; Mas. Kallah, ii.). An "az panim" may be called "rasha" (wicked), in accordance with Prov. xxi, 29, "A wicked man hardeneth his face"; or he hated, in accordance with Eccl. viii, 1 (which, with the reading "yesame," means "the hardness of his face causeth him to be hated"). An "az panim" is sure of falling a victim to sin, and it is on account of "azze panim" (the shameless) in the land that rain is withheld, according to Jer. iii, 3: "Therefore the showers have been withholden, . . . thou refusest to be ashamed" (Ta'an, 7b).

At the close of his daily prayers Rabbi Judah ha-Nasi used to say: "May it be Thy will, O Lord our God and God of our fathers, to save us from 'azze panim' [the shameless ones] and from 'azzut panim' [shamelessness], from an evil man, an evil plague," etc. (Ber. 16b)—a prayer which found a place in the daily morning prayer of the common liturgy.

A. S. L.

R.